

# FRIENDS JOURNAL

*A Quaker Weekly*

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*U*NIVERSAL peace is the best of those things that are ordained for our happiness. Hence it is that what sounded for the shepherds from above was not riches, not pleasures, not honors, not length of life, not health, not strength, not beauty, but peace.

—DANTE

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# FRIENDS JOURNAL

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## Editorial Comments

### *Bethlehem*

**B**ETHLEHEM is only about five miles from Jerusalem, and its modern name is Beit Lahm. It is a fairly well-to-do town of about 28,000 inhabitants, mostly Arab Christians, with a few Mohammedans living among them. The name of Bethlehem is old, and already Micah (5:2) envisioned it to be the birthplace of "the ruler in Israel." The neighborhood is, of course, the scene of David's rise. Jesus himself never mentioned Bethlehem as his birthplace. Its ancient meaning was "place (or house) of bread," and it is possible that the disciples remembered this when Jesus spoke of himself as the bread of life. Bethlehem is also the scene of the idyllic love stories from the Book of Ruth.

It has been said that all of us have our spiritual home in Bethlehem, where Jesus was denied the shelter in which to be born. The romance of this lovely thought again this year suffers rude shocks from the terrors of history. At this moment we cannot think of Israel and her neighbors except in a mood of anxiety. Perhaps we have always tended to surround Bethlehem and the nativity story with reveries such as the hearts of the homesick are apt to entertain. Over the centuries we have been perhaps more poetic than we realized when we added one detail after the other to the biblical accounts of the first Christmas. For example, we love to imagine that Christ was born in a driving blizzard, although "there were shepherds out in the field, keeping watch over their flock by night" (Luke 2:8), a detail which would place Christmas in the summertime. The figure of King Herod, too, is a reminder that in retrospect we may not fully appreciate the realities surrounding the event.

### *Myth and Truth*

The stable serving as shelter is likely to have been one of the many hillside caves which were used for cattle or, in necessity, for guests and which have served in modern times as homes for Arabian refugees. Emperor Constantine erected a beautiful church over the grotto in 330 A.D. after Justin the Martyr had been in 155 A.D. the first one to mention the grotto as the birthplace of Jesus. Several times in history Bethlehem has been

destroyed, but the Church of the Nativity with its elaborate additions has survived all wars. One of its mosaics portrays the adoration of the Magi, who are dressed in Persian garments. In 614 A.D., when a Persian king destroyed all of Palestine, he spared the Church of the Nativity because of this circumstance.

One of the many legendary tales surrounding the Bethlehem story concerns a spring close to the grotto, the water of which is supposed to have served Mary and Joseph. The star that led the Wise Men from the East to Bethlehem is said to have fallen into the spring water, where it cannot be seen by anyone but a virgin. Each corner seems to have some pious association, and there is one place at the aisle leading out of the cave where the angel stood when he advised Joseph to flee to Egypt.

### *Unquiet Place*

Christians, Jews, and Mohammedans maintain in Palestine their places of veneration. Yet not only do political borderlines separate them, but deep-seated prejudices interfere also with the traveling pilgrim's itinerary. The Israeli government must be credited with having facilitated access to Christian places of interest. As late as 1954 the Israelis built a road extension between Nazareth and Tiberias to the top of Mt. Tabor, where supposedly the three apostles witnessed the Transfiguration (Mt. Hermon being the one more favored by modern scholars). The solution for the past and present religious trouble seems to be to declare any shrine, Jewish, Christian, or Mohammedan, as part of an international zone.

### *Messianic Deliverance*

Palestine and the entire Middle East refuse shelter once more to our hopes for deliverance from war. For the last 2,000 years faith has knocked in vain at the doors of many hearts. As in the case of the nativity, we may have indulged in sentimental and poetic visions in regard to universal peace. Our impatience fired our imagination beyond the speed reason can allow, and today the checkered maps of the Middle East and Europe reflect the frightening realities of international discord.



Yet the greater peril is poised in our hearts. Darkness and despair must not be permitted to obscure the Bethlehem star, which the pure in heart can still see. The "infinite ocean of light and love," of which George Fox's vision speaks, will yet overcome the "ocean of darkness." Such was his promise. Such is our faith.

### Christmas Meditation

"THE heart has its reasons which the reason does not know." These words of Pascal have helped me ponder the symbols of Christmas. There was a time when I looked to the literal meaning of the Christmas story and I felt that intellectually I could not completely accept it. But I have found that while my intellect can help me learn *about* God, it is through the heart that I can find my way to Him. And the language of the heart is poetry.

"In the beginning was the Word, and the Word was with God and the Word was God. . . . And the Word became flesh and dwelled among us." Intellectually, I know that this opening passage of John's gospel represents a Neo-Platonic doctrine which existed long before Christianity was born and that in its Christian form it belongs to the second century, not to the religion of the first followers of Jesus. Yet it expresses for me a deep truth. I believe that there was a unique impact of God upon the world nineteen centuries ago and that in the life of Jesus I can see the Divine become manifest. Through the personality of Jesus God has spoken to man. And I can understand that there is that which is divine about the human personality and there is that of man in God, which is to say that I conceive of God as a personal God.

The story of the Nativity which Luke tells is one that a mere historian unsupported by faith would not find credible. Yet the poetry of the Christmas story holds for me many a truth. The warm and human quality of the whole tale, the tender love of Mary the mother, the fatherly concern of Joseph, the presence of the simple shepherds and of the animals, all this which attends the great moment when the Divine impinges upon the mortal helps me comprehend the humanity of God. As does the Babe in the manger, so vulnerable and dependent, yet destined to lead man toward the Kingdom of God. And the suffering which he is to undergo reveals to me a God who so loves the world that pain and sacrifice can be associated with Him. We know from our own experience that the highest test of love is the readiness to endure suffering for another. Again I sense a quality of the Divine, humble and compassionate, reaching out for us, often so vainly.

There is rich meaning for me in the spiritual which affirms:

The Lord is so high you can't get over Him,  
So low you can't get under Him,  
So wide you can't get around Him—  
You've got to come in by and through the Lamb.

So infinite is God's nature, so ineffable His being, that the minds and spirits of most of us can but glimpse Him in part. We see as through a glass, darkly. As we contemplate the birth of Jesus and his life and death, we can grasp something more. We should never surrender the vigorous quest of the inquiring mind to know about God and His universe, for the intellect, also, is a part of the Divine potential within us. But perhaps it is rather through the poetry of the soul, the "heart's surmise," that we may meet Him face to face.

IRWIN ABRAMS



### Envy Not the First-Born

By SAM BRADLEY

Our love's first child comes here  
Through winged years, spectre-dim,  
And now, this blessed midyear,  
The town's a Bethlehem.

Sing. Let song from the throat  
Rise to a height, like prayer.  
Lo, books God's finger wrote  
Reveal Him—everywhere!

All second-born, give praise!  
Love only can prepare  
For greater love. His ways  
You intimately share.

We put eternity  
In prism, like a star,  
And hang it on a tree  
Still green with our desire.

You both are sheltered now.  
You, younger, clasp and share  
His bend of heaven's bough,  
The mild yoke of his care.

You lately come, have cheer!  
The herald who came before  
Left gifts for every year,  
Gave all—and yet gives more.

His gates are womb and grave,  
His bridge is brother-men.  
He comes—for love we gave  
And give today again.

## Love Came Down at Christmas

By MARGARET M. HARVEY

"LOVE came down at Christmas," yes, came down into a far from welcoming world. We ought not to find it difficult to picture that cold welcome this year, for we can hardly bear to turn our thoughts to Bethlehem; and though this may deprive us of some of the cherished associations of Christmas, the result may be to make us contemplate what happened when "the Word was made flesh and dwelt among us." It may make us more clear-sighted about the present outlook for "Love coming down" nearer home, in our own cobbled streets and alley ways.

It was an anxious young Mary and perhaps an even more anxious Joseph who sought shelter in the inn that night. Are we busy enough about our Father's business, seeing to it that no one seeks shelter because of any unimaginative act of ours? Or because of any unimaginative failure to act?

### *Bringing to Fact Our Dreams of Good*

Thousands of miles away we know that in more than one part of the world women with babies or with babies about to be born are fleeing in terror from horrors concocted in laboratories. Idolatry has been defined as contentment with prevalent gods, and unfortunately for its victims, science is the most powerful of our prevalent gods. The knowledge of our acquiescence in this idolatry and of its consequences rightly casts a heavy shadow on our Christmas celebrations. Even if we cannot actually hear the bombers passing overhead (as I have heard them in past years while



carols were being exquisitely sung in King's College Chapel in Cambridge on Christmas Eve), we know they may be operating somewhere on a mission that can never bring "peace on earth."

We need constant recalling to the truth that "so long as we deal with the cosmic and the general we deal only with the symbols of reality but as soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term" (William James, *Varieties of Religious Experience*). We have to "bring to fact our dreams of good," not in general terms but in minute particulars. So let us go right on thinking about unwelcomed babies. How do they fare in our own cities, towns, and villages? Do we have districts where a baby has less a good chance of surviving than in others? And some where the chances of their growing up weakly, undernourished, handicapped from the start in the race of life are all too probable? Then for the love of God let us look to these places and not rest satisfied until we have at any rate given the babies equality of opportunity to grow as He meant they should.

### *A Heart of Flesh*

It is we that are so unnaturally disinclined to put first things first. "Howbeit," wrote Paul to the Corinthians, "that is not first which is spiritual but that which is natural; then that which is spiritual." Christ never treated men as if they were spirits only; he spoke to us of the earthly things we love and have need of, and through them taught us heavenly truths. T. T. Lynch writes:

He spoke of grass and wind and rain  
And fig trees and fair weather;  
And made it his delight to bring  
Heaven and earth together.

Margaret M. Harvey, a member of London Yearly Meeting, is at present at Pendle Hill. She is active in the British Adult School Movement and is chairman of a Juvenile Court. In 1942 she gave the Swarthmore Lecture at London Yearly Meeting, entitled "The Law of Liberty."

He spoke of lilies, corn and vines,  
The sparrow and the raven;  
And words so natural and so wise  
Were on men's hearts engraven.

And yeast and bread and flax and cloth  
And eggs and fish and candles—  
See how the whole familiar world  
He most divinely handles!

How we must be grieving God by our clumsy handling of "the whole familiar world"! Reason alone, it is clear, cannot avail to make the world safe for young parents and new lives.

Powers of spirit and imagination, transcending reason, beginning where reason leaves off, are what we have need of if ever this inhuman chaos is to be reduced to a godlike order. "I will take away the stony heart out of your flesh and I will give you a heart of flesh" (Ezekiel 36:26). There is still this transforming power to trust in, that can call forth from the hardest heart the power to love.

#### *The Ox of Passion and the Ass of Prejudice*

"Human nature," a modern mystic has said, "is like a stable inhabited by the ox of passion and the ass of prejudice; animals which take up a lot of room and which I suppose most of us are feeding on the quiet. And it is there between them, pushing them out, that Christ must be born." Yes, alas, peacemakers though we would like to be, there are few of us that do not bristle when we are affronted or stiffen up when we are faced with something new and strange or paw the ground when faced with a head-on challenge. Assuredly we feed that ox of passion.

And what of the ass of prejudice? Are we open to considering dispassionately the possibility that other countries may perhaps order this or that aspect of their life better than ours does? Have we sometimes to be begged to contemplate the possibility that we may be mistaken? Do we ever pray that we may never be blind to any form of beauty? Assuredly we feed that ass of

prejudice. Obstinate we continue to expect to pluck figs from thistles; we beat the air, demanding to know the answers to problems we ourselves have created.

#### *A Homeward Path*

Long before we have dealt with the hurts inflicted on the child victims of one war, further tragic armies of the homeless are on the march, and more and more children will be growing up lacking the knowledge of a real home. They will see little about them that speaks of "the goodness of God in the land of the living," little that teaches them of the existence of a loving Father. None of us is able to reach out to the unknown except through the known, so if our use of metaphors taken from the family to express the nature of man's relationship to God is to mean anything to our children, they must have experienced this in some measure on earth. "Like as a father pitieth his children. . . ."

This is the tremendous responsibility laid upon us. But the unknown was once made known to mankind in terms of the known. There came through Jesus the full revelation of the fatherhood of God "in whom all families in heaven and earth are named."

Not to have known love in action in family life, each "in honor preferring one another"—it is hard to overestimate the far-reaching consequences of such loss of natural relationships. We recognize with shame the symptoms of deprivational diseases brought about by the lack of these most civilizing influences. I know of no sadder encounter than with young people who have become "hard-boiled." What they have known of life has made them grow a tough skin, but this hard outer shell is brittle, and when it is pierced, the interior, like that of a mollusk, is very vulnerable. It is we who must bear the blame. How shall their journey through life be along a homeward path? For it is our knowledge of the joys of home that makes us desire to be at home in the universe. "Nothing is so beautiful as a light in a cottage window except the light of the stars; and when we feel the beauty of the cottage light, we know that it is of the same nature as the beauty of the stars; and



*ARE you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.—HENRY VAN DYKE*



our desire is to be sure that the stars are the lights of home with the same spirit of home behind them" (Clutton Brock, *Essays*).

It was a homeward path that Christ came to open to men, a path which they might freely choose, traveling

along which they might come to themselves, come to their full stature, and at last might say, "I will arise now and go to my Father." "Heaven is my throne and earth is my footstool; what house will ye build me? saith the Lord."

## *Pilgrimage to the Land of the Bible*

**E**VEN in this age of the jet plane and the hydrogen bomb it is possible for time to stand still. In the ultramodern land of Israel, a nation only a few years old, the places holy to Christianity are much as they were in the days when Jesus preached in Galilee.

Thus, Kfar Kanna, where the first miracle in the ministry of Jesus was performed, is an ancient and sleepy village. The roads are dusty, the houses are humble, little dwellings of weather-beaten stone, the people dress in graceful, flowing robes which were in fashion thousands of years ago. Down the unpaved lanes wander goats and sheep and an occasional camel.

The home where Jesus turned water into wine for the marriage feast has long since disappeared, but a Roman Catholic church stands at the spot, built atop the ruins of two earlier Christian houses of worship, one going back as far as the fourth century and the other dating from the time of the crusades. In an excavation several feet below the church floor can be seen a lovely mosaic which spells out an inscription in Aramaic, the language spoken in the Holy Land in the days of Jesus' ministry, and indicates that a synagogue once stood on the spot. In the village, too, is a Greek Orthodox chapel containing two antique water pitchers which, according to tradition, held the water that was miraculously transformed by Jesus of Nazareth.

### *Nazareth*

Nazareth itself, just a few miles from Kfar Kanna, is much larger than that village, but modern times have had little effect on Nazareth either. The women of the town still go for water to the spring where the Virgin Mary filled her pitcher daily when she lived and raised her family in Nazareth, the spring now called The Fountain of Our Lady Mary. Parts of Nazareth are newly built, but they are constructed of the same materials and in much the same style as buildings which are centuries old. The town has grown since the days of Jesus, but as in his time it is still one with the countryside, and twisted, gnarled olive trees stand out in bold relief above the cup of Galilee hills in which Nazareth nestles. Though motor vehicles bring farm produce into Nazareth, the fruits and vegetables are sold in a shadowy and

aged market area whose streets are paved with time-worn cobblestones. The smiths, shoemakers, and other craftsmen who work in tiny cubicles lining the narrow streets use crude tools modeled after those of their ancestors, and all in all life follows a pattern set long ago.

As is fitting, Nazareth is a place of many houses of worship. There are more than 25 churches, monasteries, and convents in a town of less than 30,000 people, half of whom are Christian, the other half Moslem, and on Sundays and holy days the echoing of bells can be heard for miles around. The most important holy place, the Church of the Annunciation, was built in the eighteenth century, but its peaceful, cypress-shaded courtyard contains the carved remnants of earlier churches. And the church itself is built above a humble grotto which is at least 2,000 years old, the grotto where Mary lived before her marriage to Joseph and where the Archangel Gabriel appeared to prophesy the birth of Jesus.

Nazareth, of course, contains other places of great interest to the pilgrim: the Church of St. Joseph, which stands above the cave where the Holy Family lived after the return from Egypt; the synagogue, where the child Jesus is said to have studied; the Church of Mensa Christi, built around the stone where Jesus is believed to have dined with his disciples after the resurrection; and the Mount of Precipitation.

From the mountains atop Nazareth can be seen, rising from the floor of the Valley of Esdraelon, the gently rounded peak of 2,000-foot Mount Tabor, traditionally held to be the scene of the transfiguration of Christ. In the days of the Roman Empire a mighty stairway of more than 4,000 steps climbed Tabor. The stairway is gone, but the magnificent Franciscan basilica atop the mountain, built in modern times in the fashion of fourth-century Christian architecture, contains the relics of ancient churches.

### *The Sea of Galilee*

Whether traveling from Mt. Tabor or from Nazareth, it is less than an hour's drive to one of the most important areas in the ministry of Jesus, the Sea of Galilee. On the shores of the harp-shaped lake stand the restored ruins of the Roman-style synagogue of Capernaum,

among whose giant pillars Jesus is believed to have preached and healed. There, too, is the site of the home of St. Peter. Nearby, in an area of pastoral peace where willows at the waterside dip toward the cobalt waters of the famous lake, is the little hill known as the Mount of Beatitudes, scene of the Sermon on the Mount, and the Hospice of Tabgha, where Lazarist Fathers tenderly plant flowers on the site of the miracle of the loaves and fishes. The spot is also marked by recently excavated mosaics dating back 1,500 years and depicting a basket of loaves and two fishes.

#### *Famous Places*

Wherever the pilgrim goes in Israel, he can hardly avoid the memory of the Bible. Traveling from the Sea of Galilee to Holy Jerusalem, for example, he will pass through the Valley of Esdraelon, where Old Testament warriors like Gideon and Saul clashed with the enemies of the Hebrews and where the ruins of Meggido recall the prophecy of Armageddon. He will travel within the shadow of Mount Carmel, where Elijah defeated the prophets of Baal, and ride across the Sharon past the great ruins of Caesarea, where Pontius Pilate lived and

ruled, and past Jaffa, where the apostle Peter performed the miracle of the raising of Tabitha.

Within the confines of Israel-held Jerusalem, the pilgrim may visit the age-old mountain called Zion, dominated by the tall steeple of the Church of the Dormition, which stands above the site where Mary slept before the assumption. Though narrow, the plateau of Zion contains several other places of religious significance. One is the Coenaculum, the chamber of the Last Supper. Another is the tomb of King David.

Amazingly, a bus ride from Jerusalem costing only a few cents will take the traveler to Ain Karem, traditionally considered the birthplace of St. John the Baptist. A graceful little village in the rocky Judean hills, it starts in a valley and curls up two facing hills and is surrounded by ancient terracing and equally aged olive trees. In Ain Karem the Franciscans tend the Church of St. John, containing the Grotto of the Birth of St. John, and the Church of the Visitation, beneath which still flows the bubbling fresh-water spring held to be that which gushed forth miraculously as Elizabeth, mother of St. John, greeted her kinswoman Mary after the annunciation. The Bible still lives.—I.G.T.O.

### Race Street's Centennial

**A** TWO-DAY celebration of the centennial of the meeting house at Race Street, Philadelphia, was observed on November 25 and 26. Recalling the history of the building involved also a partial enumeration of the services to Quakerdom and the community growing out of Friends activities in this meeting house.

Erected in 1856 and first used in 1857, the premises have drawn to this location not only the activities of the Monthly Meeting formerly held on Cherry Street between 4th and 5th Streets but also Friends Central School, The Whittier hotel, the offices of the Yearly Meeting and many of its committees, Friends General Conference, FRIENDS JOURNAL, the American Youth Hostel Association, the National Mental Health Foundation literature storehouse, and the local headquarters for the World Government Movement. Some have come and gone, such as the first warehouse and clothing storerooms for the A.F.S.C. and the William C. Biddle Center.

The full story of this record has been told well in the new booklet *A Century of Race Street Meeting House, 1856-1956*, by Frances Williams Browin, reviewed elsewhere in these pages. Since part of the property was a joint undertaking with Philadelphia Yearly Meeting, the Representative Meeting appointed Samuel J. Bunting, Jr., and H. Justice Williams to serve on the planning committee, together with a large group of Monthly Meeting Friends, headed by Katherine Griest as chairman.

Following the meeting for worship on First-day morning, a remarkable series of reminiscences were shared by 92-year-old

Jane P. Rushmore; Charles J. Darlington, clerk of the Yearly Meeting; Mary Hoxie Jones, who wrote the history of the A.F.S.C., organized at 15th and Cherry Streets, where it also held its meetings; Frances Williams Browin, who is a member of Central Philadelphia Monthly Meeting; and David G. Paul, clerk of the Monthly Meeting, who acted as the resourceful introducer of the occasion.

Throughout the week end a most varied historical exhibit became a center of attention and interest.

On Monday evening the annual meeting of the Friends Historical Association was held at the meeting house, with Thomas E. Drake presiding. Mary Patterson Sullivan was chairman of the entertainment committee's program. The annual address was given by Richmond P. Miller on "Race Street Meeting House, 1856-1956." His lecture, based on wide research, revealed, among other interesting items that instead of "Racers" the Friends of the Meeting might have been styled "Songhursters" or "Sassafrasers," for those were the names of the street in colonial days. It became Race Street because it was a favorite thoroughfare for driving to the race course in Fairmount Park many years ago.

Seated in the facing benches at the centenary were Friends carrying historic walking sticks or wearing heirloom dresses, beaver hats, wedding gowns, poke bonnets, sugar scoops, and shawls trimmed to Quaker simplicity. All of this the Philadelphia newspaper photographers caught and reproduced in their pages with more notice from the press than Friends have been allotted for a long time.



## Books by Friends

**THE LIFE OF JESUS.** A Consecutive Narrative Constructed from the Revised Standard Version New Testament. By JOHN E. KALTENBACH. Thomas Nelson and Sons, New York. 159 pages. \$2.50

From the preface: "... It is one way of ordering the Biblical material for the benefit of students of the life of Jesus. It is neither a harmony nor a synopsis, but a consecutive story of the life and teachings of Jesus constructed from the excellent and illuminating text of the Revised Standard Version of the Four Gospels and Acts . . . omits material that is repeated in the various Gospels or duplicated within one of them. . . . The order of some passages has been rearranged to lend more geographical, chronological, and topical unity. . . . [The] purpose has been to present all of the events in the life and teachings of Jesus in a single and consecutive story. The reader will judge the value of the total impact of these familiar words when arranged in this manner. . . ."

The total impact of these familiar words when arranged in this manner is considerable. Here one may discover that there is much of the story of Jesus' life that may have been lost within more familiar context. Creatures of habit that most of us are, possibly an unconscious resentment prevents our truly appreciating the clarity and directness of the new version in our Testaments. The language of the Revised Standard Version certainly sharpens the focus.

The book states that it has been patterned for the teacher. It should not be overlooked by those who feel the need for self-instruction. It is also recommended for daily reading aloud in the family group.

SYLVAN E. WALLEN

**A CENTURY OF RACE STREET MEETING HOUSE, 1856-1956.** By FRANCES WILLIAMS BROWIN. With a foreword by Jane Rushmore. Published by Central Philadelphia Monthly Meeting of Friends, Philadelphia, 1956. 36 pages. \$.50

This attractive grey booklet appeared November 25, and made a significant contribution to the joyful centennial celebration held in the Race Street Meeting House that week end. As the author writes, "By the happiest of coincidences" the reuniting of Race and Arch Street Yearly Meetings "reached its fruition in the very year that marks the centennial of Race Street Meeting House's construction. Certainly nothing could be a more felicitous augury of a second century of useful service for 'the new meeting house' whose builders had been raised in the belief that between them and Arch Street Friends there could be no common ground!"

The amply illustrated book tells the story of four successive stages in the building's history. For Friends of recent vintage it is inspiring to learn of the sacrifices that went into the building's construction, of its housing the Friends Central School now in Overbrook, and of its years of usefulness as headquarters for committees for Friends social work, for forum meetings on controversial subjects, and in its central function

as a house of worship. Many Friends who have known and loved the building have contributed lively anecdotes which Frances Browin has woven delightfully into the historical background. The book should find a permanent place in all Quaker libraries. Philadelphia Friends are indebted to the author for her careful work and to Jane Rushmore for setting a tone of inspiration and hope in the Foreword. "This little book," she writes, "should help us lift high the torch of progress which lights the way as we enter a new century."

DOROTHY G. HARRIS

**HOLD LIGHTLY.** Poems by EDITH WARNER JOHNSON. Dorance and Co., Philadelphia, 1956. 75 pages. \$2.50

"It is high time," writes Laura Benét, "that lovers of poetry knew more of Edith Warner Johnson's work, which has great originality as well as a decidedly haunting quality," an opinion in which the present reviewer heartily concurs. Now we have her poems collected in a volume entitled *Hold Lightly*, attractive in format and satisfying in content.

These poems, brief, evocative, probing, deal with moods of nature, with the understanding of souls, with twilight, love, death, time, and eternity, as distilled through a spirit at once innocent and subtle, sensitive and vigorous. Her technique is varied and flexible, marked by a delicate music and fresh patterns of rhyme and assonance. The title poem, "Hold Lightly," expresses—but in an entirely different fashion—the truth embodied in Blake's "He who bends to himself a joy." "The Irrepressibles," with delightful humor, shows spirited puppies and old people in contrast to the reproving and staid middle-aged. One of the most characteristic in its keenness of observation, its savoring of the preposterous, its love of small things, is "How a Mouse Outrode the Hurricane." "Child at the Window" and "Good-by to a Little Girl Swinging" reveal warm tenderness for childhood and the sense of its wonder, its totality of feeling. Other poems penetrate the mists of twilight and death. Perhaps the most poignant poem of all is "The Old Have Far to Go."

This is a treasure for oneself or a happy Christmas gift for a discerning friend—for anyone, indeed, whose spirit might like to "find on its way / A star as stepping stone."

ELIZABETH GRAY VINING

**THE FOUR WINDS BLOWING.** By S. DOROTHEA KEENEY. Allen, Lane and Scott, Philadelphia, 1956. 66 pages. \$2.50

In her new volume of poems, *The Four Winds Blowing*, S. Dorothea Keeney writes effortlessly of sights and sounds which come alive for us by reason of her careful observation and loving response to them.

Many of her subjects are from the world of nature. She writes of the mystery of interrelatedness: "Each is everything under the sun." She describes water sounds, and sea fingers, pushed and pulled by the tide; storms at sea and on the land; bird sounds: "the mocking bird's high singing rushes on," "the throaty cry of the bittern," "The oriole, the robin and the wren sing courage back again"; the eagle, the bobolink and, in a moving quatrain, the winter song of the cardinal.

Several poems deal with human beings. In some of these there is, for my taste, a little too much tendency to moralize. Very much better I like the one called "He Has Had Need of Love," where attention is focused throughout on the figure of the old man, who with knotted hands scatters bread beneath the elevated train roaring overhead; and the starkly powerful "After the Storm."

The verse forms, while varied, are conventional in meter and rhyme; while there are often several layers of meaning beneath the surface, the impression is of a simple clarity. Perhaps these poems of Dorothy Keeney's are in the advance guard of a movement from irregularity and obscurity to a fresh fashion of pattern and communication. Certainly she is on the right side of Keats's dictum that "if poetry come not as naturally as the leaves of a tree, it had better not come at all." Her poems "come naturally," and one senses the truth of her lovely line, "The tender things of earth have made me wise."

ELIZABETH YARNALL.

## Friends and Their Friends

The Board of Managers of the FRIENDS JOURNAL has increased the rate for a six-month subscription from \$2.25 to \$2.50, beginning January 1, 1957. The annual rate of \$4.50 remains unchanged.

We are indebted to George F. Kummer, a member of Solebury Meeting, Pa., for the beautiful drawing on page 801.

"A Christmas Prayer" written by the Committee of Worship and Ministry of Gwynedd Meeting, Pa., reads in part: "May those of us who are parents be imaginative and untiring in our attempts to have this celebration be indeed meaningful. And as we stop to contemplate the real meaning of this season for us, it is conceivable that we may find ourselves able, with thy help, to be thoughtful of other people whom we have taken for granted; to be more truly generous, where we have been inclined toward self-centeredness; to be able to put into words the many good feelings and thoughts we have, but have failed to articulate."

Friends wishing to order First-day school lesson materials published by Friends General Conference should address their inquiries to the Conference office at 1515 Cherry Street, Philadelphia 2, Pa., or should phone RItenhouse 6-2286. Only the Religious Education Committee of Philadelphia Yearly Meeting can now be reached through the Friends Central Bureau of the Yearly Meeting.

Because of a revised printing schedule toward the end of this calendar year, it has become necessary to move up the deadline for advertising and calendar items from the usual Monday morning to the following dates: Thursday, December 20, 9:15 a.m., for the issue dated December 29; Friday, December 28, 9:15 a.m., for the issue dated January 5, 1957.

Dover Preparative Meeting, N. H., is now operating on its winter schedule and meets at 11 a.m. on Sundays for half an hour. This is followed by a half hour of First-day school for children and discussion for adults. The topic for the adult group is "The Life of John Woolman."

Eva Hathaway represented Dover Preparative Meeting at a week-end seminar at Woolman Hill on November 2 and 3. John Stevens attended the Friends Seminar at the U.N. on November 16 and 17. Both are students at the University of New Hampshire.

Clifford Gillam, president and general manager of The Inn, Buck Hill Falls, Pa., has received the unanimous endorsement of the Pennsylvania Hotel Association for the office of secretary of the American Hotel Association.

"Simplicity" by Euell Gibbons, which appeared in the FRIENDS JOURNAL for May 26, 1956, has been reprinted in *The Guardian*, Madras, India, for August 23, 1956.

Samuel T. Brinton, clerk of Cheltenham Monthly Meeting, Pa., writes us as follows:

"Cheltenham Monthly Meeting of the Religious Society of Friends announces the opening of its new meeting house. A meeting of dedication and worship will be held on December 16, 1956, at 3 o'clock in the afternoon.

"We make this announcement with a feeling of great joy tempered with humility. We are deeply indebted to the many members of the Society of Friends and others who have contributed so generously to make this building a reality.

"We are grateful to Jeanes Hospital and the Trustees of Philadelphia Yearly Meeting of Friends for their willingness to let us build on their land. The meeting house will be used by both the Hospital and Cheltenham Friends.

"Our building program started in January 1952. . . . As of November 1, the members of Cheltenham Monthly Meeting (19 active families) raised and contributed 51 per cent, donations from Friends Funds provided 11 per cent, individual gifts from outside our Monthly Meeting came to 20 per cent, with 18 per cent still to be obtained. Our architect is William Macy Stanton of Westtown, Pa., whose interest, enthusiasm, and skill have resulted in a beautiful blending of traditional Quaker simplicity with practical usefulness.

"The address of our new meeting house is c/o Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia 11, Pa.

"The meeting house is the first building on the right of the main driveway as one enters Jeanes Hospital grounds from Central Avenue. For those coming by bus, the P.T.C. "O" bus from Broad and Logan subway station stops at the Hospital gate; also the "N" bus from Pratt Street terminal, Frankford Elevated Station.

"The regular Sunday meeting hour is 11 a.m., with First-day school at 10:15 a.m.

"We extend a warm welcome to join us in worship and to share in the quiet beauty of the surrounding grounds."



A story of reminiscences of Philadelphia Quakerism by Mary Louise Aswell under the title "A Quaker Concern" appears in the *New Yorker* for December 1, 1956.

See also the *Saturday Evening Post*, November 3, for Drew Pearson's "Confessions," beginning with his Quaker boyhood, and the November *Ladies' Home Journal* for Jessamyn West's "Hollywood Diary," dealing with the filming of "Friendly Persuasion."

The December 1956 issue of *Reader's Digest* contains an interesting article entitled "African Quakers of Kenya" by Tom Compere and Edwin Muller. It is a reprint from the November 14 issue of *The Christian Century*.

"Quakers Drop 'Plain Talk' But Faith Remains Same" is the title of a fine article on Friends by George W. Cornell, Associated Press writer, in the *Wilmington News*, Del., for November 23, 1956. The article is based on an interview with Arnold B. Vaught, director of the Friends Center in New York City.

As arranged at New Zealand General Meeting, Napier Friends are organizing a summer school at Omaha, Rissington (12 miles from Napier), from December 29, 1956, to January 7, inclusive. Omaha is an old, rambling homestead presented to the Girl Guides for camping week ends, summer schools, etc. Rissington is a quiet village in the secluded hills of Hawkes Bay. The theme for the summer school is to be some practical applications of Friends principles to everyday life.

Robert Cuba Jones, coordinator of the Spanish English Cultural Group of Mexico City, who gave a series of talks at the School of Social Work of the University of Guadalajara, has been invited to present a paper at the Seventh Annual National Congress of Sociology to be held early in December in the city of Monterrey. While in Monterrey Robert Jones will give another series of talks at the University of Nuevo Leon, which is located in that city. He has also been invited to lead a series of discussions on community development and organization for the social workers of the Children's Hospital in Mexico City after the first of the year.

Estella Canziani of Hammersmith Meeting, England, had three water colors on exhibit at the Royal Society of British Artists exhibition held in early October at Suffolk Street, London, S.W. 1.

Ray Newton, who recently retired as head of the A.F.S.C. Peace section, is now directing a new organization, Farmers and World Affairs, Inc., whose purpose is to carry on peace education with farmers' groups. The office is at 1201 Chestnut Street, Philadelphia 7, Pa.

#### BIRTHS

DONOVAN—On November 26, to Theodore W. and Annette Fitch Donovan, members of New Haven Monthly Meeting, Conn., a daughter named RACHEL ANNETTE DONOVAN.

SHOUN—On November 29, to Glenn and Ellen Llewellyn

Shoun of Hartford, Ohio, their second daughter and third child, named ELEANOR CHRISTINE SHOUN. Her grandparents are William T. and Ella H. Llewellyn of Hatboro, Pa.

#### MARRIAGE

DEL BUONO-BRADWAY—On October 31, at Norristown Court House by Judge George C. Corson, DORIS HILDRETH BRADWAY, daughter of Mr. and Mrs. William S. Bradway, and VIRGIL FRANCIS DEL BUONO, son of Mr. Felix Del Buono and the late Mrs. Del Buono, all of Plymouth Township, Pa. The bride is a member of Plymouth Meeting, Pa.

#### DEATH

DYER—On November 27, at her home, 323 Taylor Street, Pendleton, Ind., following an illness of eight months, JEANNE HARDY DYER, aged 42 years, wife of John W. Dyer and daughter of the late Roscoe and Nelle Mingle Hardy. She was a birthright member of Fall Creek Meeting, Pendleton, Ind., and an active member of the Meeting. She was a graduate of Indiana University and a member of the Olivian Literary Society. She was studying the art of weaving and was a member of the Weavers Guild. Surviving are two daughters, Nancy Hardy Dyer and Sara Whittier Dyer.

### Coming Events

#### DECEMBER

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

16—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Anna Brinton, "Quakerism in Action Today: Quakerism in Japan."

16—Meeting of the Central Activities Committee of the Young Friends Movement at 1515 Cherry Street, Philadelphia, 2:30 p.m. After the business meeting Young Friends will eat together, sharing the cost; carol singing at Philadelphia General Hospital. Send in reservations to 1515 Cherry Street.

16—Meeting of dedication and worship, 3 p.m., at the new meeting house of Cheltenham Monthly Meeting, located on the grounds of Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia. All are welcome.

16—Community Christmas Tea at Gwynedd Meeting, Pa., 5:30 p.m.: At 7 p.m., address by J. Bernard Haviland of Westtown School, "The Coronation of a King."

16—Christmas pageant, "The Promise of Peace," at George School, Pa., in the George School Alumni Gymnasium, 8 p.m. Written by Adelbert Mason, director of admissions, the pageant will be a production of the dramatics, music, fine, and manual arts departments. Chorus of 75, soloists, orchestra.

19, 20—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Incentives Should Be Used in Industry?" Leader, D. Robert Yarnall, Jr.

20—Pre-Christmas talk at 20 South 12th Street, Philadelphia, 12:30 p.m., sponsored by the A.F.S.C.: Gilbert Kilpack, director of studies, Pendle Hill. All are welcome.

23—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Christmas program.

23—Musical Program at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 3:30 p.m.: Olney High School A Cappella Choir in a Christmas program.

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered." Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack, Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends. Total fees, \$20.00; nonresident attendance, \$4.00 for the series. For bibliography write Pendle Hill.

## REGULAR MEETINGS

## ARIZONA

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

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

## CALIFORNIA

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

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

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

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

## CONNECTICUT

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

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

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

## ILLINOIS

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

## 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

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

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

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

## MINNESOTA

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

## MISSOURI

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

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

## NEW JERSEY

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

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

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

## 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 Popham Road. Meeting for worship,

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### OHIO

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

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

### PENNSYLVANIA

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

**LANCASTER**—Meeting 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, Race Street west of Fifteenth Street.

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

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

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

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

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

### TENNESSEE

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

### TEXAS

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

### WANTED

**HOUSEKEEPER-COMPANION**: Reliable woman for general duties, family of one, Wayne, Pa.; live in. Write, giving experience and references, to Box P141, Friends Journal.

**HOUSEKEEPER** to live as member of family with retired Quaker couple. Telephone Clement S. Brinton, Haddonfield, N. J., 9-3556.

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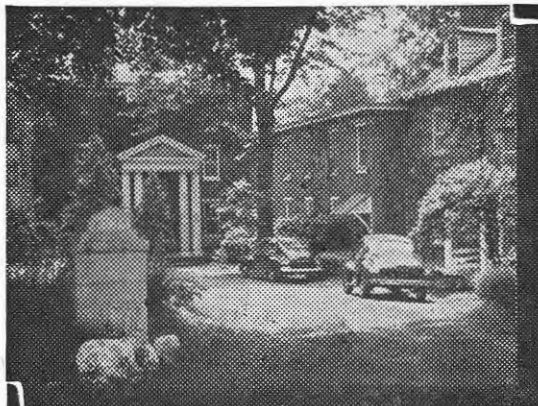
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Because of the increasing demand for our limited advertising space we find it necessary to make a change in our deadline. Beginning with the first issue in 1957 the deadline for advertising will be **FRIDAY OF THE WEEK PRECEDING DATE OF ISSUE**. Copy received by 9:15 on the following Monday morning will be included **ONLY** if space is still available. As announced elsewhere in these pages, the deadline for the December 29 issue will be Thursday, December 20.

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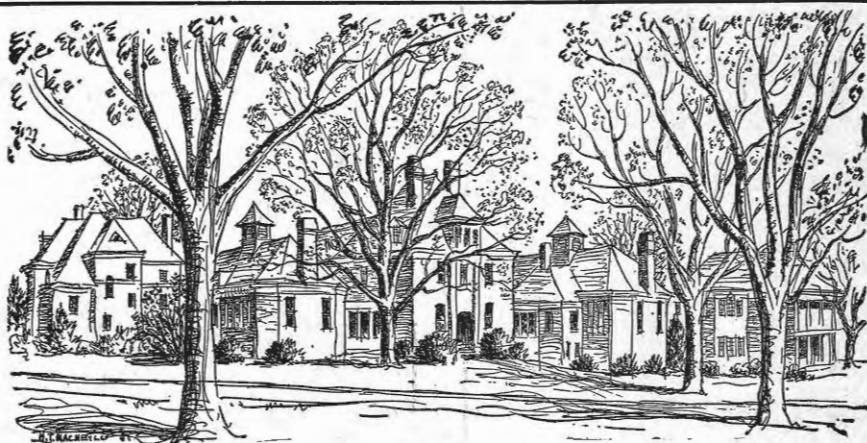
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