

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

APRIL 27, 1957

NUMBER 17

*I*N eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God Himself culminates in the present moment, and will never be more divine in the lapse of all the ages. And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality that surrounds us. The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then.

—HENRY DAVID THOREAU

## IN THIS ISSUE

Poetry and the Nurture of the  
Spiritual Life . *by Elizabeth Gray Vining*

Our London Letter . *by Horace B. Pointing*

World Economic Development  
. . . . . *by Grant C. Fraser*

The Flushing Remonstrance

*Southern School Problems*

FIFTEEN CENTS A COPY

\$4.50 A YEAR

## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

WILLIAM HUBBEN  
Editor and Manager  
LOIS L. COMINGS  
Assistant Editor

JEANNE CAVIN  
Advertisements  
MARTHA TURNER  
Subscriptions

## CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa ..... Maurice Webb, Durban  
England ..... Horace B. Pointing, London  
Joan Hewitt, London  
Germany ..... Lottelore Roloff  
Gerda Crodol  
India ..... Benjamin Polk, Calcutta  
Japan ..... Bruce L. Pearson, Osaka  
Jordan ..... Graham Leonard, Ramallah  
Scandinavia ..... Ole Olden, Stavanger, Norway  
Switzerland ..... Robert J. Leach, Geneva  
Turkey ..... William L. Nute, Jr., Ankara  
Lake Erie Association ..... Winthrop M. Leeds, Pittsburgh  
Midwest (Five Years) ..... Russell E. Rees, Richmond  
New England ..... Thomas R. Bodine, Hartford  
West Coast ..... Ferner Nuhn, Claremont, Calif.

## BOARD OF MANAGERS

1955-1957: Eleanor S. Clarke, Barbara L. Curtis, Arthur M. Dewees, Irving Hollingshead, Emily C. Johnson. 1955-1958: Carol P. Brainerd, Willis H. Satterthwaite, Lydia F. Taylor, Daniel D. Test, Jr., Anne Wood. 1956-1959: Howard H. Brinton, Sarah P. Brock, Ruth O. Maris, Margaret L. Matthews, Lawrence McK. Miller, Jr., Sarah F. Splint. THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Contents

	Page
Southern School Problems .....	274
Editorial Comments .....	275
Poetry and the Nurture of the Spiritual Life— Elizabeth Gray Vining .....	276
Our London Letter—Horace B. Pointing.....	278
World Economic Development—Grant C. Fraser	280
Books .....	280
The Flushing Remonstrance .....	281
Peacetime Conscripton (verse)—William Bacon Evans .....	281
Friends and Their Friends .....	282
Letters to the Editor .....	284

## Southern School Problems

ACCORDING to information contained in a recent issue of *A Southern School News* (Nashville, Tenn.), a number of encouraging developments in the field of integrating schools have taken place, even though white resistance is still strong in some states. The following survey will be of interest:

A University of Alabama spokesman said the faculty turnover at the university had been normal, although six departing faculty members had quoted the Autherine Lucy case as a major reason for leaving.

In Arkansas four prosegregation bills have been enacted by the General Assembly and approved by Governor Orval Faubus.

In Delaware desegregation has slowed down. Negotiations are in progress for the merger of white and Negro parent-teachers' associations.

In the District of Columbia two studies called integration "a miracle of social adjustment."

In Florida prosegregation groups have increased their activities. Governor LeRoy Collins stated that mixed schools are inevitable.

The Georgia legislature passed five prosegregation bills and adopted a resolution asking impeachment of six United States Supreme Court justices.

The western counties in Kentucky and one in central Kentucky were ordered to desegregate their schools this coming fall.

In Louisiana 100 Negroes entered integrated state colleges under injunctions restraining application of new state laws which would have excluded them.

Prosegregation groups in Maryland have been more active since the 1954 Supreme Court decision.

Governor J. P. Coleman of Mississippi outlined a four-point program designed to preserve "domestic peace and tranquility"; no specific details were listed.

A St. Louis, Missouri, high school reported two years of satisfactory desegregation with 50 per cent Negro enrollment. Only four high schools in the state remain segregated after the decision of a school in the "bootheel" section to admit Negroes.

The Supreme Court was asked to review a lower court decision of North Carolina denying Negroes entrance to an all-white school. New federal court action is expected to force integration of a state training institution and a public school district.

The South Carolina General Assembly is adding a statute to a body of legislation aimed at the National Association for the Advancement of Colored People and considered other prosegregation laws.

The Tennessee Senate rejected a resolution of interposition, meaning a demand to interfere with federal legislation concerning integration.

Two more localities in Virginia received court desegregation orders. The legislative investigation of the N.A.A.C.P. continues.

West Virginia State College, formerly an all-Negro institution, in 1953-54 with an enrollment of 837, now has a student body of over 2,200, a thousand of them white. Negro students have been accepted at state colleges and the university since shortly after the 1954 Supreme Court decision.

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, APRIL 27, 1957

VOL. 3 — NO. 17

## Editorial Comments

### *Dear Holiday Editor*

IN the May issue of your magazine, usually devoted to the more opulent aspects of life, we find as part of your article "The Philadelphia Tradition" a large photograph showing William B. Evans sitting in Arch Street Meeting House all by himself, wearing an overcoat and looking from under his broad-brimmed hat rather severely at the *Holiday* photographer and the general beholder. We have nothing but sympathy with the critical mood that seems to be over his features. Usually he looks cheerful and friendly. Why do you make him sit there in complete solitude, with his hat on, looking cold, and all wrapped up in his overcoat? Our Friend likes company, fellowship, and the family atmosphere of many Friends gathering either for worship, business, or pleasure. He also is the last one to want to convey the erroneous impression that all Philadelphia Friends wear plain dress and sit somewhere alone on bare benches in vacant and poorly heated meeting houses. Your readers ought to know that our meeting houses are usually well filled with young as well as old Friends and some attenders from other faiths. The chatter of many children fills our Sunday Schools. We love our old people dearly. They as well as most of us are, we think, forward-looking people in spite of their age, and the young ones are, of course, our great hope, as is the case everywhere. No church or sect wants to be a museum piece. We respect our past, but we attempt to respond to God's intimations for life now and to fathom something of tomorrow's demands on us. At our recent Yearly Meeting at Arch Street, which lasted seven days, you had to come early to the sessions to get a good seat.

We know you didn't want to suggest such critical thoughts at all when you asked your photographer to take a nonviolent shot at the Philadelphia Quakers by training his camera on nonresistant William Bacon Evans. Maybe we are mistaken in our disappointment when we look at this black-and-white picture and the grim countenance of a truly friendly Friend. Wouldn't you next time let us have some of the lavish colors with which you so generously decorate your glossy pages? And scatter flowers and the faces of happy children and their parents

over the scene? We'll appreciate it greatly if you then will also include William B. Evans in such a setting. He loves people. He loves children. They love him. We'll all appreciate it if you can consider this suggestion because such a picture would reflect modern Quakerism as it is.

### *The Bible and Planned Parenthood*

Organizations promoting planned parenthood usually have to contend with strong resistance from church groups, notably Catholics. The International Planned Parenthood Federation therefore reminds the public that only at times when the earth was underpopulated was the command given to Adam and Eve and to Noah "to be fruitful and multiply." The command was not repeated when conditions changed. In Deut. 7:7 we find that "the Lord did not set his love upon you, nor choose you, because you were more in number than any people." The tragedy often inherent in overproduction is beautifully summarized in Jer. 15:9: "She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day." The grim alternatives of cannon fodder or starvation are posed in Job 27:14: "If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread."

### *In Brief*

The number of Jewish refugees from Egypt is 17,000, a third of the country's Jewish population.

For Hungarian relief action in Austria, Church World Service (National Council of Churches in U.S.A.) has contributed from November, 1956, to March 1, 1957, 147,587 pounds of fats, 57,966 pounds of powdered milk, and 335,105 pounds of cheese.

The New York Board of Rabbis has called upon the United States Congress to repeal the McCarran-Walter Immigration and Nationality Act, calling it a "violation of the American spirit of brotherhood." The rabbis, at their 76th annual meeting in New York, said the Hungarian refugee situation "dramatically indicated the inadequacy and injustice of the act, with its selective immigration categories." They urged free admission of refugees from tyranny, including Egyptian Jews.



## Poetry and the Nurture of the Spiritual Life

By ELIZABETH GRAY VINING

I AM going to talk about the place of poetry in the nurture of the spiritual life. When I say the word *poetry* I am immediately aware of at least three separate reactions. Some people here are passionately fond of poetry and perhaps write it themselves; they wonder what I can find to say about anything so obvious. Others put up a barrier at once because poetry is not their meat; they find it obscure or unreal and quite irrelevant to the spiritual life. Still others are unconvinced but ready to lend an ear.

As I have been for the past year reading the writings of Rufus Jones—letters, speeches, articles, books—I have been repeatedly impressed by the fact that he drew much of his spiritual nourishment from the poets. There is not a single one of his books in which he does not quote poetry, as he does also in most of his articles and speeches. The variety and scope of his reading are extensive. Some of his favorites are quoted again and again, so that they seem to be almost as much the product of Rufus Jones's mind and heart as of the original poet's.

In at least two places he makes a specific statement as to his reasons for finding poetry a spiritual resource. In *Spiritual Reformers of the 16th and 17th Centuries* he wrote: "The poets are always among the first to feel the direction of spiritual currents, and they are the very sure voices of the deeper hopes and aspirations of their epoch." And in one of the chapters which he wrote in *Rethinking Missions* he said: "The Kingdom of God has its interest in the means or tools of common life, but it has a special concern in the *values* of existence. Whatever heightens imagination or intensifies affection and joy enters directly into its province."

Although in this second quotation the word poetry is not mentioned, there can be no doubt that one of its chief concerns is the values of existence, or that it heightens imagination and intensifies affection and joy.

These very words are paralleled in Webster's definition of poetry: "The embodiment in appropriate rhyth-

mical language, usually metrical, of beautiful or high thought, imagination, or emotion."

While I find this a perfectly adequate definition of poetry I think the poets themselves have done better. They determine whether it is poetry or not by the effect that it has on them. A. E. Housman said: "I could no more define poetry than a terrier can define a rat, but I think that we both recognize the object by the symptoms which it provokes in us." These symptoms he describes as the bristling of his skin, a shiver down his spine, a constriction of his throat, and a feeling in the pit of his stomach. So too Emily Dickinson: "If I read a book and it makes my whole body so cold no fire can ever warm me, I know that it is poetry. If I feel physically as if the top of my head were taken off, I know that it is poetry. These are the only ways I know. Is there any other way?"

The poets are admittedly more sensitive than the rest of us. We cannot all expect such striking—and even alarming—physical symptoms, but if the verse read gives us even a small stab of feeling, a heightened awareness of beauty or meaning, then it is for us poetry, and the reading of it brings increasingly, the more it is done, a joy and richness into our lives.

The complaint most frequently heard against modern poetry, and the usual reason given for not reading it, is that it is obscure. As if that were anything new! Or as if it mattered! We have always had poetry that was difficult to understand, that did not yield its meaning at the first reading. Part of the joy is the reading and rereading it, over and over, to oneself and aloud, until enough of the poet's intention comes through to deliver that little shock of delight or flash of illumination that makes the poem ours. It is not necessary to understand every word. In fact, so authentic a poet as Coleridge said: "Poetry gives most pleasure when only generally and not perfectly understood."

Poetry is meant to transmit emotion rather than logical thought, in any case. Terser, more condensed, more elliptical than prose, it draws images from the senses, it calls on the power of association to bypass the intellect and cut straight through to the heart. The analytical surface mind may boggle at the idiom, but the deep self has received the message intended for it.

Take for instance that poem by E. E. Cummings which begins: "my father moved through dooms of love." Familiar words are used in unfamiliar ways. One could not, as the English schoolboys say, "construe," and yet

Elizabeth Gray Vining, a member of Coulter Street Meeting, Philadelphia, is widely known as the author of *Windows for the Crown Prince*, *The World in Tune*, *The Virginia Exiles*, and other books. This article is the second in a group of three considerations of the nurturing of the spiritual life based on talks given at the Friends General Conference at Cape May in 1956. The first, by Rachel R. Cadbury, appeared in the JOURNAL of February 23; the last, by Josephine Benton, will follow soon.

The poem by William Butler Yeats, "The Pity of Love," from his *Collected Poems* (1933) is used with the permission of the publisher, The Macmillan Company.

The translation of the passage from Dante's *Purgatory* is by Dorothy L. Sayers.

when the poem is read the character comes clear and with the portrait is something of the way E. E. Cummings felt about his father and of the feeling of all children for their parents.

On the other hand, poetry often works from the opposite angle. Instead of using obscure locutions to arouse an emotion in you, it may offer you glorious expression of an emotion for which you yourself may not have been able to find words. Your heart may be bursting with love, sorrow, dread, disappointment, tenderness, awe, for which you have no outlet because the words at your disposal seem poor and inadequate. Then what release and comfort is yours when you find a poem which puts into precise terms what you inchoately feel! Sometimes it is one of the great psalms:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

Or, for the dark moments that come when a sense of injustice rises to choke one, there is that sonnet of Gerard Manley Hopkins, who tasted bitter dregs and overcame in the end:

Thou art indeed just, Lord, if I contend  
With thee; but, sir, so what I plead is just.  
Why do sinners' ways prosper? and why must  
Disappointment all I endeavour end?

And so on, to that last, fierce, anguished line,

Mine, O thou lord of life, send my roots rain.

Or again, poetry can supply us with vicarious experience in far briefer, keener, more immediate form than prose ever can, however fine the prose is. I do not know any place where those of us who have not experienced motherhood can find so vividly the sense of possession of a newborn baby as in a poem of Jane Clement called *Renewal of Life*. And incidentally, the first part of this poem sets forth the values of beauty and of music and of poetry also.

It is good to return, after an interval,  
over and over, to the nourishing sea,  
to the familiar yet recreated seascape;  
also to feed the heart on the familiar cadence,  
the strong sweet shudder that great music brings,  
the mind-keen vigor of the counterpoint;  
also the look of words, brave shimmering  
emblems of our farewell to the beast,  
our reaching upward to the elusive angel;

and to go back again and again to some faces,  
finding them changed a little in line and color,  
but in the essentials unchanged and beloved;

these I can return to, over and over,  
these I shall have with me all my life.

But not often, or for long, the cry of a little child,  
new from the womb, indignant, afraid, defiant;  
cry, little one, that I may comfort you,  
and may this music sing in my ears always.

But even more than that poetry will do. Not all of our emotions are rich and vibrant, eager for expression. Some are unformed, hidden, unknown to us, likely to be starved and lost before they ever come to their full existence. Poetry evokes these fragile, deeply buried, often unconscious stirrings and offers us a symbol or even a statement which we recognize as the truth for which we groped.

One's own intuitions about the nature of time and eternity, which might be only an evanescent flickering, may find steadiness and conviction in T. S. Eliot's lines:

After the kingfisher's wing  
Has answered light to light, and is silent, the  
light is still  
At the still point of the turning world.

A certain ache that we feel in loving is understood and deepens into compassion and tenderness when we read Yeats's poem:

A pity beyond all telling  
Is hid in the heart of love:  
The folk who are buying and selling,  
The clouds on their journey above,  
The cold, wet winds ever blowing,  
And the shadowy hazel grove  
Where mouse-gray waters are flowing  
Threaten the head that I love.

And when I think of death, as we all do sometimes, I find nothing that undergirds my "intimations of immortality" any better than the sublime description in the first canto of Dante's *Purgatory* of the ship of souls arriving at the island of purgatory. It is too long to quote here. Perhaps you remember it: the sunset over the water, Dante and his companion Vergil standing by the sea alone, then the boat appearing in the distance, the angel standing on the prow, his great wings serving as sails.

Nearer and nearer as he came full sail

The bird of God shone momentarily more bright  
So that mine eyes endured him not but fell.

And hard on toward the shore he steered his flight,  
 Borne forward in a ship that skimmed apace,  
 Drawing no water, 'twas so swift and light.

In the boat were "full an hundred souls" who were making the crossing from the earth. I do not believe in purgatory or in literal angels, and yet this passage, which I have only suggested to you, gives me a profound sense of the majesty of death and its serenity and a sober hope of continuing light beyond the first darkness.

Satisfactory as poetry is when read and enjoyed in solitude, it is more than a lonely pleasure; it is perhaps best enjoyed in groups, and it offers one of the best excuses for drawing a congenial group together. I have belonged to three such fellowships. One, in college, we called the Reeling and Writhing Club, because we met one week to read things we had discovered and the next week to read things we ourselves had written—and often writhed over.

The second was in Tokyo, where a few people gathered two evenings a month at the British Embassy to read poetry. The poet Edmund Blunden was there that year as Cultural Adviser, and the group naturally coalesced about him. It began with just a handful of people who would read aloud in turn something that they had especially liked. Others came to join us, until in the end about thirty people made up the average meeting, with usually at least six nationalities represented. In many of the parties held in the embassies there I felt that the unseen guests—national jealousy, pretense, self-seeking, suspicion—spoke so loud that you could scarcely hear what the visible guests were saying, but in the poetry-reading group the unseen guests were the poets themselves, and very welcome presences they were.

The third—and dearest—group is one that has been meeting in Philadelphia for about sixteen years. It too began with four or five who met to read together poems that they liked, and it grew until we have limited it to twenty members because beyond twenty you lose a certain intimacy. We meet on the first and third Tuesdays of each month; at one meeting we read the works of some well-known poet and at the next we read our own, for after a year or two we were stirred to write verse ourselves. (The full story of this group is told in Anna Pettit Broomell's *Pendle Hill Pamphlet, Poets Walk In.*) Thanks to the enthusiasm of one of our charter members, Josephine Benton, two other similar groups have been formed.

And this is really why I speak of this group tonight: not only because it has meant so much to all of us, but because such groups might well spring up in many places if someone only thought to start them. All that is needed

is a nucleus, and the rest will come of themselves, attracted as moths to a lamp. We have found in our group that some of us see one another frequently outside the meetings, others never. Some of us know almost nothing about the personal lives of the others. Yet there is a special quality about the friendship that has blossomed there. We have utter faith in one another's affection and understanding; we know each other, in George Fox's phrase, "in that which is eternal." Such a group is composed of seekers, and, as Cromwell said of his daughter, Lady Claypoole: "To be a Seeker is to be of the best sect next to a Finder, and such shall every faithful humble Seeker be at the end."

### Our London Letter

IN one way our British Broadcasting Company excels competition—in those broadcasts which consist of descriptive commentary on people and places. We have had two lately to which I am going to refer: one a television program on Rugby School and the other a sound picture of Southwark Cathedral, which stands by London Bridge.

The Bishopric of Southwark is modern, but a religious house was first here in 606, five hundred years before the Norman church of which there are still some relics. The present church is light and colorful, combining old and not-so-old harmoniously. There are some ancient tombs, the most interesting to me being that of John Gower, "the first English poet" and friend of Chaucer. But when I looked in there after the broadcast it was to see the beautiful little chapel with the Stars and Stripes most prominent, which members of Harvard University re-established fifty years ago in memory of their founder. In the church of St. Saviour's, as it was then, John Harvard was baptized in 1607. Our religious upheavals were beginning. Today this corner of the Cathedral is for quiet prayer, but as I stood there in the silence, the seventeenth century and the time of early Quakerism seemed very close indeed.

Strangely enough, there was in Southwark, before the Society of Friends began, a sect of women called Quakers who "swelled and shook" while conversing—we are told—with Mahomet's Holy Ghost. And there was also the Southwark Society of Baptists whom some of the early Friends encountered. It is probable that out of these gatherings came the first real Quaker meetings in that district.

\* \* \*

As I left the Cathedral I paused at the nearer end of London Bridge to look down Nancy's Steps, which as the scene of a midnight appointment above the black waters of the river make a sinister appearance in Dickens' *Oliver Twist*. At the further end of the bridge I passed a row of men leaning over the parapet watching the unloading of



ships. Down on the quay was a large notice advertising passage to the Canary Islands. I should like to have set off on that sunny sparkling day, and I don't doubt that others in that long line were likewise beguiled by the enchanting prospect, though they would probably never get nearer to it than the 5:30 home would take them.

I walked on through the streets of commerce, impeded by lunchtime crowds, scared by fast-moving traffic, stunned by the noise of buildings coming down, and still more going up. I was on my way to the East End, close at hand, but I had first to pass through canyons walled by city offices. I was pleased to see in so many windows of those grim façades box after box of daffodils and tulips, for I thought of them as pinches of incense offered to the goddess of flowers, to show that the worship of mammon was not even here complete.

\* \* \*

Soon I was at Aldgate, and the scene was very different. Perhaps if you could whistle you could keep your courage up in these drab streets, but I am no whistler, and all mine got lost in the treeless, dreary vistas. I did manage to see a grammar school hidden up a passage, and though the boys who emerged looked bright and cared for, there wasn't much in the surroundings to remind one of the settled dignity of Rugby. And it was of Rugby I was thinking, for these mean streets were the home ground of Mary Hughes, the daughter of Thomas Hughes who wrote the classical story of Rugby, and of Arnold its head, in *Tom Brown's School Days*. Mary Hughes inherited her father's compassion for the poor, and, desiring to help them, went to live among them. In her later years she became a Friend, and the little red-cloaked figure, as she

took eager part in Yearly Meeting, will never be forgotten by those who knew her.

I found my way to Vallance Road, where in a disused public house which she renamed "The Dewdrop Inn" Mary Hughes for many years kept open house for the sick, the broken, and the outcast. I tried to think of living there, and I knew in my craven heart that I could not have done it. Rubble and rubbish were all about on the bombed sites, for this district suffered terribly in the war. I looked at the festering ruins, which seem still to belong to the time of the workhouse and Poor Law "relief," and to the struggle which went on to get even a semblance of humanity into official ways. Had not Mary Hughes herself, in the days before her East End ventures, fought and won a major battle with the Guardians, to get tea for the Workhouse women, guilty of the crime of being poor? And had not those same women gone down on their knees to her when she approached, and clung to her skirts with gratitude?

\* \* \*

Mary Hughes may have had the defects of her virtues, but her eccentricities and saintly sanity were mixed with utter confidence in God. I spoke to three people I met in Vallance Road, and discovered that her name and service were not forgotten. "A wonderful old soul," said one of them.

And so on my way back, I looked into the White-chapel Art Gallery not far off, for there—of all places—is an exhibition of the paintings of eighteenth-century George Stubbs who is squeezing himself at last into the front ranks of English artists. The pictures acted as a catharsis for what I had been seeing. Yet it was only partially effective, and now that I look back after several

*ONLY a few in any generation have comprehended the possibilities of release that there are in commitment, and in the whole of history perhaps only Jesus realized this release completely. But many have had brief and partial glimpses of what it can lead to when a person escapes out of the prison of a terrorizing sense of responsibility for his separate self into commitment to the whole of humanity.*

*Some have found release in binding themselves in total commitment to a communal group life. It can be objected that this is partial; but one's finite and physical commitment can only be to some fraction of mankind. Our debt to any group to which we bind ourselves is that they have been available to us as an avenue through which we approach commitment to the whole of humanity. If their welfare is cherished at the expense of the welfare of the whole, that beloved group can become to us not an avenue but a barrier. Thus not only "patriotism is not enough," but family loyalty is not enough, loyalty to one's union or party is not enough; and loyalty to any group whose cause we have taken up should not lead us to help them increase themselves beyond their need while any remain in destitution. We should know for those we love, as far as we can be responsible for them, as well as for ourselves, that "the level above which a man's goods become superfluous and burn the hand he holds them in goes up and down according to the needs of the poor. The presence of the poor in any society is a call to it to lower its standard of living" (Pie-Raymond Régamey). So the standard of living is to be adjusted according to the needs of the poor, not (mind you) according to the amount that our neighbors or colleagues have attained.—MILDRED BINNS YOUNG, *Insured by Hope*, Pendle Hill Pamphlet No. 90*

days, it is the thought of Mary Hughes and of others like her that endures. For in an East End street for many years Christian love was made dominant. And when that happens we know that greed and cruelty will give way, and beauty and truth and goodness will emerge at last and be possessed of all things.

HORACE B. POINTING

### World Economic Development

**A** NEWS account in the *New York Times* of March 12 of a tree expert concerned over the current American elm disease reports him as saying, "You know, if it were the ginkgo tree in the Orient or the banyan tree in India being blighted, Congress right away would appropriate a billion dollars to save the day." This kind of flashy generalization, though witty, contributes to the widespread myth that foreign aid is unnecessary, trivial, wasteful, and neglectful of truly American interests.

Fortunately, more serious studies are taking place, examining the purpose and methods of aid, its scope and the extent of the need, and ways of improving its administration. From Washington reports are emerging on the series of studies which Congress and the President have authorized. The findings differ, but their very existence indicates the need for careful public consideration of foreign aid and its relation to world economic development.

A 1956 report of the Food and Agriculture Organization states that the diets of more than half of the world's people are inadequate for health, primarily as a result of poverty. It says further that "the main remedy against poverty is economic development." United Nations delegates from underdeveloped countries continue their urgent drive for a Special United Nations Fund for Economic Development (SUNFED). For various reasons progress on the Fund is slow.

Max F. Millikan and W. W. Rostow, economists at the Center for International Studies, Massachusetts Institute of Technology, have prepared an analysis of United States economic foreign policy and a proposal for American "leadership in a new international partnership program for world economic growth." In *A Proposal, Key to an Effective Foreign Policy*, recently published by Harper & Brothers, they speak from first-hand government experience in economic matters.

They contend that the values which Americans cherish—national independence and human liberty—can be best preserved and extended if a world environment favorable to these values is created. In the world cauldron bubbles of aspiration and ambition are breaking to the surface in hundreds of restless spots. It is in our interest to promote in these spots the evolution of societies which are "stable, effective, and democratic." If the escaping energies, now often destructive, of the leaders in these areas can be constructively channeled into programs of development beneficial to the total welfare of the populations, the monetary cost to the United States can be regarded as a sound investment in a democratic future.

The authors effectively challenge some of the misconceptions about the purposes of assistance programs. In particular they point out that the people of underdeveloped areas have

spiritual and emotional needs which material welfare alone will not satisfy. Economic development is a necessary, though not sufficient, condition for the evolution of mature societies. Among other necessary factors is confidence on the part of the people and the governments that their own efforts will bring progress. "A confident nation, making progress at home, is likely to conduct its foreign policy with poise and good sense."

The proposal suggests that "the United States, in participation with other developed nations, should give assurance to every underdeveloped Free World country that it can secure as much capital as it can use productively in accordance with strict criteria of productivity." The amounts of capital and technical assistance would depend upon ability to absorb, which in turn depends upon the stage of development and the adequacy of programing. Grants, public loans, private investment, and agricultural surpluses would be used. The authors estimate that the additional government capital loans and grants called for in their proposal would make desirable from the United States an initial Congressional appropriation of 10 billion dollars for the first five-year period. This amounts to less than one dollar additional per month for each United States resident. Roughly 80 per cent of the United States capital supplied would be loans. A significant percentage would be in the form of agricultural surpluses.

GRANT C. FRASER,

*Quaker United Nations Program*

### Books

**TO SEE THE DREAM.** By JESSAMYN WEST. Harcourt, Brace & Co., New York, 1957. 314 pages. \$3.95

Even Friends who did not care for *The Friendly Persuasion* in either its printed or its cinema version probably will find a generous measure of delight in its author's sparkling account (presented in journal form) of how her book was transformed into a movie. For Friends this unorthodox day-by-day commentary on the growth of a dream (and occasionally of a nightmare) in Hollywood's never-never land exerts a fascination not only because of its humor and its perceptivity but also because it forces them, as the experience forced Jessamyn West herself, to try viewing Friends testimonies and practices with a complete outsider's dispassionate eye.

She was hardly prepared for the near-reverence with which, as an authentic Quaker, she seemed to be regarded on the movie lot. A minor crisis arose when she found that a co-worker, in selecting extras for the scenes in the meeting house and the Methodist church, was casting all the most saintly looking applicants as Quakers and all those with sinners' visages as Methodists. Here Jessamyn West was able to win her point: the Quakers were allotted a more lifelike sprinkling of potential sinners and the Methodists a leaven of potential saints.

She was less successful in her attempt to delete the "one scene which I cannot stomach": the tasteless episode of the visit paid by Jess and his son Josh to Widow Hudspeth and her three incredibly vulgar daughters. Despite the author's anguished protests that this humorless interpolation "dislocates with one monstrous walloping blow our belief in all the other



characters and scenes," the powers in command were adamant: the incongruous scene remained.

Still, there were compensations. One was when Gary Cooper, the traditionally gun-toting hero, attended Friends meeting in Pasadena and centered down in the silence as naturally as if he had always been at home there. Another was the way the film's director, William Wyler, "one-time exponent of cannon," became so cumulatively impressed with the validity of Friends testimonies as to cause his birthright-Quaker technical adviser to write in her journal: "Wyler's going to make a Quaker of me before this picture's over."

FRANCES WILLIAMS BROWIN

**ESSAYS PHILOSOPHICAL AND THEOLOGICAL.** By RUDOLF BULTMANN. Translated by J. C. Greig. The Macmillan Company, New York, 1955. 337 pages. \$4.75

This book belongs to what promises to be a most interesting series, the Library of Philosophy and Theology, that will bring to this country the works of eminent world scholars. Macmillan is to be complimented for this service to Christian scholarship.

For many years the biblical scholar Bultmann was known in this country only as a follower of Karl Barth. In recent years, however, it has become evident that there is a great difference between the thinking of the two men. In particular, Bultmann has become known for his insistence that we must demythologize Christianity if the modern world is to accept it. This is the first major work of Bultmann's to be translated into English that deals with theological and philosophical topics rather than biblical studies. It illuminates his thought, therefore, more completely than heretofore.

The book consists of 16 essays written between the years 1931 and 1955. The topics range from analyses of Greek drama to modern political criticism. Friends will be interested in reading the New Testament scholar's keen critique of the World Council of Churches' doctrinal statement. Bultmann's existential philosophy is apparent in all of his articles as he faces man with the challenge of God who is not known in theory but in the practical demands of the moment. Bultmann is never easy to read, but the man who struggles with him patiently will find much here to deepen his understanding of life and religion.

WILLIAM HORDERN

## The Flushing Remonstrance, 1657-1957

Flushing Monthly Meeting, N. Y., is celebrating the three hundredth anniversary of the "Flushing Remonstrance" with a series of forums on the theme "What Does Freedom of Religion Mean in 1957?" The first will be held on May 3 at 8 p.m., with Patrick Murphy Malin, executive director of the American Civil Liberties Union, speaking on "The Right of the Individual Conscience to Challenge Society."

It is interesting to note that the "remonstrance" to Governor Stuyvesant on behalf of freedom of conscience and civil rights, written by the town clerk of Flushing and signed by

him, by the sheriff, and by twenty-nine other English and Dutch citizens of this Long Island town, was not itself a Quaker document. As Rufus Jones recounts the story in *The Quakers in the American Colonies* (1911), it was an expression of resistance to the attempt of the New Netherland authorities to prevent the development of Quakerism in the province by imposing a fine of fifty pounds on any colonist entertaining a Quaker for so much as one night, providing for the confiscation of any ship importing a Quaker into the colony, and reviving an old law against conventicles. At the first instance in Flushing of persecution under these laws the inhabitants, many of whom had themselves come there in search of religious freedom, gathered in defense of their rights under a town charter specifically granting liberty of conscience.

"Right Honourable," the remonstrance read in part, "you have been pleased to send up unto us a certain command that wee should not receive or entertaine any of those people called Quakers. . . . For our parte wee cannot condemn them, neither can wee stretch out our hands against them. . . . Maister, wee are bounde by the Law to doe good unto all men, especially to those of the Household of faith; and though for the present wee seem to be unsensible of the law and the Lawgiver; yet when death and the law assault us, if we have not our Advocate to seeke, who shall plead for us in this case of conscience betwixt God and our soules?"

The response of the Governor was disciplinary action against the signers of the remonstrance and against the town of Flushing, which was deprived of its right to hold town meetings—action which appears to have furthered rapid development of Quakerism in the area. Persecution of the movement by the authorities continued for several years, until the Quaker John Bowne of Flushing, after imprisonment and banishment from the colony, laid the matter before the Directors of the Dutch West India Company. They thereupon sent Governor Stuyvesant what today we should probably call a "directive," based on acceptance of the principle that "the consciences of men ought to remain free and unshackled."

## Peacetime Conscription

By WILLIAM BACON EVANS

The cure for murder is perforce to kill.  
A flaming building? Ply its sills with fire!  
Drench sheets in frothy brine to make them drier,  
And purchase freely to reduce a bill.  
Wrap in warm blankets to induce a chill;  
For cleansing linen, trail it in the mire!  
Do arms win peace? Why bother to inquire?  
Awake a sleeping child to make him still.  
By waging battles cause that battles cease;  
Search rusty hardware for a pot of mead.  
Consult a soldier, ye who long for peace;  
War is a tonic that all nations need.

Peacetime conscription poses at my door,—  
I never knew that black was white before.

## Friends and Their Friends

Mary Butler writes in the *South African Friend* (February, 1957) that the arrest of 156 South Africans charged with high treason should be a matter of serious concern to Friends. She says, "It is not only the 156 persons who are on trial, it is the whole Christian Church. By our neglect, our low aims, our selfish fears, we have rendered the Kingdom of God vulnerable. Are we not also guilty of high treason?"

The South Africa Defense Fund (4 West 40th Street, New York 18) was founded at the request of outstanding South Africans who oppose apartheid, including Bishop Reeves, Father Huddleston, and Alan Paton, author of *Cry, the Beloved Country* and *Too Late the Phalarope*. It is headed by James A. Pike and John Gunther, author of *Inside Africa*.

Several foreign language editions of *Speak Truth to Power*, published by the American Friends Service Committee in 1955, have been published in the meantime. The French edition is entitled *Dites la Vérité aux Puissants*; the Dutch edition's title is *Verweer tegen het Geweld*, and the German title is *Sagt es den Mächtigen*.

The total number of copies in print of the American edition is at present 55,275.

Media Monthly Meeting, Pa., has endorsed a statement on the meaning of membership in the Religious Society of Friends from which we quote the following passages:

We recognize that membership in a Friends Meeting is both a privilege and a responsibility. In order to make membership more meaningful it is hoped that each member will feel a responsibility to the Meeting in the following ways:

Attending as regularly as possible the meetings for worship.

Supporting to the extent of his ability with time, money, and earnest effort the various activities of the Meeting, including the monthly meeting for business.

Searching prayerfully his own spirit to determine just what his part is in supporting Quaker testimonies regarding peace, education, human relationships, simplicity, sincerity and moderation in the life of the individual.

Improving to the best of his ability his acquaintance and fellowship with other members of the Meeting.

The Meeting can best serve its purpose when each of its members enters as fully as he can into the various aspects of Meeting life. By sincere participation, one is more likely to feel a real part of the Meeting and of the community of religious life and fellowship which it represents.

Friends interested in the ideals of the Koinonia Farm near Americus, Ga., and the vicissitudes it is undergoing at present have now an opportunity to hear Clarence Jordan's address on the history of the Farm recorded on a long-playing record. Information is obtainable from Friends of Koinonia, 901 Findlay Street, Cincinnati 14, Ohio.

Stewart Meacham has been appointed Director of the Labor-International Affairs Program of the American Friends Service Committee in the national offices in Philadelphia. His job will be that of assisting American labor unions in building a strong international affairs education program within their organizations. Through Stewart Meacham's programs the A.F.S.C. will make available to organized labor promotional material, literature, and films on international subjects, in extension of its forty years' active work for international peace and understanding.

The new director will bring to his assignment knowledge and contacts gained in many years of experience with labor unions and with the United States Department of Labor—as well as an extensive knowledge of international relations, much of it obtained in assignments overseas for the Methodist Board of Missions and the U.S. Department of Labor.

The April Pendle Hill Bulletin is a special issue of sixteen pages which continues Pendle Hill's new approach to publishing by offering not only more of the work done by residents but also writing the editors consider closely related to the Pendle Hill idea. The lead article is by George Orwell, covering pamphleteering in the sixteenth and seventeenth centuries, with Orwell defining rather strictly "What is a Pamphlet?" Other items are a short story by Takao Akiyama, an essay on the resurrection by George Theuer and a write-up of the mid-winter institute by Florence Sanville. Bulletins are sent free upon request. The new 1957-58 catalogue issue is also available.

The McCutchen, Friends Home of the New York Yearly Meeting, located at 21 Rockview Avenue, North Plainfield, N. J., is holding its annual Open House on Sunday afternoon, May 12, from 3 to 5 p.m. Route 22 to North Plainfield, south on Grove Street to Rockview Avenue, just beyond the public library.

Swarthmore Monthly Meeting has grown so large, with its membership spread over so wide an area, that the responsibility for keeping in touch with lonely or shut-in members, extending the Meeting's concern in illness and sorrow, welcoming new babies, observing special anniversaries, etc., has been assigned to a new Visiting Committee composed of 14 members.

Friends General Conference is preparing to issue next December a small volume of Whittier's religious poetry in commemoration of the 150th anniversary of the poet's birth. Each poem is to be preceded by a present-day expression of its meaning and a comment of appreciation. It is hoped that each of these preliminary statements will be written by a Friend. Friends interested in assisting with literary commentaries are asked to write their statements to C. Marshall Taylor, 140 Cedar Street, New York 6, N. Y.

Ray and Roy Treadway, twin brothers and freshmen at Earlham College, received the first God and Country Boy Scout award presented by Friends in Des Moines, Iowa. The award is given for service to a church.

Ernest and Hildegard Herbster, formerly of the University of Maryland, College Park, Md., have been active for a number of years at the Amerika Haus, Heidelberg, Germany. The local Friends Meeting meets at their house, and they take an active interest in the Yearly Meeting. Hildegard and her daughter Erika plan to visit the United States this coming June.

The Amerika Haus recently arranged an exhibit showing pictures of all three family members, among them a painting of the Stony Run Meeting House, Baltimore, Md., done by Hildegard Herbster. Egon A. Joos, a Mannheim art critic, wrote an encouraging review about the exhibit. We quote only the following passage:

"Mrs. Herbster's work becomes most interesting at the point where she tries her hand at abstract symbolism and reveals considerable independence in the handling of form and color. The work of this period, obviously influenced by the Quaker spirit, is characterized by emphasis on the quality of meditative spirituality. . . . If we also consider the picture of the Stony Run Quaker House in this light, we see that it is the fruit of the development of an inspiring seriousness of purpose, a mastery of technique, and that true love of art which are prerequisites for the creation of something worth while."

Friends Home Service Committee, Friends House, Euston Road, London N.W. 1, has published the following pamphlets: *Science and Quakerism*. By Kathleen Lonsdale (8 pages; twopence).

*The Historical Trustworthiness of the Gospels*. By G. H. Boobyer (23 pages; one shilling).

*Langham Oaks School*. (24 pages; one shilling and sixpence).

The *Newsletter* of Middle Connecticut Valley Monthly Meeting contains an appeal by Helen Griffith for more intensive and enlarged reading among Friends. She cites a project of the Plymouth Congregational Church in Minneapolis which suggested last fall that the hundredth anniversary of the church be celebrated by a major reading project and reminds us that the first two Quakers who landed in 1655 on the shores of the new world brought with them at least a hundred books and pamphlets for the spiritual enlightenment of the Massachusetts Bay Colonists. The Congregational appeal called on the members of the church by saying, "We of the living present can indicate the earnestness of our religious interest by reading one, two, three, or more religious books this winter." Reading interests and efforts are, of course, not limited to winter time.

### ***Southeastern Friends Conference***

The annual Florida Friends Conference, held March 8-10 in St. Petersburg, showed many signs of growth this year. Its name was changed to Southeastern Friends Conference in recognition of the participation of Friends from several communities in Georgia. A Friday evening session was added to give more time for reports of Meetings and for appointed com-

mittees to confer. Three meals provided at the meeting house extended greatly the opportunity to get acquainted, a vital necessity where communities are as widely scattered as they are in Florida and Georgia.

Round-table discussion groups held on Saturday and Sunday mornings were well attended and appreciated. J. William Greenleaf of Jacksonville, Clerk of the Conference, led the largest group, which dealt with interracial problems. B. Tartt Bell of the Southeastern American Friends Service Committee office was chairman of the one on peace; Francis Bacon of Lansdowne led a discussion on the life of the Meeting, which covered a wide range of concerns; the fourth group heard Ross Anderson tell about the Koinonia Community and its present sufferings on behalf of interracial justice and from Mary Wiser a report on the progress of the Macedonia Community, also in Georgia.

The Saturday afternoon address was given by Ralph A. Rose of the Friends World Committee. In the evening shorter talks were given by B. Tartt Bell and Dan Wilson, who came all the way down from Pendle Hill to be present. The closing session was the First-day morning meeting for worship, which had greater significance because of the shared experience of the preceding days. The Conference has not yet decided to become a Yearly Meeting, but there was evidence that Quakerism as a "movement" has grown greatly in numbers and in purpose in the last ten years. Another sign of growth was the invitation of Orlando Friends to meet next year in their new meeting house.

CAROLINE N. JACOB

### ***College Institute of International Relations***

Friends of college age are invited to the American Friends Service Committee College Institute of International Relations, June 1-9, at Camp Fern Brook, near Pottstown, Pennsylvania. The theme is "A Search for Alternatives to Violence." Faculty and resource persons include William J. L. Wallace, President of West Virginia State College; Grigor McClelland, English businessman, Friend, and visitor to Communist China; Amiya Chakravarty, Professor, Boston University, associate of Gandhi and Tagore; George Houser, Executive Director, American Committee on Africa; Sanford Z. Persons, Director, Central Atlantic Region, United World Federalists; Jean Fairfax, former A.F.S.C. College Secretary in Cambridge, Mass., recently returned from eight months' visit to sixteen countries in Africa; Lyle Tatum, A.F.S.C. Regional Executive Secretary; Wilson A. Head, Director of Education of Psychiatric Social Work, Juvenile Diagnostic Center, Columbus, Ohio. Robert M. Morgan, Pittsburgh Friend, and Head, Bureau of Measurement and Guidance, Carnegie Institute of Technology, is the Dean of the Institute. Ray Arvio, A.F.S.C. Middle Atlantic College Secretary, is Director, and Ralph Cooper, A.F.S.C. Ohio-Michigan College Secretary, is Associate Director. Phyllis Head is dietitian.

The cost of program, meals, and room for the Institute is \$30.00 (\$20.00 for international students). To reserve a place, registration fee of \$5.00 (which applies toward total cost) should be sent as early as possible to Elsa Bailey, 20 South 12th St., Philadelphia 7, Pa. Financial assistance is available.



## Letters to the Editor

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

In "Quaker Artists in America," FRIENDS JOURNAL, April 6, I made the error of saying Virginia Cute, the silversmith, had been granted an English hallmark for her use.

She tells me that no one is granted a hallmark. Each separate piece of silver wrought may be submitted to "The Worshipful Company of Goldsmiths and Silversmiths," at the main guild office in London or one of the branches in Sheffield, Birmingham, Glasgow, Edinburgh, etc. The work is then put through their rigorous tests for quality of metal, design, and workmanship. If it does not pass, it is smashed. If the piece is passed, you and your work are registered under a "date" letter, which is part of the hallmark they stamp on your piece. This "date" letter is changed every ten months. Mrs. Cute submitted two examples of her work to the guild at the Sheffield Assay Office; both were passed and hallmarked there, and she thus became the first American woman to pass the guild at the Sheffield Assay Office.

She is the more to be honored.

Philadelphia, Pa.

EDITH LONGSTRETH WOOD

After a third or fourth reading, the gently satirical dialogue between Wirebug and Snipsnod leaves my stupidity even more confused than usual. It appears that Snipsnod is tempting a Quaker with "spiritual pride, a delicious little sin," which the Quaker might have avoided by being unconcerned for "the life of the Meeting," declining to serve on committees, being careless of a way of life, avoiding the use of his intellect, the while he was keeping his mind on "his own spiritual life." To my stupidity that has a remarkable resemblance to a worm spinning a soft, opaque cocoon around itself. When it emerges, it will doubtless be a lovely butterfly. Certainly it will have deserved no less.

Philadelphia, Pa.

CARL F. WISE

In FRIENDS JOURNAL for March 2, Manfred Mueller writes: "In a world in which so much poverty exists, the problem for the most part is wealth itself." The sentence needs amending to read: "The problem is the lack of wealth."

If poverty is bad, as it is, what we need is more wealth. A constructive man with a great fortune can create enormous quantities of wealth for the relief of poverty. If he gives away his wealth it will be spent and what he would have created would be lost to society, resulting in greater poverty.

In a succeeding sentence Manfred Mueller strongly implies that one should not have more wealth than he needs. If a man is able to use wealth constructively to create more goods, the more he has to use for that purpose the better off the rest of us will be. It is not how much one has which should trouble his conscience, but how well and ably he uses it as God's trustee for the creation of more goods to relieve poverty and suffering. A Henry Ford may live simply while directing his great resources to confer untold blessings upon the public.

Dividing up great wealth and taking it from the control of our most constructive men would produce a depth of poverty heretofore unknown in our country.

New York City

HOWARD E. KERSHNER

## BIRTHS

JANNEY—On February 7, to Werner L. and Anne H. Janney, a second daughter, named MARGARET ANNE JANNEY. The parents are joint members of the Friends Meetings of Washington, D. C., and Goose Creek, Va.

KRIEBEL—On February 24, in Wooster, Ohio, to Howard and Dorothea Kriebel, a daughter, named SHARON SUE KRIEBEL. Her grandparents Walker and Edith Reeder are members of Upper Springfield Monthly Meeting in Mansfield, N. J., and her grandmother Mabel Kriebel is a member of Lansdowne, Pa., Meeting.

SMITH—On December 11, 1956, in Berea, Ohio, to Reed and Marjorie Smith, a third child and second son, named GREGORY EVAN SMITH. The parents, formerly members of State College, Pa., Meeting, are now attending meeting in Cleveland.

## DEATHS

HARRISON—On February 20, at St. Petersburg, Fla., HARRY HARRISON, aged 79. He was a regular attender at Pleasant Street Meeting, Worcester, Mass., and frequently shared in the vocal ministry. He was a former chairman of the Oak Grove School Board and a member of the Moses Brown School Committee. Surviving are his wife, Agnes Harrison, one son, and five grandchildren.

HAWORTH—SAMUEL L. HAWORTH, beloved Professor Emeritus of Biblical Literature and Religion of Guilford College, died at his home in Guilford College at the age of 89, on April 5, 1957. He retired from active teaching in 1941.

Samuel Haworth was a native of New Market, Tenn. Before joining the faculty of Guilford College in 1924, he had been head of the Department of Biblical Literature at Wilmington College in Wilmington, Ohio. He engaged in pastoral work in churches and colleges in the Middle West, New England, and North Carolina for more than fifty years. For many years he was Clerk of the North Carolina Yearly Meeting.

Samuel Haworth's only survivor is his wife, the former Evelyn Martin, whose loving and devoted care has made his many years of invalidism a period of deepening companionship and faith.

POWNALL—On March 28, in Lansdowne, Pa., EMILIE BROOMELL POWNALL, wife of the late Dr. Levi W. Pownall, in her ninetieth year. Daughter of Henry and Frances Turner Broomell, she was a member of Sadsbury Monthly Meeting. Emilie Pownall is survived by a daughter, Dorothy Gest Pownall of Lansdowne, Pa., a son, Levi Barnard Pownall, of Christiana, Pa., two sisters, Jeannette and Grace Broomell, of Lansdowne, and a brother, the Reverend Clyde W. Broomell of South Pasadena, Calif. Services were held at Drexel Hill on April 1, and at Sadsbury Meeting House (in Christiana) on April 2, with burial at Old Sadsbury.

THOMAS—On April 2, HARVEY MARK THOMAS, founder and former president of *Thomas' Register of American Manufacturers*, in his 87th year. A birthright member of Concord, Pa., Monthly Meeting, he had been a resident of New York City for many years. He is survived by his widow, Lillian Chase Jenney Thomas, and two daughters, Josephine Holst-Knudsen and Felicia Thomas Andrade.

Tina Solomon

The American Friends Service Committee Thursday Sewing Group wishes to express sincere sorrow and a sense of great loss in the passing of its friend and member Mrs. Nate Solomon. Tina Solomon had been with the group for ten years—a devoted helper loved by all for her sunny disposition and loyal service. The Clothing Committee has been greatly appreciative of her help, and also of that given by Mr. Solomon in the purchase of blankets and materials. The Sewing Group extends its loving sympathy to Mr. Solomon and other members of the bereaved family.

## Coming Events

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

### APRIL

27-28—Junior High Conference, at Willistown, Pa., Meeting House, 9:30 a.m. Saturday to 12:15 p.m. Sunday. For information and registration contact Elizabeth H. Kirk, 6 Boot Road, Newtown Square; EL 6-1672.

28—Reunion and observance of 40th anniversary of the founding of A.F.S.C. on the campus of Haverford College, Haverford, Pa.: 3 p.m. at Roberts Hall. Lewis Hoskins and Henry J. Cadbury will present pictorial history of the A.F.S.C.; 7 p.m. Clarence E. Pickett will speak on his recent trip around the world. Bring box supper. Drinks and desserts on sale.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Myrtle M. Wallen, "Parables of Prayer and Divine Love."

28—Concord Quarterly Meeting Worship and Ministry, in the Middletown Meeting House, Del. Co., Pa., at 2 p.m.

28—Connecticut Valley Quarterly Meeting, in Connecticut Hall, Yale Old Campus, New Haven, Conn., 10 a.m.

28—Swarthmore, Pa., Meeting, 9:45 a.m.: Edward F. Snyder, F.C.N.L., "Immigration: The Issues Before Congress Now."

30—Haverford College Collection, Roberts Hall, Haverford, Pa., 11:10 a.m.: Gilbert F. White, professor of geography, University of Chicago.

### MAY

3—Flushing Meeting Forum series in celebration of the 300th anniversary of the Flushing Remonstrance, in the meeting house, 137-16 Northern Boulevard, Flushing, N. Y., at 8 p.m.: Patrick Murphy Malin, executive director, American Civil Liberties Union, "The Right of Individual Conscience to Challenge Society."

3-5—Friends Conference on Religion and Psychology, at Swarth-

more, Pa., Friends Meeting House; theme: "The Roots and Fruits of Hostility." Dr. Leon Saul will lecture.

3-5—Garden Days, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m., to visit the Azalea Gardens. Parking space limited but cars may be driven through the Gardens.

4—Concord Quarterly Meeting, Birmingham Meeting House, Chestnut Street, West Chester, Pa., at 10:30 a.m. and 2 p.m. Bring box lunch.

4—Spring Fair, Media, Pa., Friends School, rain or shine: informal lunch; baked goods, toys, and needlework on sale; pony rides and other attractions; ham dinner 5:30 and 6:30.

4-5—Associated Executive Committee of Friends on Indian Affairs, Montclair, N. J., Meeting House, Saturday, 10 and 11:45 a.m.; Sunday, 2-4 p.m. All welcome.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "Parables of the Judgment."

5—Circular meeting, Chichester Meeting House, west of Route 452 on Meeting House Road, near Boothwyn, Pa., at 3 p.m.

5—Hymn Festival in honor of 150th anniversary of John Greenleaf Whittier. See issue of April 20.

5—Purchase Quarterly Meeting, at the King Street Meeting House, Chappaqua, N. Y.: morning session begins at 9:45; basket lunch, 12:30; talk by Kurt Regen, "Friends Behind the Iron Curtain," 1:30; business session, 2:30. High School Age Friends, downstairs in King Street Meeting House, 10:30 a.m. Junior Quarterly Meeting, Quaker Street Meeting House, 10:30.

5—Wrightstown, Pa., Meeting, Open House Day, 3 p.m.: Dorothy Hutchinson, "Quaker Interpretation of Jesus." Everyone welcome to inspect new First-day School rooms.

7—Jeanes Hospital Women's Auxiliary, Annual Book Review, in Cheltenham Meeting House, on the Hospital grounds, at 1:30 p.m.: *Tender Victory*, a recent best seller by Taylor Caldwell, will be dramatically presented by Mrs. Raymond J. Kennedy.

## REGULAR MEETINGS

### ARIZONA

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

### 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., at Meeting House, 7380 Eads Avenue. Visitors call GL 4-7450.

**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

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### 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**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

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

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

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

### 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 8-9675.

### 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 55 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

### NEW YORK

**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, 8:30 p.m.

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

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

**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.

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

**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

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

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

## WANTED

SECRETARY FOR WILMINGTON Monthly Meeting. Mature person, preferably experienced in religious education or social work; some typing ability necessary. Write Box 3513, Wilmington, Del.

## Finding God

A new series from The Upper Room, filled with help for the person who yearns for the consciousness of God.

"Until a man has found God and been found by God he begins at no beginning, he works to no end." — H. G. Wells.

You will want to own the complete series:

FINDING GOD THROUGH SAINT PAUL

Walter Russell Bowie

FINDING GOD THROUGH PRAYER

C. Irving Benson

FINDING GOD THROUGH SUFFERING

Maldwyn Edwards

FINDING GOD THROUGH SERVICE

John W. Branscomb

FINDING GOD THROUGH THE FAMILY

W. Clark Ellzey

FINDING GOD WITH THE SAINTS

Thomas S. Kepler

MEETING GOD THROUGH BIBLE POETS

Andrew W. Blackwood

MEETING GOD THROUGH THE BIBLE

Nels F. S. Ferro

15¢ each, 8 for \$1.00. 100 or more, 10¢ each.  
1 each of all 8, \$1.00. Order from

**The Upper Room**

The world's most widely used devotional guide  
1908 Grand Avenue Nashville, Tenn.

CHEERFUL COMPANION-DRIVER for widow in good health. Sleep in. Cook also resident. P. O. Box 101, Faoli, Pa.

CAPABLE WOMAN to keep house and help care for elderly convalescent Quaker lady in Kennett Square, Pa. Ideal for someone looking for a good home. Box T160, Friends Journal.

VACATION POST, possibly permanent—housekeeping, children, etc. Suggestions welcomed. Friend, secretary-teacher background. Box H159, Friends Journal.

## AVAILABLE

TO HELP BUSY MOTHER, June, July, August: Healthy western girl (16). Friendly homelife needed; western U.S. preferred. Box B158, Friends Journal.

MOTHER'S HELPER or adult companion for summer. George School senior, experienced with normal and retarded children. Drives, will travel. Box S162, Friends Journal.

SUMMER CARE FOR YOUR CHILDREN while you travel: Two college-age George school graduates, experienced in child care. Excellent play area; friendly atmosphere in private home with registered nurse in residence. Box W155, Friends Journal.

HANCOCK, N. H., FARMHOUSE, beautiful view, secluded yet easily accessible. Fireplaces, all conveniences. Season or month. Inquire Box B161, Friends Journal, or telephone Philadelphia, Pa., Victor 8-4147 evenings.

BETWEEN CHOCORUA AND CONWAY, N. H., on the bank of beautiful little Iona Lake, modern summer cottage. Lovely view, lake and mountain; secluded. Conveniences: modern bathroom; lavatory; electric cooking, dishwasher and refrigerator. Oil space-heater. Two double bedrooms and one very small. Until July 31, \$400; from August 1, \$400. Apply Katharine Hoag McLean, 28 Crozier Road, Cambridge, Mass.; or C. G. Hoag, Walnut Lane, Haverford, Pa., telephone Midway 2-7938.

SEEKING A CONTEMPORARY HOUSE—in striking atmosphere conducive to writing, painting? Live at Greenbelt Knoll, 19 homes surrounded by woods, including two-acre private park, yet within Philadelphia city limits, Holme Avenue one mile east of Pennypack Circle, \$19,950 up. Write 5 Longford Street, Philadelphia 36, Pa., or telephone Morris Milgram, ELmwood 7-4356.

## The Legal Intelligencer

Established 1843

## PRINTING

10 SOUTH 37TH STREET

PHILADELPHIA 4, PA.

EVERGREEN 6-1535

## WANTED A HOUSE

After three years in Cuba we are returning to Philadelphia in May. We should like to buy a house in the Swarthmore-Rose Valley area, preferably built in the 1920's or 1930's, with four bedrooms, one- or two-car garage and small plot of ground for children's play.

Please write to William and Mary Ravdin,  
2015 Delancey Place, Philadelphia 3, Pa.

## PARRISH &amp; CO.

Members  
New York Stock Exchange

## INVESTMENT BROKERS

1421 Chestnut Street  
Philadelphia 2, Pa.  
Rittenhouse 6-5800

Write or telephone  
JOSEPH N. JANNEY  
Representative

## ADVERTISING RATES

DISPLAY ADVERTISING—15¢ per agate line or \$2.10 per column inch; 10% discount for 6-24 insertions within six months; 15% discount for 25 or more insertions within one year.

REGULAR MEETING NOTICES—15¢ per agate line; no discount for repeated insertions.

CLASSIFIED ADVERTISING—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested; no charge for forwarding replies.

Advertising copy may be changed without extra charge.

## FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.; RI 6-7669

STRAWBRIDGE  
& CLOTHIER

Builders of Confidence  
Since 1868



**ASK OUR OPINION  
OF YOUR SECURITIES**

**HECKER & CO.**

*Members of New York Stock Exchange*

LIBERTY TRUST BUILDING  
Broad and Arch Streets  
Philadelphia 7, Pa.  
LOcust 4-3500

**CHARLES J. ERICKSON**  
*Registered Representative*

**FRIENDS  
SOCIAL  
UNION**

The SPRING PICNIC will be held at Westtown, School, Westtown, Pa., on Sunday, May 5, at 4 p.m. Friends and their families are invited to bring a box lunch—beverage and dessert will be supplied by the Union. There will be an illustrated talk about Friends Meeting Houses by Willard Tomlinson, and a meeting for worship.

**Committee on Family Relations  
Counseling Service for Friends**

For appointments in Philadelphia telephone John Charles Wynn, MADison 8-8069, in the evening.  
For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.  
For appointments with Dr. Genevra Driscoll telephone WEish Valley 4-7118.

**POCONO MT. REAL ESTATE**  
HOMES · FARMS · ESTATES · HUNTING LANDS  
Vacation Cabin Sites + Lakeside Lots  
KOEHLER-MARVIN REALTY, BARTONSVILLE, PA.  
WRITE: G.F. WEINLAND, NEWFOUNDLAND, PA.

**EASTMAN DILLON, UNION  
SECURITIES & CO.**

Members New York Stock Exchange  
**Investments**  
WILLIAM EDWARD CADBURY  
*Representative*  
225 S. 15TH ST. PHILADELPHIA, PA.

**APTITUDE TESTS**

**CAREER COUNSELING & JOB STRATEGY**  
Want to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1937. Telephone or write today. Free folder L. Kingswood 3-2022.  
TOMLINSON COUNSELORS  
546 RUTGERS AVENUE, SWARTHMORE, PA.

**CAMP CELO**

Ages 6 to 10

A farm-home camp in the Black Mountains of North Carolina for 20 boys and girls. Full camp program of worship, work, and play under Quaker leadership.  
Ernest Morgan, Yellow Spring, Ohio

**D-ARROW CAMP FOR BOYS**

Ages 11-16

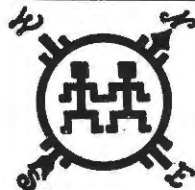
A deep woods camp on Grand Lake in Eastern Maine in the heart of canoe trip region. **Wilderness Living and Canoe Trips**  
Trail blazing, junior guide training, CIT program, outpost camp building, small informal group with individual guidance, Quaker leadership.  
Write: JANE AND GEORGE DARROW  
STONY CREEK, CONNECTICUT  
Camp facilities open in May, June, and September for fishermen and their families. Landlocked salmon and lake trout are in abundance. Reasonable rates.

**THE PENINGTON**

215 EAST 15th STREET, NEW YORK CITY 3  
Next door to the Meeting House  
A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.  
Telephone GRamercy 5-9193

**Rockmere Lodge**  
Five Islands, Maine

Enjoy a relaxing vacation in a small guest house on the rocky shoreline of Sheepscot Bay, 12 miles from Bath.  
SPECIAL RATES FOR JUNE  
HARRIET E. WORRELL, *Owner-Manager*  
Until May 25 write Box W157, Friends Journal or telephone Chester, Pa., 5-4736



**POCONO the International Camp for Boys**  
on Lake Wallenpaupack, Lakeville, Pa.

Ages 7 to 17 in four separate groups

A friendly camp where boys of varied and interesting backgrounds gather to learn and share a wide range of worthwhile experiences.  
38th SEASON — INCLUSIVE FEE — QUAKER LEADERSHIP  
CHAUNCEY F. PAXSON • PENNS PARK, BUCKS COUNTY, PA.

**CAMP LEN-A-PE (Boys 4-16)**

Indian, cowboy, magician, naturalist, nurse, etc. Riding, tennis, aquaplaning, swimming, dramatics, crafts, Meeting, etc.



**INDIAN LODGE HOTEL**

Lakefront hotel, cabins. Riding, tennis, swimming, aquaplaning, etc., on Pocomo's Fairview Lake near Camp Len-a-pe.

IN THE POCONOS 115 MILES FROM NEW YORK CITY AND PHILADELPHIA  
DAVID S. AND MARJORIE KEISER — Box 7183F, Philadelphia 17, Pa.; MEIrose 5-1682  
Employ 50 counselors, maintenance men, cooks, hostesses, nurse, etc. Why not apply?



**THE MARSHALL SQUARE SANITARIUM**  
WEST CHESTER, PENNSYLVANIA

*A Private Hospital*

catering especially to the aging, the nervous and those requiring prolonged care for physical or neurological disabilities. Careful classification assured. Special rates for permanent guests.

EVERETT SPERRY BARR, M.D.  
*Director*

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory  
Four-year kindergarten through  
12th Grade

A Friendly school which offers country day facilities and program with a college preparatory curriculum and the advantages of nearby urban resources.

MERRILL E. BUSH, *Headmaster*

## Friends Boarding School

BARNESVILLE, OHIO Established 1837

MORRIS L. KIRK, *Principal*

An accredited, coeducational, four-year high school with the faculty and a majority of the students Friends. College preparatory curriculum with emphasis upon individual growth through service to others.

Address inquiries to  
Robert E. Hinshaw, Assistant Principal

## FRIENDS ARCH STREET CENTRE

304 Arch Street, Philadelphia 6, Pa.

A FRIENDLY HOSTEL

Rooms with running water. Lunch served daily; also dinner parties and group parties arranged.

Telephone MA 7-2025

## THE WILLIAM PENN CHARTER SCHOOL

Founded: 1689

Chartered by William Penn: 1701

BOYS AND GIRLS: KINDERGARTEN, GRADES  
1 AND 2. BOYS: GRADES 3-12

Children of Friends are given preference. Financial aid is available for qualified applicants whose families need it. Friends are particularly encouraged to apply.

John F. Gummere, *Headmaster*  
SCHOOL LANE AND FOX STREET  
PHILADELPHIA 44, PA.

1896

1957

## BACK LOG CAMP, Inc.

Sabael, New York

On Indian Lake in the Adirondacks  
A wilderness camp for families  
and adults

June 28 to September 3, 1957

ADDRESS

MRS. HENRY J. CADBURY  
774 Millbrook Lane, Haverford, Pa.  
Telephone MIDway 2-1739

## A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES  
9-12

## GEORGE SCHOOL

Founded  
1893RICHARD H. McFEELY, *Principal*

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants for the lower classes will be accepted as vacancies may occur.

Address inquiries to: ADELBERT MASON, *Director of Admissions*  
Box 350, George School, Bucks County, Pennsylvania

Our new deadline for advertising is **Friday of the week preceding date of issue.** Copy received by 9:15 on the following Monday morning will be included only if space permits.

## FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential community 25 miles from New York. A well-balanced academic program is designed to stimulate in the student a desire to live a creative Christian life in today's world.

KINDERGARTEN THROUGH GRADE 12.

A reduction in tuition is available to members of The Society of Friends.

VICTOR M. HAUGHTON, JR., *Headmaster*  
Box B, Locust Valley, Long Island, N. Y.

## OAKWOOD

Coeducational Quaker

## BOARDING SCHOOL

GRADES 9 TO 12 INCLUSIVE

For additional information write

CHARLES W. HUTTON • • • Principal

OAKWOOD SCHOOL

BOX 45

POUGHKEEPSIE, N. Y.

Friends meeting for worship serves as the rightful center of school life. It produces a sense of unity and gives direction to the educational process.

## ROCK CREST

MOUNT POCONO  
PENNSYLVANIA

Would your group or club enjoy a week end of fun in a spacious private home in the mountains? Twenty to twenty-five people can be comfortably housed and fed a hearty breakfast, and can spend the day hiking, golfing, swimming, or riding—all nearby. Then have an outdoor hot dog or hamburg roast late in the day, and an evening of dancing or games.

Write Mrs. Margaret Hancock, 4317 Sansom Street, Philadelphia 4, Pa.  
Telephone EVergreen 6-2800