

FRIENDS JOURNAL

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*W*E ask how much a man has done, but from what degree of virtuous principle he acts is not so carefully weighed. We inquire whether he has been courageous, rich, handsome, skillful, a good writer, a good singer, or a good laborer; but how poor he is in spirit, how patient and meek, how devout and spiritual, is seldom spoken of. Nature respecteth the outward things of a man, grace turneth itself to the inward. The one is often disappointed; the other hath her trust in God, and so is not deceived.

—THOMAS À KEMPIS

IN THIS ISSUE

Humility Is Endless

. *by Edward H. Milligan*

Letter from South Africa

. *by Maurice Webb*

Liberal Christianity and Religious Freedom

. *by Esther Holmes Jones*

Our Concern for Immigration

Extracts from Epistles

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FRIENDS JOURNAL



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Contents

	Page
Books	146
Editorial Comments	147
Humility Is Endless—Edward H. Milligan	148
Miracle Day (verse)—Jenny Krueger	149
Letter from South Africa—Maurice Webb	150
Our Concern for Immigration	150
Liberal Christianity and Religious Freedom—Esther Holmes Jones	151
Extracts from Epistles	152
An Experience That Convinces—Jo Ann Woodman and Helen Lovett	153
UNESCO Radio Series, American Broadcasting Network	153
The Whittier—Robert W. Lees	154
Friends and Their Friends	154

Books

A BOOK OF BRAVE QUAKERS. By ELIZABETH F. HOWARD. The Bannisdale Press, London, England, 1957. 72 pages. \$1.60

Richard and Jenifer, ages 10 and 7, wanted to know the purpose of attending Friends meeting while their friends went to church. It was all very puzzling. They decided to ask an understanding aunt.

The fourteen short chapters are an account of the conversations between Aunt Deborah and the children and the stories Aunt Deborah tells. The stories not only deal with early Quakerism but come up to date with a chapter on Quakers today around the world and another of today's refugees.

This will be a welcome book to First-day School teachers and parents who wish to teach Quakerism to elementary age boys and girls. This reader found the stories too conversational for good story telling but it would be fairly easy to adapt them.

AGNES W. COGGESHALL

THE JEWS FROM CYRUS TO HEROD. By NORMAN H. SNAITH. Abingdon Press, New York and Nashville, Tenn., 1956. 208 pages. \$2.50

This compact book, which was published over a year ago, is of great value to anyone interested in studying or teaching about the Bible. It summarizes the history of Jewish people and ideas in the little-known period between the end of the Old Testament and the beginning of the New.

The great importance of Jeremiah's work in discouraging hopeless revolt against the Babylonian conqueror, thus making possible the survival of the new ethical insights that had come with the discovery of the Book of Deuteronomy, is succinctly outlined, as is the survival of nationalism under the liberal rule of the early Seleucids, ready to break out in the Maccabean revolt when Antiochus IV undertook a vigorous program of Hellenizing Jewish religion. The Roman domination a century later, with its ruthless search for money for use in political quarrels in Rome, explains the bitterness with which the contemporaries of Jesus regarded the Roman administration, and their disappointment at the nonviolent messiahship which Jesus offered.

There is useful discussion of the effect of Greek ideas on Jewish thought, of the Jewish idea of life after death, of the Jewish view of the Law, and of such matters as the development of the synagogues, the idea of messiahship and the development of parties, Pharisees and Sadducees, who dominated the Jewish scene during Jesus' life.

Convenient tables of the Seleucids, the Hasmonaeans (Judas Maccabaeus and his descendants, of whom Herod the Great was last to rule over the entire country), of the Egyptian Ptolemies, of the rulers of the Persian Empire, and of the Roman rulers of Judaea help keep events straight in the mind.

RICHARD R. WOOD

FRIENDS JOURNAL

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

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Editorial Comments

A Nation of Readers

THE people of the United States are among the leading book buyers and readers of the world. This statement could not have been made fifteen years ago when the paperback editions had not yet become as prominent in our literary life as they are now. In 1957 around 300 million paperbacks were sold and 4,500 new titles were published in inexpensive editions. There are 100,000 "outlet" stores that sell paperbacks. As every one knows, fiction has the largest share in these figures, and regrettably enough not all of it deserves to be ranked as literature. But it is an error to believe that paperbacks deal mostly in cheap literary categories. More than 300,000 copies of Homer's *Iliad* and 800,000 copies of the *Odyssey* have been sold to date. *Pride and Prejudice* by Jane Austen sold the past few years more than 750,000 copies. Emily Brontë's *Wuthering Heights* recently passed the one million mark. Plato and Dante as well as our leading classical writers in the field of fiction (Balzac, Dickens, Stephen Crane, Melville, Stevenson, the Russian classics, and many more) are enormously popular. Shakespeare's tragedies sold over two million copies. Scientific books about philosophy, psychology, sociology, anthropology, art, music, are on the best-seller lists. Riesman's *Lonely Crowd* stands now at 230,000 copies.

It is gratifying to see an increasing number of first-class religious books published in these inexpensive reprints. There are so many excellent ones that we had to decline the suggestion by one of our readers to list and briefly annotate them in their entirety. Such a survey would take too many of our pages to permit the publication of our regular features. He who attempts to survey our paperbacks finds himself inevitably confronted by an embarrassment of riches.

A Tribute and Debt of Gratitude

The appalling experiences of European Jews under the Nazi rule may find little room in our headline-ridden and missile-centered journalism. But the churches as well as many private citizens abroad try to keep these dark memories alive as a matter of retrospective justice and human sympathy. The West German government has just issued a 20-Pfennig stamp in honor of Leo Baeck, one of modern Judaism's most renowned scholars

and its most outstanding saint, who died on November 22, 1956, in London, at the age of eighty-three years. During the persecution of the Jews in Hitler's Germany he valiantly defended the cause of the Jews, refused the chance to emigrate, and remained in Germany with his flock. In 1943 he was sent to a concentration camp, where 49,000 prisoners were killed. In 1945 he was one of 700 survivors. In the concentration camp he ministered secretly and under most trying conditions to all prisoners, Jewish and non-Jewish. Dr. Baeck's *Essence of Judaism* (1905) is considered a standard work. His later books dealing with the Pharisees and the Gospels as a Jewish document are full of deep insights and stimulating new vistas.

In Brief

Liquor store sales in Pennsylvania were \$11,000,000 higher in 1957 than 1956 and may have set a new annual record for the state. Liquor store sales in 1957 exceeded \$240,000,000. The net return to the Liquor Control Board was about \$67,000,000.

The U. S. Information Agency provided 50,000 cardboard cutouts in the January issue of *Amerika*, Russian-language magazine, which the agency publishes for distribution in the USSR. Readers were given instructions on how to assemble the manger scene.

Monique Eckert, eighteen-year-old granddaughter of Dr. Albert Schweitzer, left France with the famed missionary to work as a nurse for ten months in his hospital at Lambaréné, French Equatorial Africa. Monique had been impatiently waiting for this day, because her grandfather had promised to take her with him on her eighteenth birthday. After her ten-month period is up, she will return to Europe for a year. If at the end of that time she wishes to return to Lambaréné neither her mother or her grandfather will oppose her.

More than 4,500 people are expected to meet in Tokyo next summer at the Fourteenth World Convention on Christian Education, the Rev. Nelson Chappel, general secretary of the World Council of Christian Education, announced recently. This assembly will be one of several planned for 1958 to celebrate the hundredth anniversary of the coming of Christianity to Japan. Some thousand church-school teachers, youth

counselors, ministers, and missionaries will join other thousands of Christian education leaders in Japan for

the sessions, he said, in "an adventure in world-wide friendship," August 6-13, 1958.

Humility Is Endless

By EDWARD H. MILLIGAN

THE car bumped over the level crossing and it was indeed Swannington. As we drove on through the Midlands I thought about this Leicestershire Meeting, closed now for nearly two centuries and its meeting house long since sold.

I tried to picture Friends gathered for meeting one morning about the beginning of the eighteenth century. There was a traveling minister among them, a northerner, slow of speech, tall and comely in manner, a young man in his early twenties. After a while he arose to speak. Now these were days when a visiting minister might be on his feet for an hour or upwards, but this young man had not been speaking for fifteen minutes, if so long, when he felt as if the sun and air were darkened, and all was shut up. Vastly confused, he sat down, and it seemed as though a voice said to him, "Thou runs, but God hath not sent thee; thou speaks but God don't speak by thee; therefore thou shalt not profit the people."

He spent the rest of the meeting in an agony of soul, certain that he could never live down this fiasco. He thought of slipping quietly off afterwards, perhaps making for Ireland, but he thought too of the reputation of his Monthly Meeting ("Look what happened with the last Friend who came from your parts"). He contemplated suicide and then, realizing that all these temptations sprang from the spirit of Antichrist, "begging heartily for Help, I fell on my Knees, and prayed with that Fervency, that few under the Roof but were melted into Tears, and it was such a Time as I never had before nor since in Prayer, as I remember."

It is worth reflecting on the background of this disturbing and rededicating experience of Samuel Bownas—for he it was to whom these things happened. The story of his convincement in December, 1696, in Brigflatts Meeting House is well known. It was only three weeks later that the twenty-year-old apprentice first appeared in the ministry, and three years later he set off with Isaac Alexander to travel in the ministry in Scotland.

Isaac was a man of about his own age and a great personal friend. But there could have been no more unfortunate companion. Isaac had "very fine Service" in the ministry and "after him I was afraid to lessen or hurt

what Good he had done; and before him, I was afraid to stand in his Way." Samuel Bownas came back depressed about his gift in the ministry and turned his energies to the hay harvest. Now with money in his pocket he bought a horse and set off on another visit with Isaac Alexander. They traveled first toward Yorkshire but "we had not proceeded far, before I was very much shut up, and had no Satisfaction at all in going farther with him; I told him how it was with me, and we were both willing to part."

So it came about that alone Samuel Bownas went toward York and thence to Wetherby, where Benjamin Brown spoke very encouragingly to him. "The Lord will enlarge thy Gift," said he, "and when thou findest it so don't value thyself upon it but give the Honour of it where it is due and keep humble." And with these words in his ears he began to travel south—Wakefield, Pontefract, Doncaster, and so into Nottinghamshire and to Maplebeck, where "the Friends shewed me much Respect, and I was visited in the Evening, and Morning before I left them, by sundry that lived nigh: In short, I thought more of myself than I had done before, that I remember."

Wetherby, Maplebeck, Swannington: with his vivid narrative style and stalwart northern honesty Samuel Bownas shows the inseparable connection. First the counsel, "Give the Honor of it where it is due and keep humble"; then the neglect of that counsel and the pitfalls of popularity, "I thought more of myself than I had done before"; inevitably the sense of divine chastening, "Thou runs, but God hath not sent thee"; finally the experience of God's forgiveness and renewal.

After journeying through the winter Bownas arrived at Almeley in Herefordshire, and there in the black-and-white meeting house which still stands:

I met with my dear Friend Isaac Alexander. We were glad to see each other, as well as to hear each other, which when we did, it appeared to me that Isaac was improved considerably and he said the same of me, observing, that I preached the practical Doctrine of the Gospel, he thought, more than he did; for his preaching was very much in Comparisous and Allegories, which he apprehended was not so plain and easy to the Understandings of the People. We had now an Opportunity of opening our Minds to each other, which was of great Service to us both.

Edward H. Milligan is Librarian of Friends House, London, having recently taken up his duties there as successor to John Nickalls.

Within a few years the twenty-five-year-old Isaac had died. Samuel Bownas lived on to be nearly eighty, traveling extensively in Great Britain and twice visiting America. In 1750, three years before his death, the fruits of a lifetime of service were gathered in his *Description of the Qualifications Necessary to a Gospel Minister*, a minor classic which deserves to be better known than it is. Perhaps those early bewildering experiences with Isaac Alexander were in his mind as he counseled ministers constantly to recall Paul's words, "There are diversities of gifts but the same spirit."

If thou lookest out at the Excellency and Beauty of another's Gift to be more than what is in thy own, a Desire may arise in thee to render thyself like him, and so endeavour to mimic and imitate the Delivery, Accent and Manners of others; and thus leaving thy own Gift, and devoting thyself to follow, or be guided by others, thou wilt soon be under a Cloud, and lay a stumbling Block in thy own Way. Therefore mind thy own Gift and not anothers.

Was not this one of the lessons that both Isaac and Sammy (for so he was called) learned between their parting on the borders of Yorkshire and their more joyful meeting at Almeley?

As for the other lesson Bownas had learned, he left it as a legacy almost in the words in which Benjamin Brown had left it to him:

Then thou wilt find a greater degree of Excellency by the Spirit to enlarge thy Understanding in divine Openings; and when this grows upon thee, beware of Pride, and Self-conceit, for this has ruined many: But give the Honour hereof where due, and the more thou art enlarged, labour to be the more humble, and in so doing thou wilt find Safety.

In our almost unrecognizably different life of twentieth-century Quakerdom that advice is still pertinent. Not only in ministry but in all aspects of the life of our Meetings we suffer from the stumbling blocks of our pride, from our belittling our gifts (burying them in a napkin in the earth), from our failure to "mind our own gift" (preferring to attempt a poor imitation of what we admire in others), from our envy or jealousy of others' abilities.

To know what we *can* do, with divine assistance, is as important as to know our limitations. In later life Samuel Bownas, though a powerful minister, was ever a slow starter. One Yearly Meeting Sunday in Gracechurch Street Meeting House a Welsh Friend, Benjamina Padley, had preached with the fervor characteristic of her race. In due time Bownas arose, and as he haltingly began his discourse a little man dressed in black (clearly not in

membership) rose from the back seats and, walking up the aisle till he was immediately below the ministers' gallery, made interruption: "Sir, you make very poorly out; I advise you by all means to sit down and let the lady who spoke before you take your place; for she preached much better than you do." "Have patience, Friend," replied the minister, "and it will mend"; and he warmed to his theme. The little man in black stood some while longer and then, muttering "Tut, and it does mend," returned to his place, where he sat attentive.

It is a part of the true humility to know these moments of quiet certainty and to be strong yet kind rather than put off and cringing in the face of criticism and opposition. It is a lesson many of us find hard. Humility does not mean sweeping words of encouragement aside—or even trying stoically to do without them. It does not mean saying at every turn, "Oh no, I couldn't really." It does not mean belittling successes when they come our way. It involves a recognition that, however much of a mess we make of our lives, however much we are ashamed of parts of them, however critical our friends are of other parts, they can be and are used by God in His infinite mercy as a means of grace to others.

William Dewsbury, perhaps the most saintly and lovable of the early Friends, was lying on his deathbed at Wellingborough and, raising himself up a little, he said: "If any one has received any good or benefit thorow this Vessel called William Dewsbury, Give God the glory. I'll have none, I'll have none (and again) I'll have none." And if we make a success of a Monthly Meeting tea or a difficult interview, a lecture or a marriage; as we are thanked for a good minute or a moving violin solo, delectable cooking or God-given ministry that has reached through to the hearts of others, may we re-echo once again "Give God the glory."

Miracle Day

By JENNY KRUEGER

The ice storm scourged our soft East Texas air
All night. So chill its punching fist, that tree
And weed and wooden house cracked bodingly.
Alarmed, I mourned for morning's ravaged stare.
But daybreak ushered in a debonair
New world, enrobed in white felicity.
Green pines cascaded crystal jewelry,
And diamond crowns all sycamores did wear.
Effulgent sumac flamed through icy trance.
Rouged bluebirds poised upon the spun-glass thread
Of wire and cable. Juncos bobbed in mirth
On silver weed and ice-etched willow lance.
Throughout our land a heavenly beauty spread
Its fleeting symbol of God's peace on earth.

Letter from South Africa

THE preliminary inquiry into the charge of treason made against 156 South Africans ended on January 31, thirteen months after their pre-dawn arrests. The charge against 61 was withdrawn; the remaining 95 have now been committed for trial. They are 57 Africans, 18 Indians, 17 Europeans, 3 Colored. The long and detailed charge is mainly: "That the accused are guilty of the crime of High Treason . . . in that . . . being persons . . . who owed allegiance to Her Majesty the Queen and her Government of the Union of South Africa did . . . disturb, impair or endanger the existence or security of the said Government. . . ." Although all 95 have been committed on the same charge, the amount of bail on which they have been released varies according to "race": Europeans, £250; Indians and Colored, £100; Africans, £50. The trial is expected to start in about two months. Meanwhile the Defence Fund (legally registered in South Africa) needs money to ensure adequate legal defence and to care for those awaiting trial and their dependents.

The Archbishop and the Politicians

Last year the Anglican (Episcopalian to you) Church in South Africa appointed as its new Archbishop Dr. Joost de Blank, an Englishman of Dutch extraction. At first the Archbishop refused to be drawn on apartheid but recently, in a Church magazine, he said that he hoped that no church under his care would practice apartheid, adding that he would refuse ministration to any that did. Although addressed to his own Church the statement was widely quoted. Mr. Eric Louw, our Minister for External Affairs, promptly issued to the Archbishop the same challenge that he has made before to Anglican clergy who have expressed disapproval of apartheid: to integrate the several expensive private Anglican schools in the country that admit only white pupils. In reply Dr. de Blank appealed to the government to repeal the laws that make such integration illegal and pledging that he would then use his influence to bring about integration.

Government supporters, looking anxiously to the General Election that is due in April, seized the political weapon thus offered. They demanded to know if the political Opposition supported the Archbishop. The party, which has many Anglican supporters, tried to dodge the issue but finally, in a labored statement, repudiated the Archbishop. Integration is now likely to be a battle cry in the coming elections notwithstanding the Opposition's disavowal. Friends in the Deep South will know how heavily charged with political dynamite the word "integration" can be.

Garfield Todd Goes

Over the Limpopo to the north of the Union of South

Africa lies the infant Federation of Rhodesia and Nyasaland, but four years old, avowing a policy of interracial "partnership" as against its older neighbor's "apartheid." Southern Rhodesia, most powerful of the three territories that make up the Federation, is in crisis. Garfield Todd, its Prime Minister, foremost exponent of the partnership ideal, has been forced to resign. Garfield Todd, a former New Zealand missionary of the Disciples of Christ, came out of the African mission field into politics and soon found himself Prime Minister. But he is no politician. He has Christian convictions and is forthright in their advocacy. He was determined to make racial partnership a reality. When he sponsored more votes and better employment opportunities for Africans white electors (who control the government) complained loudly that Todd was too liberal, too pro-African, too much in a hurry. Todd's former party supporters, looking to the General Election that must be held this year or next, decided that at election time this Prime Minister who retains his missionary fervor on the political platform would be too much of a liability. They decided that with him they could not win; without him they might. Present indications are that they will now lose both Todd and the election.

Durban

February 12, 1958

MAURICE WEBB

Our Concern for Immigration

THE concern of Friends for a more equitable and generous immigration and citizenship policy in this country is shared by many groups. At the December 5, 1957, General Assembly of the National Council of Churches of Christ in the United States of America, in St. Louis, Missouri, a resolution was adopted emphasizing again the Council's concern with immigration legislation. Briefly, the resolution advocates an amendment to the Immigration and Nationality Act of 1952, "to eliminate discrimination based on race, color, and sex, to revise the national-origins quota system, and to provide more adequately for the admission of relatives and of refugees, as well as of other immigrants who qualify for admission to the United States." In urging its member churches to make this problem one of "special study and prayer," the National Council needs the support of Friends.

Closely allied to the tenor of the resolution are official statements issued in 1955 by the American Friends Service Committee and by the Friends Committee on National Legislation. Both statements have the basic premise that the "first and foremost need in the field of immigration policy is to change our negative attitude of fear, suspicion, and restrictiveness to a positive attitude of welcome to immigrants, recognizing that while this country has much to offer them it also has much to gain from them." Combined, in brief, they include the following specific recommendations:

1. Racial, ethnic, and religious discrimination in allocation of immigration visas, inherent in the national-origins quota

system, should be eliminated. Individual qualifications should be the main criteria and due regard should be given to keeping families together and to providing asylum.

2. We could with benefit absorb an increased number of immigrants, but we should assume correspondingly greater social responsibility for their assimilation.

3. Adequate appeal procedures concerning refusal of visas or of admission should be provided. At present no review of a visa denial is provided for, and review procedure for denial of admission is inadequate.

4. Native-born citizenship should be an inalienable right subject to revocation only upon voluntary renunciation.

5. Naturalized and native-born Americans have equal responsibilities under law and should have equal rights. Now naturalized citizens are subject to disadvantages not applying to the native-born.

6. Resident aliens should be given the protection and benefits accorded to United States citizens, except for the right to vote and hold elective office.

7. Deportation should be on clearly defined grounds and subject to reasonable limitations and appeals. Permanent immigrant aliens should be deportable only on the basis of fraud in securing admission, with due regard for extenuating circumstances.

8. The admission of foreign visitors should be encouraged. Our economic and social progress and international understanding are both promoted by a free exchange of persons.

9. Immigration and citizenship policies should be administered by a single, separate government agency, charged to administer them in a humane and considerate spirit.

10. The alternative naturalization oath for conscientious objectors to military service should not be limited to those whose beliefs are expressed in terms of religion.

11. The emphasis on "national security" in the present law has created serious abuses. Apologists claim that the restrictions keep out spies and saboteurs. We agree with the objective but feel that elaborate obstacles to normal immigration do little to accomplish it. More basically, we believe that democracy will be best served by the vigorous application of democratic principles at home and abroad. Such an immigration policy involves some risk but, we think, less than the opposite policy does.

In recent years Friends' concern for immigration has been focused on the admission of a fair share of the world's refugees. It is felt that this should be done by liberalization of the basic law, rather than by a series of emergency laws. The bill passed in September, 1957, was one of such a series. Though providing for a small continuation of refugee admissions and several minor but valuable changes in the basic law, it fell far short of the revisions recommended by both major parties. As regards refugees, it did not even provide for regularization of the status of the Hungarians who were brought here "on parole" and therefore have no legal status whatever.

Improvement of our immigration policy, including flexible provisions for present and potential refugees, will come only as a result of widespread and articulate public opinion. Letters to the Chairman, Joint Committee on Immigration and Na-

tionality Policy, Senate Office Building, Washington, D. C., and to individual Senators and Congressmen from their constituents are among the best ways of expressing such opinion. Meetings or individuals wishing to follow the suggestion for special study of this subject are invited to write to the American Friends Service Committee for material, including copies of the National Council's resolution.

Liberal Christianity and Religious Freedom

TWO world wars and their frightening aftermaths have been more than enough to shatter the unbounded optimism with which this century began. It was then that the liberal movement flourished, having grown slowly from its first roots back in the early seventeenth century when the Remonstrance document expressed dissent from strict Calvinism and stressed the role of man, particularly his ability to cooperate with the Holy Spirit.

In 1907, many Friends attended a "Congress of Religious Liberals" held in Boston, at which 2,891 persons were present from 16 countries, members of 88 groups of many different faiths. Among the Friends present were several who participated in the development of the International Association for Liberal Christianity and Religious Freedom (IARF).

In 1910, in Berlin, another very successful and brilliant conference was held under the title "International Congress of Free Christianity and Religious Progress." Two thousand members attended from 30 countries. In 1913, Dr. Wendte, Secretary of the Association which is today known as the IARF, wrote: "Everywhere we find the same issues; a passionate search for truth, aroused consciences, abandonment or modification of antiquated dogmas, rewording of the principles of religious belief, and enlarged comprehension of the universality of religious inspiration." Then the First World War broke out. Rulers in control of armies spread destruction, and again, twenty-one years later, the peoples of most of the world were the captives of diabolical leaders. Those who are searching for a better way do not let themselves join with those who would allow these years of terror to destroy their faith in man's inherent dignity and divine purpose.

The IARF in its present structure dates from a congress held in 1930 at Arnhem, Holland. The Association has held many successful conferences and in recent years has gained new affiliated groups and individuals; there are now member groups from twenty countries. Until recently, Albert Schweitzer was president. The purpose is to give a much-needed sense of community to scattered denominations, groups, or individuals throughout the world who are seeking freedom of religious thought.

It may be said that the three emphases of the IARF today are (1) the practical application of religion to the lives of individuals and to the problems of contemporary society; (2) recognition of the universality of revelation, that God's communications with men cannot be limited to one age, one book, or one person: the brotherhood of man implies an equal fellowship of faiths; (3) the test proposed by Jesus for prophets, "By their fruits ye shall know them," is the test

that must always apply to theology to make it worthy of its place in religion.

The great creative achievement of religious seekers may well be the development of a new understanding between Christian and non-Christian and among all who hold a spiritual as against a materialistic view of human life and destiny. Professor William E. Hocking has written: "All true religion is religion for all men," and "In prayer the life of world religion is already one: to define and confirm this unity is the most important agendum before humanity today."

The offices of IARF are located at 32 Riouwstraat, The Hague, Holland. The Right Honorable J. Chuter Ede, M.P., of Great Britain, is president. The Association has accredited representation at the United Nations and with UNESCO, and it is on the register of the Economic and Social Council.

The 15th International Congress was held in Belfast in 1955. It was concerned with the need for a growing knowledge and understanding of peoples of different faiths, in the belief that the lack of such understanding is an important barrier on our road to a better future.

The next Congress will convene at the University of Chicago August 9-13, 1958. The theme will be "Today's Religions Can Meet the World's Needs Today." The general plan of these sessions is to bring together men and women representing a wide variety of historical tradition in the area of religion who will also be familiar with the actual needs of many parts of the world today. The five evening sessions will be addressed by leaders of wide experience in world affairs who can testify from their own religious background to the values of their faith "in the attempt to provide the 'dimension of depth' in . . . personal and social living"—Christianity, Judaism, Islam, Hinduism, and Buddhism. The delegates will be divided into five study groups to consider these topics: (1) Philosophy and Theology; (2) Racial and Religious Tensions; (3) Modern Science; (4) Education and the Arts; (5) Ethics and Foreign Relations.

Friends will be represented at this Congress. Green Street Monthly Meeting of Philadelphia has been approved for membership by the Executive Council and will be formally voted in at Chicago. Illinois Yearly Meeting is sending a delegation of visitors. Friends General Conference is arranging for observers to attend who are members of the different Yearly Meetings in the Conference.

"Truth was and is truth all the world over, and there was and is but one way to come to it in all ages, I mean inspiration" (William Penn).

ESTHER HOLMES JONES

Extracts from Epistles

(Concluded)

North Carolina Yearly Meeting (Conservative)

We have been made to realize that God does answer prayer for those who wait patiently on Him. There has been a renewed desire expressed that we hold all of our meetings in the power of God. We have again turned inwardly for our guidance that we might be led in all of our thoughts and deeds by Him who will draw nigh unto us when we draw

nigh unto Him. We have been strengthened by the indwelling spirit of God and we encouraged all Friends everywhere to seek more earnestly to know Him and to share our knowledge of, and love for, Him with others. Many shall find that way of life which giveth peace beyond expression when they are faithful to do as George Fox did when he lead men to Christ and left them there.

North Carolina Yearly Meeting (Five Years)

Running through the meetings was an undercurrent of urgency that we not wait too long to make our voices heard; that we try to mold public opinion wherever possible in facing the grave problems of atomic power and disarmament. Let us work wherever we can to build bridges of understanding on both the local and international levels, lest the irresponsible use of new scientific knowledge destroy the world.

Norway Yearly Meeting

Through all our meeting ran the thread that we must be obedient to Jesus Christ's command: "You shall love the Lord your God with all your heart, . . . and your neighbor as yourself." This must be the mainspring of all our activities—at home, at work, and when we meet for worship. We must learn to listen to one another, come to know one another's need, understand, love, whereupon God our Father alone can fill us if we are open and receptive.

We stretch out a hand to all dear Friends, far and near, and unite in prayer that our suffering world may once more become what it was intended to be, a place where peace and love hold sway.

Ohio Yearly Meeting (Independent)

Reports from our new mission work in Formosa continue to bless our hearts. We now have five new churches there and the members manifest a real spirit of evangelistic fervor. The Mattis have returned home and the Charles DeVols are fitting into the work in a wonderful way. India continues to be a field of great need. The hospital has had a great year. Two national doctors have been added to the staff.

Summer camps for children and young people were well attended and many found the Lord Jesus as their personal Savior. Daily Vacation Bible Schools have been held in many of our churches.

Pacific Yearly Meeting and Pacific Coast Association

. . . our Yearly Meeting is enriched from diverse backgrounds, races, and cultures. Our wide geographic area lays upon us particular responsibilities. Many races and faiths and even those from Quaker origins represent a great divergence of religious training. These have all found "that of God in every man" is a bridge leading them into a new life. In this fertile soil we have noted in our Meeting this year a new growth in unity of spirit. In the living silence we have been led as one body into the presence of God.

Rocky Mountain Yearly Meeting of the Friends Church

As the first sessions of Rocky Mountain Yearly Meeting of the Friends Church convened at Plainview, Nebraska, the spirit of the Lord was with us in power and in humility. Truly the Lord was with us as we were set up as a new, independent Yearly Meeting. We have deeply felt the unity of the Spirit in the bond of peace.

The high light of our Yearly Meeting has been the devotional hours and the worship services on Sunday, at which time we felt afresh the baptism and communion of the Holy

Spirit. We have experienced great spiritual probings and challenges which enable us to complete our sessions according to Acts 1:14, "These all continued with one accord in prayer and supplication."

Switzerland Yearly Meeting

Considering what membership in the Society of Friends implies, we have felt painfully aware of our weakness. Yet we do not forget the promises given to us in the Gospel.

We were told during our meeting of what men of faith have been able to accomplish: Danilo Dolci in Sicily; Friends in Austria on behalf of Hungarian refugees; we heard of the fruit borne by the tiny seed which Pierre Cérésolé sowed in India, of the apostleship of Vinoba Bhawe, and of the ministry of Albert Schweitzer and his helpers in Africa.

Western Yearly Meeting of Friends Church

We concur in the statement of our notable Quaker scientist that the peace of the world can *never* be attained through nuclear power, but *only* through the love of Jesus Christ, expressed in the brotherhood of all mankind. The Christian message is universal in its power to transform the lives of those who will receive and follow Jesus Christ.

The Friends Committee on National Legislation and the Yearly Meeting Committees on Christian Education and Peace and Social Concerns have presented a deep desire for effective methods of presenting Friends peace principles and of developing national understanding among nations.

Wilmington (Ohio) Yearly Meeting

We are deeply concerned about both the physical and spiritual dangers arising from continued explosion of nuclear bombs by our own and other governments and are asking that such tests be stopped. In taking this action, we have considered that the price of peace may be high—that to achieve it, we may have to give up some of our standards of living and our hope for an easily achieved economic security. We sorrowfully admit that until actually confronted with a situation, none of us can be sure how we would react.

An Experience That Convinces

OUR car sped along through the winter darkness, hurrying its very small occupants home to bed. Why did we stay so late? What was it that we did not want the children to miss, young as they were?

We had been to a Family Party, sponsored by the Race Relations Committee of Newtown, Pa., Meeting, at which had been gathered some two hundred men, women and children of all ages, the participants in a Fellowship Weekend, February 8-9. Fifty-nine nonwhite guests had arrived that afternoon to stay overnight in the homes of Meeting families, and we had all come together for the evening to become better acquainted. William Gerda, and Peggy Ann Hargrave, dressed in Austrian costumes, led us in folk dancing, for they had volunteered their talents when they had heard of our project. Breathless, and with cold drink in hand, we then sat down together to listen to a special treat. Elaine Brown, director of the Singing City Choir, also learned of the plans for Fellowship Weekend as Gladys Rawlins of the Philadelphia

Yearly Meeting Committee on Race Relations had been formulating them with Ralph Samuel of Newtown Meeting and had offered to bring part of her choir. It is her belief that music has value beyond the pleasure of performing or listening to it, and she illustrated her belief by leading the choir in songs of many peoples, painting for us a vocal picture of world brotherhood. She had brought with her Sonya Garfinkle, who led us in song to the accompaniment of her autoharp and her contagious enthusiasm. We sang Negro and Hebrew melodies and then ended with the lovely "He's Got the Whole World in His Hands." She asked the children to express the song in gestures, and big boys and shy preschoolers alike showed us how wide is the world He loves.

The events of the rest of the weekend served to strengthen the ties of friendship already formed; the late evening discussion by the fireplace, the fellowship around the big breakfast table, First-day School, meeting for worship, and a supper-tea.

We hope a seed has been planted in many hearts, old and young, which will grow and develop in this richness of sharing across cultural boundaries. There is so much to be learned, so much warm fellowship to be shared, so many common interests to discuss, that we know we have only begun to realize the potentialities of extending the circle of love and fellowship to all.

How soon might we do it again? Did it have any effect on our town? Who else wants to join us in this wonderful experience by writing to us, "Help us plan a Fellowship Day or Weekend, too. We also wish to put our beliefs into action. We also wish to have the experience that convinces"?

JO ANN WOODMAN and HELEN LOVETT

UNESCO Radio Series, American Broadcasting Network

INGRID BERGMAN, Victor Borge, Judy Holliday, Marlon Brando, and Sir Laurence Olivier are among the 45 stars who will appear on the new UNESCO-United Nations radio half-hour series "Easy as ABC" over the American Broadcasting Network, which started February 20. The 26-week series dramatizes the work of UNESCO in the fields of science, education, and culture.

To produce the series, Gerald Kean worked in Paris, London, Geneva, and New York for over five months; during this time he and his wife interviewed over two hundred people to obtain story material. The series covers every letter of the alphabet from *A* for *Alphabet*—a quick review of all programs to come—to *Z*, which tells the story of a fantastic zoo of the future where are kept not animals but rare specimens of mankind that as a result of the work of UNESCO and other UN specialized agencies are no longer in existence.

Among the programs is *V* for *Volumes*, which features Rita Hayworth, Judy Holliday, Eddie Cantor, Kenny Delmar,

Claude Dauphin, Sir Cedric Hardwicke, Bob Hope, Fred MacMurray, J. Carroll Naish, and Basil Rathbone. These actors and actresses speak at a midnight meeting in which books come to life and discuss their past, present and future—how many are being read, how many are being printed, how this influences the spread of ideas.

In another program *H* is for *Human Rights*, H. V. Kaltenborn re-creates a moment after midnight December 10, 1948, when the Universal Declaration of Human Rights was born; in another, Judy Holliday plays the part of a UNESCO teacher in Nigeria; in *Q* for *Questions*, Danny Kaye and Bert Lancaster set up a UN Letter Answering Service.

The Whittier

AS most Friends know, on July 12, 1954, the Whittier, at the corner of 15th and Cherry Streets, Philadelphia, after 38 years suspended its hotel operations as a result of continuously unprofitable operation (except during World War II). Faced with a dwindling capital reserve, the members of the Board of the Philadelphia Young Friends Association, by whom the Whittier was operated, regretfully concluded that they could no longer maintain and operate the Whittier and therefore agreed that the closing was necessary.

The PYFA Board was able to negotiate a lease of the premises to the Jefferson Medical College for use as a residence for student nurses. The agreement was consummated in February, 1955, and with an extension recently signed expires on July 1, 1959.

The future beyond that date appears highly unsettled, from the point of view of the Medical College as well as from the point of view of the PYFA. Many will recall that the Representative Meeting of the Philadelphia Yearly Meeting some time ago created a Committee on Use of Friends Property in Central Philadelphia to consider the problems created by the merger of the two Yearly Meetings in 1954. Among other problems considered has been the relationship of the Whittier to the needs of the Society. The terminal date of the lease extension was arranged pursuant to a recommendation made by this Committee to the Representative Meeting. The Committee is now considering the advisability of returning the Whittier to the use of the Society generally after the expiration of the lease.

A Subcommittee of the Property Committee has recommended that the Whittier be used to provide office space for the committees of the Yearly Meeting as well as some kind of quarters for visiting Friends or any other persons who desire to use its facilities. It was suggested that as much of the space as was not utilized for office and meeting purposes be used as a hostel, a hotel, or both.

With about eighteen months before the expiration of the arrangement with the Jefferson Medical College, the PYFA is giving consideration to the future of the Whittier premises. Since the days many years ago when the Whittier served a useful purpose for Quakers and was successful, it has never been able to operate without subsidy. This subsidy, until 1954, was provided by the PYFA itself, drawing as needed upon its resources in the form of bequests from interested Friends. As

previously stated, in 1954, when the treasury was depleted, the Board felt it must close the doors of the Whittier before it became insolvent. If the Whittier is to be operated as suggested above, a substantial subsidy of some kind is absolutely essential. There seems to be no important disagreement with this proposition. This subsidy may come in the form of pledges annually from interested individuals or, if the premises were operated by the Representative Meeting, it is probable that contributions on some organized basis would have to come from the Monthly and Quarterly Meetings.

I have written this article first, to inform members of the Society of Friends in general of the dilemma in which the PYFA now finds itself and second, to furnish some additional explanation of a letter which the PYFA Board will shortly send to all members of Philadelphia Yearly Meeting in an effort to determine how many persons would be willing to pledge and pay a sum annually sufficient to meet the needs of the Whittier. It is believed that this sum would not be less than \$10 per person annually for those who contribute—a calculation based on the number of responses to this appeal that the PYFA can reasonably expect.

If there is sufficient response to this appeal, the Board will then be in a position to evaluate wisely the wisdom of this course of action. On the other hand, if the response indicates that Friends do not wish to support the PYFA in the operation of the Whittier, some other solution to the problem must be found.

ROBERT W. LEES, *President*
Philadelphia Young Friends Association

Friends and Their Friends

On Sunday, March 23, 1958, the eighth of a series of eleven dramas based on incidents in the lives of men and women whose devotion advanced freedom and social justice in our land will be presented by the National Council of Churches in cooperation with NBC on "Frontiers of Faith" (1:30-2:00 p.m.).

Titled "Friend to Freedom," this drama is essentially a psychological study of how John Woolman, Friend, was led to "speak out" at the Yearly Meeting of the Society of Friends in Philadelphia on August 26, 1758.

"Friend to Freedom" is the story of John Woolman's struggle with his Christian conscience, and how his problem was resolved.

More than a hundred years had to pass by before his objective—freedom for the slaves—was attained, but John Woolman's courageous speaking out in 1758 was the beginning of the Abolition movement that eventually brought freedom to thousands of Americans.

George School is at present host for two weeks to three students, from Egypt, the Sudan, and Norway, three of the thirty-five foreign students who have been in the United States since December as part of the Annual Herald Tribune Forum. They are Ahmed Attia of Egypt, Miss Arnlang Leira of Norway, and Beshir Abdeh Gadir of the Sudan.

While attending school the visitors go to classes, taking subjects of their choice. They must, however, take a phase of American history. George School students in history have prepared a two weeks' course stressing the economic development of our country. In addition to spending two weeks in four high schools, the thirty-five foreign students attend conferences in St. Louis, Mo., Williamsburg, Va., and Washington, D. C. The twelfth Annual Herald Tribune Forum will be concluded on March 22 at the Waldorf-Astoria Hotel in New York City, where the students will speak to an audience of over 3,000 of their experiences as visitors to the United States.

Twenty-four Friends from Little Rock, Ark., 11 adults and 13 children, drove 150 miles the weekend of February 8-9 to participate in a joint meeting with Memphis, Tenn., Friends at the home of Milton and Virginia Schaefer in Raleigh, Tenn. The occasion developed out of a concern voiced in a meeting of the Committee on Ministry and Counsel of the Memphis Meeting that further contact be developed with the closest Friends Meeting. Friends gathered for dinner together Saturday evening, spent the night in various homes, and gathered again for worship Sunday morning. A total of 63 Friends and their friends participated in this joint endeavor.

Financial aid is again available for summer study at the Yale Summer School of Alcohol Studies (June 29 to July 24) or at the Pennsylvania School of Alcohol Studies (July 7 to 11, at Juniata). These schools are primarily for teachers, social workers, and so forth, not undergraduates. The Temperance Committee of Philadelphia Yearly Meeting will foot the bill. For details write Donald Baker, Collegeville, Pa.

The Fellowship of Reconciliation, Box 271, Nyack, N. Y., has published a 16-page illustrated booklet entitled *Martin Luther King and the Montgomery Story* (10 cents a single copy; quantity rates). The book is printed in the familiar comic-book style and displays various phases of the Montgomery, Ala., bus strike in dramatic fashion. This novel enterprise of employing all-too-popular printing techniques for the purpose of explaining and promoting nonviolence deserves support.

Martin Luther King will be one of the speakers at the forthcoming Friends General Conference to be held at Cape May, N. J., from June 23 to 30, 1958.

The Philadelphia Yearly Meeting Office Committee reported to the Representative Meeting on February 28 that Francis G. Brown had been appointed Associate Secretary to take the place made vacant by the resignation of Howard G. Taylor, Jr.

Francis G. Brown is a member of Uwchlan Monthly Meeting and lives at Downingtown, Pa. He is a member of the Representative Meeting. A graduate of Haverford College, class of 1939, he taught for two years at the Haverford School and spent four and a half years in Civilian Public Service, until the end of the Second World War, and then had experi-

ence in industry and farming. He began his work in the Yearly Meeting Office on February 18.

Howard Taylor's resignation is to be effective April 1. He and his wife May Taylor will sail on April 9 to Japan for a two-year appointment of service for the Philadelphia Yearly Meeting Japan Committee. Howard Taylor became Secretary of Arch Street Yearly Meeting in 1946 and has been Associate Secretary of the merged Philadelphia Yearly Meeting since 1955. During 1951 and 1952 he and his wife were in Japan for their first period of service of fourteen months.

Southwest Half-Yearly Meeting of Pacific Yearly Meeting

Some 160 Friends, representing all the Meetings in the area from Santa Barbara to Albuquerque, met at Redlands, Calif., February 1 and 2 for the fourth annual gathering of this Half-Yearly Meeting. Visitors included James F. Walker of the Friends World Committee and Esther C. Richards of Portland, Oreg., editor of the *Friends Bulletin*. Clinging to its aim to meet chiefly for spiritual refreshment and fellowship and to keep business and other activities to a minimum, the Meeting regretfully ruled out a proposal which would have involved it in an otherwise worthy project. It divided into four worship-fellowship groups for one period, which considered respectively the peace witness, women's concerns, responsibilities for First-day School and teen-age Friends, and "other concerns." There was some dispute as to whether the consideration of "women's concerns" as a separate topic is in the best Quaker manner. James Walker spoke with much insight during a session on the spiritual life. Attenders enjoyed a concert of organ music, featuring composers of the Netherlands, by Leslie P. Spelman. The Meeting selected James Dewees, of Phoenix, Ariz., as clerk for the coming year and asked Phoenix Friends to consider the possibility of meeting next year in the Phoenix area.

FERNER NUHN

MARRIAGES

KUMMER-KREWSON—On February 15, in Johnson Memorial Methodist Church, Philadelphia, Pa., JEANNE KREWSON, daughter of Mr. and Mrs. G. Norman Krewson of Philadelphia, and THEODORE GEORGE KUMMER, son of George and Florence Kummer of Carversville, Pa. The groom and his parents are members of Solebury Monthly Meeting, New Hope, Pa. The couple will reside in Germantown, Philadelphia.

POLLOCK-MORROW—On June 9, 1956, under the care of Swarthmore Monthly Meeting, Pa., PENELOPE LEE MORROW, daughter of Mr. and Mrs. William C. Morrow of Swarthmore, and STEWART CLASSON POLLOCK, son of Mr. and Mrs. James F. Pollock of Morristown, N. J. The bride joined Swarthmore Meeting while she was a student at George School, after having attended Swarthmore First-day School. The wedding was the first ever held in the Arthur Hoyt Scott Outdoor Auditorium at Swarthmore College. The Pollocks are living at 13-A Mayflower Garden Apartments, Little Falls, N. J.

ROSEMOND-PATTERSON—On February 14, at the home of the bride's parents, 320 Maple Avenue, Swarthmore, Pa., JANE THOMSON PATTERSON, daughter of Henry Carter and Mary Thomson Sullivan Patterson, and LELAND RAY ROSEMOND, son of Mr. and Mrs. Leland Eugene Rosemond of Scarborough, N. Y. The Pattersons are members of Swarthmore Monthly Meeting. The couple will reside at 13-B Mayflower Garden Apartments, Little Falls, N. J.

DEATHS

FOGG—On February 15, H. NORMAN FOGG of Hancocks Bridge, N. J., aged 74 years. He was a member of Salem Monthly Meeting, Salem, N. J., and exemplified those qualities in his life as a farmer which make a recognized Quaker and a fine Christian. He is survived by his wife, Elizabeth Fogg, and three children, J. Norman Fogg, Frances Meyers, and Louise Bozarth.

HOOD—On February 16, at his home on Huffnagle Road, New Hope, Pa., ALBERT HOOD, a member of Solebury Monthly Meeting, New Hope, Pa. He was born in Chester County and was a resident of Philadelphia until he moved to New Hope in 1941. He was President of the Board of Trustees of Friends' Central School from 1934 to 1943, a member of the Board from 1925 to 1949, and a member of the Committee on George School from 1924 to 1935. He is survived by his wife, Mary Gibbons Hood, and two daughters, Agnes L. Hood Miller and Kate Bodine, both of New Hope, all members of Solebury Meeting.

Coming Events

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

MARCH

7-9—Southeastern Friends Conference, at the Orlando, Fla., Meeting House, 316 East Marks Street.

9—Baltimore (Stony Run) Meeting, Md., Conference Class, at the meeting house, 5116 N. Charles Street, 9:45 a.m.: Paul W. O'Neill, Jr., of the State Department, Washington, D. C., "Cultural Interchange with Russia."

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Psalms."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Brand Blanshard, Professor of Philosophy, Yale University, "The Role of Values in Higher Education." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Euell Gibbons, "The Bible as a Guide to Modern Living."

9—Race Street Forum, at the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation, "American Foreign Policy from the Viewpoint of the Japanese."

13—Thursday Noon-Hour Address, at the meeting house, 20 South Twelfth Street, Philadelphia, 12:25-12:55 p.m.: Elizabeth Gray Vining, "The Uses of Sorrow."

13-14—Conference on Issues Before the United Nations Today, auspices of United Nations Subcommittee of Friends General Conference Peace and Social Order Committee, in the Carnegie Building and United Nations, New York City. Open to Friends and their friends. For details, estimated cost, and reservations write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Apocrypha."

16—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Arthur Morgan, President Emeritus of Antioch College, "Adapting the College Program to Develop Community Responsibility and Leadership."

16—West Chester Meeting, at the meeting house, Chestnut and Church Streets, 8 p.m.: Thomas Colgan, "Levittown, Pa.—a Study of the North's Number One Problem."

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Nature's Half Acre; The Bill of Rights of the United States; A Is for Atom.*

20—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Norman J. Whitney, "That Was All He Taught."

21—Nottingham Meeting, at the Oxford, Pa., Meeting House, South 3rd Street, 8 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

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 2-8262.

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 the Meeting House, 7380 Eads Avenue. 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.

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

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

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

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

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.

URBANA-CHAMPAIGN—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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 UN 1-1262 or TW 7-2179.

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 6-6853.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

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

MINNESOTA

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

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.

MONTCLAIR—289 Park Street. First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

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, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

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

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee 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 4-2095.

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. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

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.

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.

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each

Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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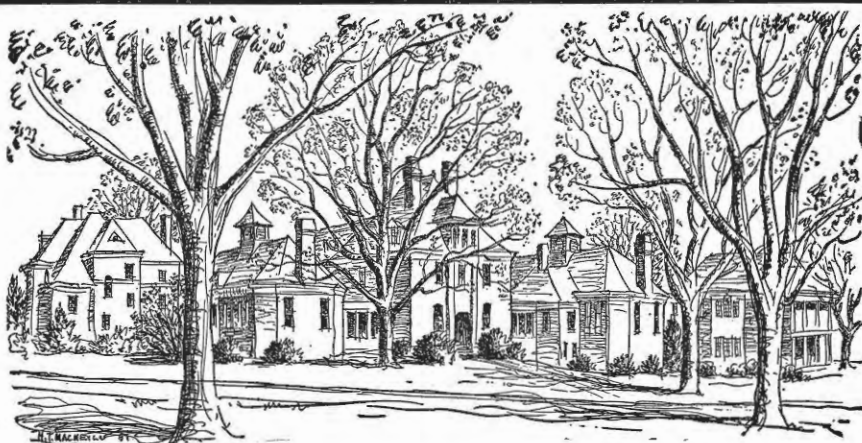
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