

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 2

JULY 14, 1956

NUMBER 28

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*H*E who would do good  
to another must do it in  
minute particulars.  
General good is the plea of  
the scoundrel, hypocrite,  
and flatterer.  
—BLAKE, *Jerusalem*

FIFTEEN CENTS A COPY  
\$4.50 A YEAR



# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 14, 1956

VOL. 2—No. 28

## Editorial Comments

### *"I Am Doing a Great Work"*

WHEN Sanballat and Tobias and Geshem the Arabian undertook to work out on Nehemiah their spiteful jealousy of his success in rebuilding Jerusalem and of his growing influence, they invited him to meet with them in some one of the villages in the plain of Ono. There is no evidence that Nehemiah knew of or suspected a plot, but he avoided the mischief they sought to do him because he was busy at something important. He sent back the grand reply, "I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

Nehemiah was demonstrating, as he escaped the plot of which he was unaware, the value of an organizing idea. True simplicity is not a matter of detailed rules about dress, food, and expenditure; rather it is having a scale of values and putting first things first. Nehemiah was rebuilding Jerusalem; he had no time for extraneous activities like a secret meeting which might discredit him. He escaped the danger he did not know about by the simple process of sticking to the job which he knew to be important.

Some twenty years ago I saw a small boy fishing. It was a hot afternoon; mosquitoes were active; the water was very shallow at the edge of the bay. But the little boy paid no attention to heat or mosquitoes. Sometimes a small crab would stir his bait; sometimes a school of shiners would flash by. To a grown-up the prospect of catching a fish in that shallow water was non-existent. To the little boy the possibilities were unlimited, and the intensity of his concentration fortified him against such painful inconveniences as mosquitoes. He caught no fish, but he had a thoroughly satisfactory afternoon.

The little boy was committed to an objective that did not exist, except in his own mind. He has grown now to a manhood that can select an objective that does or can exist. He has learned, like Nehemiah, to become absorbed in a great work. Perhaps one might say that he has grown from the service of an idol toward the service of the true God. He has retained the power, and he is fortunate to do so, of total commitment to his objective. Like Nehemiah, he is spared much perplexity

because he has found his scale of values and knows what is of first importance.

The memory of that little boy, happily fishing among the mosquitoes at the edge of the shallow bay, remains with me as a reminder of the value of a clear, strongly desired objective. And I pray that each of us may, like Nehemiah, find the objective which should be first for us and so find our lives freed from anxiety and our resources released for their right service by the organizing influence of an adequate scale of values.

—R. R. W.

### *In Brief*

The University of North Carolina has accepted Negro students since 1951; at present there are ten Negroes in a student body of 6,500. Negroes are part of intramural sports and participate in social affairs, including dances. Mixed dancing is not practiced.

The University of Missouri opened its doors to Negroes in 1954. Lincoln University, Pennsylvania's Negro college, has now some white students.

Tennessee, which has famous Negro universities, has 52 Negro students enrolled in six white colleges and universities. Fisk University for Negroes has 14 white students.

At the West Virginia State College, Institute, W. Va., out of a total student body of almost 1,200, about 400 students are white.

The number of persons in the U.S. not reported on the rolls of any religious body has risen from 60,000,000 in 1916 to 64,000,000 in 1954. The population grew from 101,966,000 in 1916 to 161,762,000 in 1954.

The radio station of the Sudan Interior Mission is on the air about five hours daily and nine hours on Sunday. It is believed that hundreds of thousands of natives heard programs last year. An average of nearly 2,000 letters are received every month.

The City Council of Oakland, California, adopted a resolution of the Oakland Council of Churches protesting the dispensing of liquor by airlines and passed on this resolution to the Civil Aeronautics Board, in Washington, D. C.

More than 40,000 of Israel's 1,774,000 inhabitants are Christians.



## The Sanctified Cup

By WILLIAM L. NUTE, JR.

RECENTLY I have been reading J. H. Oldham's biography of Florence Allshorn, and also some papers by Canon Max Warren. All three of these wise and penetrating people represent the viewpoint of the Church Missionary Society, an agency of the Church of England. I have been reading also letters from a close relative who is a missionary to Japan under the Episcopal Church.

To all of these my debt is too great to be expressed. Florence Allshorn, especially, seems to have been a genuine modern saint, at the same time keeping her feet very much on the ground when it came to the problems of foreign missionary work. All of these people take some of their inspiration from, and in their writings refer to, doctrines and practices which I find alien. Yet this circumstance detracts little or nothing from the value which their thoughts have for this Quaker reader.

As I pondered these facts, I became aware that the religious observances and creeds which were so meaningful to my liturgical friends derived much of their force from the long connotations and even forgotten associations which they carried. The religious wisdom of my liturgical friends had been nourished by these rites. The landmarks of their spiritual biographies are intertwined with the observances of a faith with which I have no such contact.

### *Insight, the Result of Experience*

To say that an apparently objective experience actually has origin, at least in part, deep in one's own unconscious and in one's own personal past experience need not invalidate that experience as a true reflection of the world in which we live. I am not belittling or explaining away my liturgical friends' enriching experiences in tracing these experiences partly to their own personalities and upbringing. For we, too, are part of the world around us. "I am human," said Ovid, "and I hold nothing human to be alien to me." Just as, being ourselves creatures of the natural world, we can learn about that world by looking inward, so as children of

God we can learn something of Him also through experiences which are our very own.

The language and observances of the *Book of Common Prayer*, for example, are for some people like timber which has been seasoned through many an unrecorded summer and winter of life's experiences. Such people can take this timber, because they have seasoned it themselves, and build of it a house "founded upon a rock," wherein they find sure shelter in every storm. Naturally it had to be good timber to start with, but even with sound wood one cannot build well if it is green. The paths of many of us have not led that way, and our timber has been found in other forests and seasoned upon other hills.

So far I have been looking from the outside at people of another inheritance. This is worth while because a careful look at someone else may, if we are resolute and honest, tell us something about ourselves. We Friends make a point of having no liturgy, but in a sense we make a ritual of having no ritual. That is all right so long as we do not fall into a smug assumption that we have hold of absolute truth and a monopoly on it. For me, being who I am and, like everyone, trailing my biography behind me as an inseparable part of myself, the nonritualism of Friends is one of the most precious parts of my adopted inheritance.

### *A Particular Vessel*

Since we are all human and finite, all of us—whether Christian, Jew, Muslim, or Buddhist—need some particular vessel of words and practices in which to hold and transmit the heavenly wine that is vouchsafed to us. Even the heavenly wine must have a cup, because without a cup we humans can do nothing with it. Such a cup we must fashion for ourselves, singly and in blessed communities, with our own hands, out of our own clay, fired in the furnaces of our own rapturous and tragic experiences. Such a cup, empty of heavenly wine, is worse than useless, and its worship is idolatry.

But such a cup, regarded and used at our daily table as the vessel of our own portion of the eternal truth, can be the inexhaustible means of our nourishment. The cup is not the heavenly wine, but the heavenly wine sanctifies the cup, however various its shape or unpromising, to alien eyes, its material. It is not for us to judge the cup of another household than our own, if the householders appear to draw life and strength from it. And if the occasion arises wherein we are called upon to share with others that which is most precious to us,

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William L. Nute, Jr., M.D., a member of Race Street Meeting, Philadelphia, has been studying pediatric hematology the past academic year at Boston Children's Hospital. He is to be the hematologist on the staff of the new Child Health Center to be opened in Ankara, Turkey, during 1956. Still under the American Board of Missions, he was previously associated with the Adana Clinic, Turkey.

Cooperating in the establishment of the children's hospital in Ankara are the University of Ankara, the National Assembly, the Turkish Red Crescent Society, the city of Ankara, and the Rockefeller Foundation.

it is the heavenly wine and not the cup which we must put above all, striving to pour it into whatever vessel our neighbor brings to hold it.

John Kingsley Birge, a devout and learned Christian, was a respected scholar in the field of Islam. Called upon one day to speak to the overwhelmingly Muslim student body of a girls' college in Istanbul, he held them spell-bound by his description and luminous exposition of the Koranic texts which decorate some of the great mosques of that ancient city. He was equipped as few people can be to show these Muslim girls the light that shone in their own religious heritage. But he was more than equipped; he was also gifted, for he had seen the Light himself, and walked in it.

#### *Transmitters of a Living Spirit*

The story of Pentecost in the Book of Acts gives a long list of the many different languages and backgrounds represented among those who were present on that occasion. Yet when the apostles, filled with the Holy Spirit, began to speak, each man understood them in his own tongue. The Old Testament story of the Tower of Babel has its sequel in the New Testament story of the miracle of Pentecost. But the occasion and basis of the miracle was the appearance of the Holy Spirit. If and when we really have something to communicate that is of transcendent and eternal worth, we will be understood even by people of very different background than our own. Let us with alertness, patience, and humility seek to be not empty vessels made of clay but transmitters of a living spirit.

### Letter from Rome

June 26, 1956

PEOPLE, people, and more people everywhere—that is the first impression any visitor receives when he walks the streets of *Roma eterna*. The broad stone or marble stairs leading up to another square or alley, the numerous shopping districts, the narrow quarters where fruit and grocery stores abound, the comfortable, large market places, the churches, the dark entrances of the dilapidated houses of the poor, all pour forth these teeming masses of people. There are too many children, waiters, porters, free-lance guides offering their services, and too many peddlers. Everywhere one sees too many coffee houses, restaurants, and stores, and one wonders who in poor Italy (besides the tourists) can ever buy the luxury goods which the all too numerous jewelry and clothing stores display in dazzling array. Here in the Catholic hemisphere of Christendom the birth rate is high. Labor is cheap, and the cost of living remains steep in spite of the abundance of food and manufactured goods, much of which is imported from America.

The cold spring has caused scarcity of olives and olive oil; and, as everywhere, popular opinion blames the atomic explosions for the unseasonable weather. The porter of our Genoa hotel had a rather massive scientific analysis to offer: the bombs break up the icebergs surrounding America everywhere. The ice drifts into the Gulf Stream, cools it off, and lowers the temperature all over Europe. American visitors and government loans are most welcome, but, please, let us have no more explosions. His dramatic gesticulations left no doubt as to the sincerity of his plea.

America occupies a prominent place in the thinking of the Italian people because they attach also other fears and hopes to the States. Will Eisenhower be re-elected? As long as he is going to be President, "nothing will happen." America is the promised land for the many who have friends or relatives abroad, from which someday help will be sent to make possible their plan to emigrate. When is the good news to come? How soon, how soon is it going to happen? This country is full of people who don't want to be here. Waves of human beings are spilling over from these homes and streets to any country of the globe willing to admit them. The poor who must stay are impatient to change things radically, and the preposterous situation exists that the most Catholic nation of Europe has produced also the strongest Communist group outside the iron curtain. To the poor the prodigious splendor and romantic beauty of the landscape and the wealth of monuments from pagan or Christian antiquity offer little solace. They listen instead to the promises of radical leaders.

During recent local elections the pope had to mobilize priests and nuns to cast their ballots in this desperate fight against communism. The disclosure of Stalin's immoralities and crimes aroused indignation even among Communists who had always looked upon him as an infallible political pontifex. Rome has known many Neros and Borgias, and a puritan code of morality is hardly expected of any political leader. But the shocking details about Stalin's private life disillusioned especially the Communist women who had elected 16 of the 33 women representatives in parliament. Togliatti voiced such outspoken criticism that Khrushchev diagnosed Moscow's relations to the Italian Communists as cool, adding somewhat haughtily that "this is good for the summer season."

While only of secondary significance, the May 27 municipal elections have seriously upset affairs. Rome, together with three or four other large cities, has at present no party majority to elect a mayor. Salvatore Rebecchini, a man of great integrity and a scholar of renown, had to quit the Capitol, and, locally speaking,



democracy hangs in the balance because the government may have to repeat Mussolini's practice of appointing a mayor. The critics of democracy poke fun at it by calling Rebecchini its supreme gravedigger (*re* means "king"; *becchini*, "gravedigger"). But this is not to suggest that Rome lacks order. Her traffic system, her parks, fountains, and streets are in excellent order.

The middle class is desperately fighting for its existence; yet nobody seems to believe that the Communists will ever obtain a majority. Italian common sense, skepticism, and love of tradition are hard to silence. Nevertheless, the Communists are more than a nuisance.

The church knows this. Its dilemma is that it thrives on conservatism but also suffers from the innate liberalism and nonchalance of the educated classes. They remember Napoleon's adage that "the church is a museum," respected but rather antiquated. The past seems safe enough, but "the future has already begun," as one writer stated it. A paternalistic church will have to realize that any statements on social problems must call for action lest it be considered not much more than pious verbalism. The rich are said to have benefited primarily from American loans, and the church needs to speak to them in the frank manner in which John Woolman spoke to the slaveowners. The land reform program is slowly getting under way, but there is little time to lose. The Mediterranean joy in life and a vast capacity for enduring poverty and suffering may not be inexhaustible.

Here one can see many worried faces side by side with those that look strong, healthy, and confident. Roman castles and Christian antiquities cannot nourish the hopes of those who feel unwanted. During the last generation Italy's people have demonstrated a truly Franciscan capacity for enduring pain and poverty. No statesman can afford to build on such patience. No Christian church must demand it from the poor, who have always been the most loyal sons and daughters of their faith.

Michelangelo's "Creation of Man" in the center of the Sistine Chapel shows Adam stretching out his hand in a casual manner to receive the divine touch of life. The painting originated at a time when skepticism and a new paganism vied with a self-assured churchdom for the soul of man. Modern man is surrounded by voices out to persuade him that the post-Christian era has already begun and that the Christendom of our days is, in effect, a museum of past splendors. Those ministering in the name of God in our time must affirm His love for man in terms of determined action to convince him that he is wanted here and now as a child of God.

WILLIAM HUBBEN

## The Poet's Art: a Spiritual Communication

THE invitation to mention the different arts as contributing to the spiritual life leads to the recognition of poetry as a "natural" in opening the way to deep experience and understanding in a Friendly group. Both reading and interpreting good poetry and the attempt to write it have this potential. Some results of writing poetry are admirably described in a recent Pendle Hill pamphlet, *Poets Walk In*.

Evelyn Underhill specifically points out that "Quaker silence, in itself most precious, is really not enough for full Christian worship. . . . Eye and ear—even touch, taste and smell—are veritable channels through which our sense-conditioned spirits can receive messages from God and respond to Him." This quotation recalls how in a time of spiritual quickening Fox noticed a fresh, new smell.

The rhythm of good poetry when read aloud is akin to music. The perfection of form is an additional inspiration. But further than these externals is a depth of understanding in what the poets tell us. Our First-day school classes or groups meeting in homes may profitably spend a season or more in understanding some of the spiritual poets, such as the earlier Henry Vaughan, George Herbert, Francis Thompson, Gerard Manley Hopkins, or the present-day Robert Lowell, Charles Péguy, and many more, as well as our own Quaker poets.

Poetry has the capacity to suggest the inexplicable through a vivid image or symbol. Thus it becomes possible to share spiritual experiences that cannot be so well described in any other way. Furthermore, the profound exercise of seeking the fitting form and expression, the perfect word to transmit the understanding, is in itself chastening. It parallels the intense concentration of meditation. The result may be in a more formal way akin to the message that comes from God through the human individual in a meeting for worship. The expression of thoughts in poetic form may prove a method of reaching a wider group of human beings than the number gathered in a single meeting.

Characteristic of the arts are the contact with and the expression of the universal and the spiritual in concrete terms. Such transmission is vital in this age of fragmented technologies. It is true that the exercise of poetry and other arts can degenerate into mere expression of the individual ego. In this case it is not at the most helpful point, and may even be harmful. For the undeveloped soul, however, even this may be of value at times as a prelude to something of further significance.

The ideal for a powerful and salutary use of music as a force for world understanding was furthered by the leader of a great community chorus in the city of Buffalo in the early days of World War I, Harry Barnhart, at a time when, I believe, this was a new activity. It was his belief that if all nations could sing together, they would work harmoniously together, and war would become impossible. Although opposing schools of art may at times prove divisive, poetry as well as music and other arts can become a powerful unifying influence in a society. To share great poetry together and to attempt the expression through poetry of spiritual experience can deepen and enrich the life of a Friendly group.

MARY ELIZABETH PIDGEON

### The Biddles of Swarthmore College

SWARTHMORE COLLEGE announced early this year that Clement Miller Biddle, Jr., of Summit, N. J., son of Clement and Grace Brosius Biddle of Bronxville, N. Y., had been elected to a four-year term as an alumni manager. But the announcement did not mention the remarkable service which this family has given to the college as well as to the Society of Friends. Clement, Jr., whose son, Clement, 3rd, is a member of the Class of 1957 at Swarthmore College, is the tenth member in four generations to serve on the Board of Managers. To the present time these ten Biddles have served a total of 185 years in this capacity. From the formative period before Swarthmore opened until Clement M. Biddle of Bronxville became an emeritus member in 1948 (though persuaded to continue serving on several committees until recently), there had always been a Biddle on the Board, and often two or three, for a period of 86 years!

The story of the Biddles is a chapter in itself, and did require a look at the family genealogy. One Clement Biddle of Philadelphia (1778-1856) was a great-grandson of those esteemed Quaker emigrants, William and Sarah Kemp Biddle, who came from London to Burlington, N. J., in 1681. This Clement Biddle married Mary Canby at Wilmington Friends Meeting House, Delaware, in 1810. Among their children were three sons, Robert, William Canby, and Clement, according to age, who were strong supporters of the infant college in the last century.

Clement Biddle, the younger, lived in Chadds Ford, Pa., and was appointed in 1861 to the Planning Committee for the college. Later he was one of three selected to purchase the Westdale property, part of the present campus. The land was then put in trust in the hands of three Friends, one of whom was his brother, William Canby Biddle.

William Canby Biddle became treasurer of the col-

lege in 1862. His older brother, Robert Biddle, took over this position in 1875 and served until 1901, when he was succeeded by his son, Charles M. Biddle of Riverton, N. J., who continued until his death in 1922. For all but a few of the first 60 years, the financial affairs were managed by the Biddles, and no one else ever thought of being treasurer. This must speak well of their integrity, for the college prospered.

An early circular, printed by Race Street Friends, telling about the proposed college, lists the name of William Canby Biddle as a sponsor. In 1865 the Executive Committee used his name in announcing that "Certificates of stock of Swarthmore College will be issued to the subscribers who have paid their installments in full."

Clement Miller Biddle (1838-1902), son of William Canby Biddle and Rachel Miller Biddle, began his long service to the college when he was a very young man. When he was 23, he was appointed by Philadelphia Friends to the Planning Committee. He secured the largest contribution for the college, \$10,000, given anonymously, but thought to come from Isaiah V. Williamson, who later established the industrial school for boys in Delaware County. At 28, Clement Miller Biddle was one who arranged the special trip for Friends to come and inspect the new property. From his 30th to his 35th year he served as first clerk or chairman of the Board. Later he was secretary of the Board and served in many capacities, often as chairman of important committees. The late William I. Hull discovered that this same C. M. Biddle, in addition to his work for the college, was showing his broader interest in humanitarian affairs. In the dark days of the Civil War, he and Edward M. Parrish, later first president of Swarthmore, were vitally concerned with the "Soup House for the Unemployed," a Quaker charity in Philadelphia long antedating the American Friends Service Committee.

Clement Miller Biddle, whose mother served on the Board of the college as well as his father, married Lydia Cooper. Her sister, Emma Cooper, became the wife of William Bancroft of Wilmington. Emma Bancroft was also a member of the Board, and the service which she and her husband gave to the college, both in time and money, is well known. Two of the children of Clement M. and Lydia Cooper Biddle served as valued members of the Board of Managers, Lucy Biddle Lewis and Clement M. Biddle of Bronxville. The latter gave the Clement M. Biddle Memorial Library, which houses the great Friends collection, in gratitude to the memory of his father.

Now, after the lapse of a few years, Clement's daughter, Caroline Biddle Malin, until recently a faculty wife (she married Patrick Murphy Malin), has just finished



serving a four-year term as an alumni manager. As she retired, her brother, Clement M. Biddle, Jr., was elected by the alumni to serve for the same number of years. From William Canby Biddle to Caroline Biddle Malin and Clement M. Biddle, Jr., are four generations in direct descent. A few families have had three generations on the Swarthmore Board; only the Biddles have had four. No other family compares with them in numbers serving, nor approaches the grand total of 185 years. A remarkable family, those Biddles!

MARY SULLIVAN PATTERSON

### Letter from Jordan

**R**AMADAN is the Moslem month of fasting, for Mohammed first received the message of God while fasting in the hills above Mecca in that month. From sunup to sundown the devout neither eat nor drink anything. While many fail to live up to this rigorous fast completely, nearly every Moslem in Jordan makes at least a token fast. Some give up one meal a day, or drinking alcohol (which is forbidden anyway) during the entire month. Few eat in public. It is an interesting sidelight that smoking cigarettes is the thing most Moslems find it hard to do without.

Fasting during the day means feasting during the night. A canon announces the official end of daylight. Families and friends gather to feast and to entertain. Coffee houses are open far into the night. There is much visiting and little sleep. One hour before the official sunrise (2:30 a.m. this year) men go through the streets waking the people that they may eat again before sunrise.

Government offices and schools and many businesses are open only from nine to one or two. Without sleep, food, or drink many people become irritable, and tempers are short. It is a time when religious extremists make themselves heard. Down through the centuries minorities have feared Ramadan. Religious wars and massacres have almost always begun in Ramadan.

Early this Ramadan, a Moslem bus driver told a Christian to stop smoking on the bus in respect for Moslem Ramadan. Words were exchanged, and then curses and threats. Before the bus reached Amman, the capital, the Christian shot the Moslem and fled.

On Sunday the Latin (Roman Catholic) Patriarch was in the Christian's home town of Madaba for confirmation services. The wounded Moslem's family came to the church for revenge. Three of the Christian's family were killed, and many were injured. Rumors spread like wildfire, and many expected a full-scale religious war.

The Patriarch took the slain in his car directly to the

King. King Hussein went immediately in one of his sport cars to Madaba. There he called the heads of both families together and forced a reconciliation and settlement by the payment of ransom for those killed. Then he ordered a complete army curfew on the entire area for the remainder of Ramadan.

Rumors flooded the country. The incident was even said to have been planned by the departed Glubb Pasha. Presumably this would have been to prove to the Christian minority that they need Britain's protection. Since the Christian town of Madaba is said to have many Communists, even they were blamed. Whatever the facts, it is certain that the rumors caused serious rifts between the Moslems and the Christian minority—even among the agnostics of both groups. A Christian agnostic is still emotionally part of the Christian community, and the Moslem agnostic still counts his "nationality" as Moslem.

That the incident was between two irreligious individuals was not ever mentioned. The feud results would have been the same had they both been of one community. But this, too, was never considered.

When the new moon is sighted and the lunar month of Ramadan is over, three days of feasting follow. Children are decked out in new clothes. Sweets and delicacies are bought by all. Gifts are given. Above all, friends and officials call on one another. Villages build swings and wooden ferris wheels for the children. After Ramadan the pilgrims start for Mecca on the Haj or pilgrimage.

Next year Ramadan (ten days sooner each year) coincides with Lent. Let us pray that both communities will observe the spirit of fasting.

GRAHAM LEONARD

### How Seasons Enter into Us

By CARRIE WARD LYON

How seasons enter into us  
we hardly know until  
we suffer change,  
accepting but aware of something  
unaccounted for in time.

Youth sometimes in the full tide of spring  
knows winter,  
and in old age in the worst weather  
a rose may bloom and a bird sing  
in the soul's garden, where the seeds of love  
are planted deep, oh, deep below  
the frost.



## Friends and Their Friends

Friends at the clothing warehouse of the American Friends Service Committee appealed for clothing a few months back. It was a special appeal as the stocks were depleted. The plea was answered enthusiastically, and the staff was promptly snowed under by mountains of garments which came pouring in.

Now volunteers who will help process the clothing are needed, any day, any hour between 10 a.m. and 4 p.m. A day or a week of volunteer service will help speed the garments to their destination. The help is needed at the A.F.S.C. Warehouse, 23rd and Arch Streets, Philadelphia.

Twelve students from Earlham College, Richmond, Indiana, have been chosen for a period of study in Switzerland and France. They will be at the University of Geneva this summer and later study at the University of Paris until January. Dr. Mary Lane Charles, their French teacher, will accompany them.

A series of institutes has been scheduled during the summer at Syracuse University, Syracuse 10, N. Y. Two Friends will be on the faculty of the Institute of Citizenship Affairs, August 13 to 24, Alfred H. Cope, assistant director of citizenship program, Syracuse University, and Patrick M. Malin, executive director of the American Civil Liberties Union. Further information and cost can be secured by writing Lawrence Wallace, Syracuse University.

Biblical clues to the existence of copper have led to the rediscovery of King Solomon's mines near Elath, Israel's southernmost port on the Gulf of Aqaba and the Red Sea. Using the Bible as a guidebook, the Israelis are finding much hidden wealth in their country. In the region of the Dead Sea potash works have been reactivated, and salt is being mined from mountains that are almost 97 per cent pure salt.

John R. Cary, Haverford College, Haverford, Pa., writes us as follows: "The book *Vom Marinearzt zum Fastenarzt (From Navy Doctor to Fasting Doctor)*, the autobiography of Dr. Otto Buchinger, long a member of the German Yearly Meeting and a noted authority on the therapy of fasting, has appeared (Freiburg im Breisgau, Hyperion Verlag, 1955). These are the recollections of a physician whose courage and constant search for new intellectual and spiritual frontiers led him from a promising medical career in the Imperial German Navy to an interest in the effects which controlled fasting can have on mind and body. Otto Buchinger and his "fasting sanatorium," where he was able to help—often in a remarkable way—an increasing clientele, became landmarks in Bad Pyrmont, the famous watering place which is also the seat of the German Yearly Meeting. Otto Buchinger is now living on Lake Constanze, where he has opened a second sanatorium. His eldest son Hans is on the faculty at Earlham College."

Philip R. Thomforde, who was recently appointed by UNESCO specialist in technical vocational agriculture in Iran, writes from Teheran as follows: "UNESCO has a mission of eight in Iran, three in agricultural education, three in industrial education, one in oil science, and one in the arts. Iran is a perplexing yet fascinating land of great potential wealth, where the poor are poor and the rich very rich and a void between. I am struck by the great similarity between the conditions as seen in China a decade ago and what we see here now, except there are more encouraging signs here now and of course no civil war. Patience, perseverance, and dedicated specialists, with some funds, will to some degree help Iran bridge the gulf between the greatly underdeveloped country she now is and the prosperous nation the people wish for."

Edward and Esther Jones of Green Street Meeting, Philadelphia, have left for a journey through parts of Europe, including Yugoslavia, Portugal, and Italy. They will also stay awhile at the Friends Centre in Amsterdam. Esther Holmes Jones is a delegate to the Conference of the International Federation of University Women, which will be held in Paris. She hopes to contact some of the U.N. projects along the way.

The Swarthmore College Peace Collection has received papers of great interest relating to Corder Catchpool, the British Friend and devoted pacifist, whose untimely death occurred in 1953 on an Alpine-climbing expedition. These records were acquired from the collection used by William R. Hughes in preparing a full-length biography of Corder Catchpool that will be published this year in England. The records include correspondence with such leaders of the British government as Lord Halifax and Lord Vansittart in connection with Corder's untiring efforts to develop peaceful relations between Britain and Germany prior to and during the first years of World War II. Notification of the award of the Czechish Order of the White Lion is conveyed in a letter from Jan Masaryk due to the part Corder played in a large child-feeding project in the distressed areas of the Sudeten Mountains. Copies of reports and speeches while Corder and Gwen Catchpool worked in Germany before and after World War II make a moving picture of a life dedicated to good will, often under incredibly difficult circumstances.

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"Friendly Persuasion," a film version of the Jessamyn West story, produced and directed by William Wyler, has been booked at Radio City Music Hall, New York City, for an early fall premiere. The comedy drama, presenting a story about a Quaker family which resided in Indiana during the pre-Civil War days, stars Gary Cooper and Dorothy McGuire. To establish the accuracy of pre-Civil War costumes and speech, William Wyler sent associates to Philadelphia to consult with Richmond P. Miller, field secretary of Philadelphia Yearly Meeting.

Jay J. Newlin of Des Moines, Iowa, is senior editor of a book published in 1955 in Russia. Entitled *Corn and Corn Growing*, it is a re-edited version of an earlier work by Henry A. Wallace and Earl N. Bressman. It is reported to be now the most widely circulated book on agriculture in Russian. Jay J. Newlin, a Friend, is associated with the Pioneer Hybrid Seed Corn Company.

The Religious Education Committee of the Philadelphia Yearly Meeting maintains an excellent lending library at 1515 Cherry Street, Philadelphia 2, Pa.

Books on Friends testimonies, worship, prayer, and biblical studies, are available for teaching religious education in the home as well as in First-day schools.

Among the recent additions to the Library are *Education Into Religion*, by A. Victor Murray; *The Old Testament in Modern Research*, by Herbert F. Hahn; *Everyday Life in New Testament Times*, by A. C. Bouquet; *The Good News, The New Testament*, with over 500 illustrations; *Life and Language in the Old Testament*, by Mary Ellen Chase; *The Old Story of Salvation*, by Sophia Lyon Fahs.

Parents, First-day school teachers, and interested Friends are urged to use these excellent resources. Books may be borrowed by writing to Friends Central Bureau. Please state alternate choice.

Announcement was made at the meeting of the Committee on George School following the commencement exercises on June 9 that Howard M. Buckman, superintendent-treasurer since 1937, would retire from this position at the close of the next school year, July 31, 1957. The subcommittee on administration, Herbert J. Ely, chairman, will appreciate receiving the names of possible candidates to fill the vacancy created by Howard Buckman's retirement. It was emphasized that the selection of a new superintendent-treasurer was most important for the school's future administration. There have been only three men in this position since George School was founded in 1892, Charles Thompson, Francis Pyle, and the present superintendent-treasurer, Howard Buckman.

Anyone interested in applying for this position or in suggesting possible candidates should write to either Herbert J. Ely, 2920 Mt. Carmel Avenue, North Hills, Pa., who is chairman of the Executive Committee, or Howard M. Buckman, superintendent-treasurer, George School, Pa.

"Friends in several places in Germany have become deeply interested in spiritual healing as an integral part of Quaker life, and some have met occasionally in groups for intercession," notes the *Wayfarer*, London, for June. "Two of the committee of Friends Spiritual Healing Fellowship recently visited groups in Germany, and there was a ready response from Friends and others."

The Representative Meeting of Philadelphia Yearly Meeting has published a *Handbook for Overseers* (eight pages; 10 cents a copy outside Philadelphia Yearly Meeting), a collection of suggestions compiled by the Field Committee, and a *Handbook on Business Meetings for the Use of Clerks and Records* (12 pages; 25 cents), largely excerpts from *Faith and Practice*.

### The 1956 Pacific Yearly Meeting

The place where this year's Pacific Yearly Meeting is to be held, August 15 to 19 (prior to the Republican convention in San Francisco), is a spot of scenic beauty 10 to 15 miles from the Pacific Ocean and 70 miles south of San Francisco via road. The place, called La Honda, is the San Francisco Y.M.C.A. camp, an area of 700 acres in the redwoods in San Mateo County. It is an ideal place for campers and people with trailers.

Here are an outdoor chapel, with a seating capacity of 300, and a large, heated swimming pool with a lifeguard. La Honda has a full-time nurse in attendance, and it boasts four playgrounds. Aside from all the facilities for recreation, the place is ideal for outdoor religious services.

A large attendance is expected in August at this centrally located spot for the holding of the 1956 Pacific Yearly Meeting and the annual meeting of the Pacific Coast Association of Friends. In the immediate neighborhood are the Friends Meetings of San Francisco, San Jose, Palo Alto, and Berkeley. Fred W. Allen of the San Francisco Meeting on 1830 Sutter Street is the chairman of the San Francisco Bay Area Committee in charge of the Yearly Meeting.

It is hoped that many Friends will come to La Honda from north and south and east and west, and that many will pray for a blessed and helpful gathering on the Pacific Coast next August.

PETER GULBRANDSEN

### Conference in Nairobi

Following suggestions made by the Friends World Committee for Consultation last year, Friends from East Africa, Madagascar, and Pemba held a small conference in Nairobi on June 4 and 5. Ranjit Chetsingh, formerly general secretary of F.W.C.C., was appointed by that organization to attend the Nairobi Conference as he and Doris Chetsingh made their journey home to India. Ranjit Chetsingh was named by the conference as its chairman. The representative of Pemba Yearly Meeting was Charles Feraj. Madagascar Yearly Meeting was represented by Andrianaly and Ramarovaoka.



Among the six representatives of East Africa Yearly Meeting were Benjamin S. Ngaira and Fred Kamidi, the latter serving as recording secretary for the conference.

In the conference findings these Friends express their gratitude for the Christian fellowship shared together and for the new vision of their place in the world family of Friends. With warm appreciation for the service given to their Yearly Meetings by Friends elsewhere, they realize that within their own groups "consecrated and competent leadership must arise increasingly and develop fast from indigenous sources." Their most pressing need is "that in this present age of rapid social and political change, economic, administrative, and social patterns should be built up which would offer the younger and more talented people in our Meetings greater opportunities for devoting their gifts and their time to the service of our Yearly Meetings—not only in their leisure time but also by giving full-time service."

The conference asks for more frequent opportunities for intervisitation among their Yearly Meetings and suggests that the educational needs in Pemba might be met with the help of teachers from East Africa Yearly Meeting.

This concluding minute sums up the conference: "As we come to the close of our conference together, our hearts are full of gratitude to God for the sense of His presence which we have experienced in our all too short period of deep fellowship. Some of us came to this conference with misgivings and hesitations, uncertain of its potential value. The drawing together in real understanding of each other and the widening of our mental horizons has humbled us as we have felt in our beings how enriching this brief contact has been. It has opened to us a new conception of our obligations in the world family of Friends. . . ."

## Letters to the Editor

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

On returning from a visit to U.S. Protestant schools and social welfare centers in Mexico, I read with pleasure in the FRIENDS JOURNAL for May 12 the thoughtful statement of Henry Beck on how we Friends can best dispose of our bodies at death. Since 1944 I have carried a signed bequest leaving my body to the nearest medical school, the corneas to go within 24 hours to an eye bank. It seems to me a Christian and considerate step. My kin agree to its wisdom and logic.

Stanford, Calif.

CHARLES A. GAULD

I should like to refer to two articles in the FRIENDS JOURNAL, one by Morris R. Mitchell, "John Woolman Speaking" in the issue of April 14 and "Simplicity" by Euell Gibbons in the May 26 number. The latter was a paper presented to a group met at the Woolman House to consider the topic under this title. It was my suggestion that Friends might well examine the principle which enabled Woolman to be free of "cumber" and ready to take leave of "things" on errands which he felt called to. Simplicity was a result of being unencumbered. In contrast, Friends today are often asked, even pressed to free

themselves, almost pried loose to go on missions under appointment, representing the concern of others albeit sympathetic with it.

Morris Mitchell suggests things which Woolman might say to us today. Some have suggested that it is not fair to put words in Woolman's mouth, but it does us good to have someone suggest them along the lines of Woolman's convictions and with his frankness and forthrightness.

I am thankful for the stirrings, and hope we may be pried out of a self-complacent lethargy. I think with some others that Woolman would not be enjoying a sense of "security" from insurances of the ever increasing kinds, be they ever so good; but rather from the experience of sharing with the insecure, the underprivileged, those discriminated against in our comfortable society.

Moorestown, N. J.

SAMUEL COOPER

I regret that the article, "Economics and the Friends Peace Testimony," by Paul E. Nelson, Jr., did not come to my attention sooner. Certainly, it is an excellent antidote for the fear, which is said to be prevalent, that a reduction of armaments spending might lead to depression. It is particularly useful to have an idea of what we might be spending our money on in the next decades if the needs of education, road transportation, and overseas development are to be met.

Because of the limited scope of Paul Nelson's article, the reader may possibly infer that these needs await proper government programs on the national, local, and/or international level. Such an inference would be false, and I am sure that this is not intended by Mr. Nelson. A great many of the gaps in education and international economic development, for example, could be filled most efficiently by private giving and privately administered programs.

It has been my impression that Friends as well as others are living through this period of incomparable prosperity (and incomparably high armaments expenditures) without realizing that such riches are given in the hope that they will be shared. Perhaps the times call for tithing, in which 10 per cent of income is the minimum, and a sum equal to taxes would be a proper goal for individual giving to private and especially church-related charities.

Philadelphia, Pa.

GREGORY VOTAW

Paul E. Nelson, Jr., argues strongly and correctly in the FRIENDS JOURNAL for June 2, 1956, that military spending is not necessary to maintain a high economic level. He points out that the construction of roads, schools, hospitals, and a variety of public works would stimulate our economy just as much as military spending. He falls into error, it seems to me, in apparently assuming that military spending, if stopped, must be replaced by some other type of government spending. He says: "Until state, local, and federal budgets include provision for these items, ours is hardly a stable peacetime economy."

Why do so many writers assume that government spending for civilian purposes would be necessary to offset a discontinu-

ance of military spending? If our government stops spending for armaments and leaves the money in the pockets of the people, they will spend it for a great variety of goods and services they need and want, and this will stimulate our economy as much or even more than military spending. Why is it so generally assumed that bureaucrats, civilian or military, can spend the people's money more wisely than they themselves?

New York City

HOWARD E. KERSHNER

### BIRTHS

**BAIR**—On June 24, to Lt. Harry Hammond Bair, U.S.M.C., stationed at Okinawa, and Helen Hetzel Bair, a son named JAMES BRINTON BAIR. His mother is a member of Haverford Meeting, Pa., and is staying with her parents, Theodore Brinton and Rebecca Wills Hetzel of Haverford.

**HAMMARSTROM**—On June 29, to Eric C. and Dorothy W. Hammarstrom of Gladstone, N. J., a daughter named TURA WISNER HAMMARSTROM. Both parents are members of Somerset Hills Meeting, Bernardsville, N. J.

**MARQUIS**—On May 30, to Rollin Park and Marian Horton Bonstein Marquis of New York City, a son named ROLLIN HILARY MARQUIS. Both parents are members of 15th Street Meeting, New York.

### MARRIAGES

**HARRISON-HUEBSCHER**—On June 22, in Providence Meeting House, Media, Pa., RENATA HUEBSCHER, daughter of Dr. Karl and Helga Huebscher of Serajevo, Yugoslavia, and J. BARTON HARRISON, son of Carol Harrison and the late Earl G. Harrison. J. Barton Harrison is a member of Providence Meeting.

**NEWMAN-KIRK**—On June 16, in Willistown Meeting House, Edgemont, Pa., KATHLEEN SMEDLEY KIRK, daughter of Marian Reynolds Kirk of Willistown Meeting and the late Bartram C. Kirk, and J. NICHOLAS NEWMAN, son of Dr. and Mrs. Richard Newman of New Haven Meeting, Conn.

**RAYNA-DIX**—On June 23, in Trenton Meeting House, N. J., under the care of Chesterfield Monthly Meeting, MARION WELSH DIX, daughter of Alice H. Dix of Trenton, N. J., and GERHARD RAYNA of Bethlehem, Pa. The bride is a member of Trenton Monthly Meeting.

### DEATHS

**BANCROFT**—On June 25, at Sandy Spring, Md., MARGARET COORLIS BANCROFT, aged 84 years, wife of the late Milton H. Bancroft. She was a faithful and beloved member of Sandy Spring Monthly Meeting. She is survived by one daughter, Anna B. Coles of Moorestown, N. J., and two sons, John T. Bancroft of Sandy Spring and Thomas M. Bancroft of Old Westbury, L. I. A funeral service was held at Sandy Spring Meeting House on June 27, followed by interment in the Friends burial ground.

**BRAUNFELDT**—On June 1, at the Philadelphia Osteopathic Hospital, EDWARD S. BRAUNFELDT, husband of Agnes Webster Braunfeldt. Memorial services were held in the Middletown Meeting House, Pa., on June 5. Edward S. Braunfeldt was a faithful member of Haverford Monthly Meeting, Pa., for many years and served on the Temperance Committee of Philadelphia Yearly Meeting.

**FRANCIS**—On June 23, suddenly, at his home at 2260 Briarwood Rd., Cleveland, Ohio, HAROLD E. FRANCIS, aged 54 years, husband of Margaret Francis. He is survived by his wife; three daughters, Alice, Florence, and Norma; and his stepmother, Mrs. Harriet Francis of Fishertown, Pa. He was a member of Cleveland Meeting. Contributions to a memorial fund for the education of Harold Francis's daughters may be sent to Rachel Hartman, 12912 Woodland Ave., Cleveland 20, Ohio.

**JARRETT**—On June 19, at Horsham, Pa., ARTHUR JARRETT, aged 79 years. He was a life member and trustee of Horsham Monthly Meeting. He is survived by his wife, Verna G. Jarrett;

his sister, Marie J. Schaffer; two sons, Arthur B. Jarrett, Frederick H. Jarrett; and three grandchildren.

**STEINER**—On June 30, after six weeks' illness, DR. EDWARD A. STEINER of Pilgrim Place, Claremont, Calif., in his 90th year. He was a member of Claremont Monthly Meeting. He is survived by his wife, Elizabeth Perry Steiner; a daughter, Mrs. Clyde B. Hightshoe; and a son, Dr. Richard M. Steiner. A memorial service was held on July 3 at Abernethy Hall, Pilgrim Place. Interment was in Grinnell, Iowa.

**WALTER**—On June 23, at the University of Pennsylvania Hospital, JOSEPH H. WALTER, in his 47th year. He was the son of Emma Paxson Walter and the late J. Horace Walter. He is survived by his wife, Edith Jackson Walter, and a son, Joseph Jackson Walter. He was a loyal and valued member of Swarthmore Monthly Meeting, Pa.

## Coming Events

### JULY

14—Meeting arranged by Representative Meeting to provide an opportunity for a discussion by all concerned Friends of a proposal of the Committee on Elderly Friends of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m., has been cancelled and will not be held.

15—Reopening of Homeville Meeting, Route 896 northwest of Russellville, Chester County, Pa., 2 p.m. Barnard Walton will be the speaker.

15—Family-Go-to-Meeting Day at Southampton Meeting, Pa., 10:30 a.m., and at Norristown Meeting, Pa., 11:15 a.m.

18 and 19—Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, will speak at Pendle Hill, Wallingford, Pa., on July 18 at 8:15 p.m. and July 19 at 4 p.m.

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Bernard Clausen, secretary of religious education for Friends General Conference, will address the afternoon session. Lunch will be served.

21—Quarterly Meeting at Westbury, N. Y., joint meeting of New York and Westbury Quarters, 10:30 a.m. Bring box lunches; beverage will be served. Train leaving Pennsylvania Station, New York City at 8:51 a.m., arriving 9:45 will be met. Curt Regen of Plainfield Meeting will speak in the afternoon.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Family-Go-to-Meeting Day at Newtown Meeting, Pa., 11 a.m., and Richland, Pa., 10:30 a.m.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 4:30 and July 24 at 10 a.m.

22 and 29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

*Coming:* North Carolina Yearly Meeting held at Cedar Grove, Woodland, N. C., begins Saturday, August 11. Select Meeting the day preceding, 2:30 p.m. Visitors expecting to attend please notify David H. Brown, clerk, Woodland, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

*Notice:* The monthly meeting of the Meeting at 4th and Arch Streets, Philadelphia, will be discontinued during July, and in August the monthly meeting will follow the meeting for worship on August 19.



## REGULAR MEETINGS

## ARIZONA

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

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

## CALIFORNIA

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

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

**LA JOLLA**—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

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

## CONNECTICUT

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

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

**ORLANDO**—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

## ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

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

## INDIANA

**INDIANAPOLIS**—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

## IOWA

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

## LOUISIANA

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

## MASSACHUSETTS

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

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

## MICHIGAN

**DETROIT**—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.

## MINNESOTA

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

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

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

## NEW JERSEY

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

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

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

## NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

## NEW YORK

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

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

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

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

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

**SCARSDALE**—Scarsdale Friends Meeting, 133 Poplham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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

## PENNSYLVANIA

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

**LANCASTER**—Meeting for worship and

First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. 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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

## OHIO

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

## TEXAS

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

## AVAILABLE

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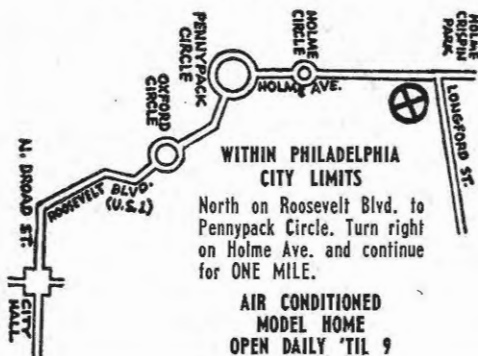
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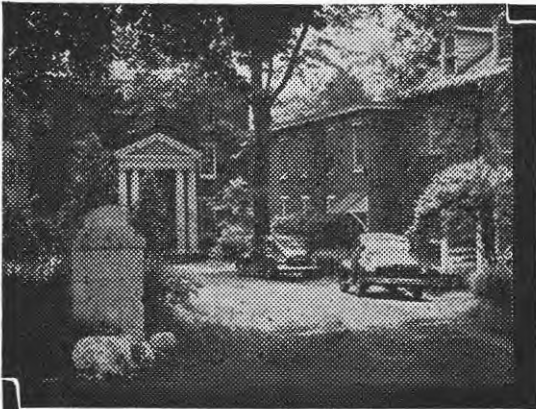
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