

# FRIENDS JOURNAL

*A Quaker Weekly*

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SEPTEMBER 19, 1959

NUMBER 31

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**C**ONSIDER what Saint Augustine said, that he sought God in many places, till at last he came to find Him within himself. You need not go to heaven to see God, or to regale yourself with God. Nor need you speak loud as if He were far away. Nor need you cry for wings like a dove so as to fly to Him. Settle yourself in solitude, and you will come upon God in yourself.

—ST. THERESA

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# FRIENDS JOURNAL



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## Iowa Yearly Meeting, Conservative

THE 1959 sessions of Iowa Yearly Meeting, Conservative, were held at Scattergood School near West Branch, Iowa, August 11 to 16. It was the first time that Yearly Meeting had been held at Scattergood since the completion of the new main building, Central Hall. The spacious accommodations were much appreciated. The well-kept grounds bore witness to diligent labor on the part of the school community. Much had been done to help make Scattergood truly a place of beauty.

The sessions of the Yearly Meeting were enriched by the presence of representatives of a number of Friends organizations. E. Raymond Wilson of the Friends Committee on National Legislation presented his concern relating to the increasing military influence in the control of our country's affairs. Marshall Sutton from Wilmington, Ohio, gave a report in words and pictures of the Friends World Committee conference at Bad Pyrmont, Germany, in 1958. Clarence Yarrow of the Des Moines American Friends Service Committee office gave a significant presentation of Service Committee problems and activities.

Francis Brown, Associate Secretary of Philadelphia Yearly Meeting, had attended the Triennial Conference of Evangelical Friends held at Newberg, Oregon. He reported to an informal group concerning his impressions of that conference. Other Friends from Philadelphia, British Columbia, Costa Rica, Arizona, Kansas, and from more neighboring states did much to broaden the vision and field of interest of the Yearly Meeting.

Wilmer Young from Pendle Hill related some of his experiences as a participant in the Omaha Action project. This was an effort to protest the building of an ICBM launching site in eastern Nebraska. Iowa Friends have been uncertain as to what support they should give this form of protest. Wilmer Young stated that while others might not be called to such a witness, he believed that his participation in this direct-action project was the right thing for him to do. George and Lillian Willoughby told of other related projects, particularly of the vigil at Fort Detrick near Frederick, Maryland.

Irving Smith of What Cheer, Iowa, was appointed as the new Yearly Meeting Clerk. He succeeds John Williams of Whittier, who has served as Clerk for fourteen years.

The business sessions of the Yearly Meeting were held in the Hickory Grove Meeting House located on the Scattergood grounds. At one evening meeting, Saretta Mitchell of West Branch gave an historical account of the meeting house. Because of the construction of the new interstate highway past the Scattergood property, it seems probable that it will soon be necessary to move the Hickory Grove Meeting House to a new location nearby. Perhaps this is symbolic of the many changes in modern life which call for constant readjustment in Yearly Meeting affairs if Friends are to speak to the spiritual condition of the present day.

HERBERT C. STANDING

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Eastern Orthodoxy and the Ecumenical Movement*

WILL the iron curtain be lifted at long last? Russia's greater liberality in some fields is now being extended to the ecumenical relations of the Orthodox Church with the World Council. This summer the Moscow patriarch sent two leading members of his church as delegates to Geneva for a monthlong visit at the headquarters of the World Council. The Council's Central Committee meeting in Greece, August 19 to 27, has studied the significance of the Eastern and Western traditions within Christianity.

Russian Orthodoxy is in the enviable position of being wooed by Protestantism as well as Catholicism. Throughout the centuries both groups have accumulated a record of dramatic attempts to win Moscow, the "Third Rome," as an ally, if not a brother, in church matters. It would be unrealistic not to mention the considerable and typically Russian mistrust that existed among Russian church leaders long before 1917. The 1948 decision of the Moscow Synod declining rather curtly the World Council's invitation bears the earmarks of the Stalin period, but now there is more hope that a mutual understanding can be achieved. Patience is advised, however. Orthodoxy has still too many problems within its own large and scattered family. The tensions existing between Constantinople and Moscow and the churches in Bulgaria, Palestine, the Arabian countries, and the refugee churches all over the world are bound to hamper ecumenical efforts.

Russian Orthodoxy has a powerful attraction for artistically inclined and romantic spectators, especially the admirers of Dostoevsky, and her liturgy offers many interesting features to conservative Christians. The sense of colorful tradition, the relative freedom from dogma, and the federated structure of its organization intrigue Westerners as much as the resilience which Orthodoxy showed during the severe persecutions by bolshevism. History has already disproved Harnack's verdict of fifty years ago that Orthodoxy is nothing but a "petrified third century" and a fossilized religion suited for Asians. Orthodoxy can safely be expected to speak to ecumenical Christianity in terms of authentic prophecy.

### *Gesundheit*

Sometime ago, when we were attending a meeting for worship, a Friend gave a heartwarming message that lifted everyone to prayerful meditation. As he spoke his last word, somebody sneezed rather forcefully. The sound from the explosion seemed to echo through the extended silence long after it occurred; it even affected the marble serenity of one of the Elders on the facing bench, who slightly raised his left eyebrow. Homer and Xenophon mention that in antiquity sneezing confirmed a truth, and Elisha's miraculous power of raising a boy from the dead was similarly confirmed by a sevenfold sneezing of the resurrected youth. But the sneezing of our Friend did not belong to such sacred categories. It was an uninhibited *fortissimo* release, after which our Friend did not fail to wave his handkerchief victoriously.

Sneezers, so we hear, are fairly evenly distributed among all denominations. They will, naturally, disturb a singing congregation less than silent worshippers. Frankly, Job's praise of Leviathan's sneezing energies impresses us little. We have come to admire those rare aristocratic souls who can sneeze almost inaudibly, with hardly any motion. These accomplished artists unwittingly illustrate a new term from modern physics that puzzles laymen greatly. We refer to the word "implosion," used in contrast to "explosion." These gentle souls can turn everything inward. Moreover, they disprove the often quoted opinions that sneezing stops the heart, tears the lungs, hurts our eyes or ear drums, or even affects the brain. School children are much more sincere in such matters, especially when meeting with defiant innocence their teachers' critical gaze after a sneezing incident. They "can't help it" and simply enjoy any noise. Are there hidden psychological motives to be analyzed in adult sneezing? Do we yet have to dig up further subconscious roots from remote childhood years and exhibit them as one more post-Freudian conversation piece? We don't know the answers. Meanwhile, we shall continue to admire the gentle sneezers. Their tactful habit of "imploding" silently deserves praise as one of the minor virtues in this age of unrestrained vitality, universal noise, and jovial self-expression.

## Peace—and Modern Russian Poets

THE poet, if he differs from other men, differs in degree. In every man is the divine, the shaping spirit. Most men, however, feel too divided, too at odds with their world, to believe that they can portray either the world or themselves significantly.

I felt this particularly as a participant in World War II. The roots of the spirit are paralyzed by certain questions: What survives of the image of man? What is possible of love after so much dedication to death? And, quite over and above any justification, whom am I killing? Amid the most total sort of arbitrary creation of community, for the purpose of fighting, the individual was forced back on a frustrated dependence on himself. In himself, an isolated spirit, he had to try to find something to build on. For all he knew, his world was lapsing into barbarism. Would all his works be inhuman? Or would some be in defiance of death, even though produced in a death-directed society?

For me, at least, the war years were deeply disruptive and noncreative; the spirit was injured. The tension between individual and community was too great. And the chance of establishing individual significance through community was too slight. Later, in reading Dostoevsky, I realized how tragically little love is realized even in ordinary conditions of life. Yet I did not want to agree with the poet Tyutshev:

We love in a death-dealing way,  
for in the rushing blindness of our passion  
we do most surely kill  
our heart's most dear delight.

Now, since it is the fashion and bane-light of the day to cast the Russian in the role of enemy, I am asking: What has he, as poet, to say of community and of peace? I realize that his vision of old humanity, or of new humanity, may be as faulty as mine. But what has he to say? What is there besides suspicion, isolation, failures of heart and vision which eventuate in the death-dealing?

Actually, Pasternak as a political portrayer of events is of no importance to most American readers. His *Dr. Zhivago* is read as a testament of how a man, in any sort of bitter world, keeps something of his integrity of spirit. And how his love is continual in its expression. Pasternak bids us to be unafraid of change as life constantly renews and transfigures. And he knows that the individual must be anchored in identity and in significance that can act powerfully in the creation of community. "In this era of world wars, in this atomic age, values have changed. We have learned that we are the guests of existence,

travelers between two stations. . . . During our short span of life we must find our own insights into our relationship with the existence in which we participate so briefly."

Even his brilliant fellow-poet, Mayakovsky, who celebrated the revolutionary struggle and who died a suicide, looked toward a future when man would have all the resources of nature subservient to him, and men would "be gentle like love that pulses with light to a star." He had wild hopes for man's change. He told the advent of "a people of today, gentler and better than God Himself."

Now I will give the testimony of a few poets—of whom my own knowledge is admittedly limited—whose names are little known here. From these we can see that not all Soviet poetry is public-speaking, but is aware of the fullness of life and of nature; it expresses a rich vitality.

Alexander Tvardovsky, born in 1910, has been writing a major poem, *Space beyond Space*, perhaps inspired by his wide traveling at home and abroad. He has written several books of verse, including a tremendously popular poem, *Vasili Tyorkin*. Here are a few lines adapted from a short poem on spring:

The river is lured by the great openness  
and calling urgency of spring.  
Boys who wait the bell-ring  
to rush the schoolhouse, now shout:  
"Come now! Come out!  
Come shatter the ice!  
Let the river go free!"

And now shall we try to hide  
our pride?  
and begin again, you with me?

Gafur Gulyam, born in 1903, has followed in the conversational style of Mayakovsky, and besides his "public" writing he has many-sided intimate lyrics. A translator, he also belongs to an academy of sciences. Semyon Kirsanov, born in 1906, also translates—including translations of Pablo Neruda and Adam Mickiewicz. Several volumes of his collected verse have been published. From his poem "The Gift" comes

Modest is this bloom,  
this red carnation that I give . . .  
with what exceeding tenderness  
it was designed—to live!  
. . . What workmanship—come by  
with patience! And with love, too.

That I might have this lovely  
gift to offer you!

A widely popular lyric poet, Mikhail Isakovsky, was born in 1900; his first book, *Wires in the Straw* (1927), was highly praised by Gorky. His songs are widely known in the Soviet Union. His feeling for nature is somewhat like that of Whittier. Yaroslav Smelyakov, born in 1913, has worked in a Moscow printing house. His first book of verse was *Work and Love* (1932). In 1956 he published *Exacting Love*. His short poem "My Generation" is a Gulliverlike fancy of a man grown big enough to rebuild the world in which war has raged.

In the name of all who are of my day,  
I have spurned the tawdry amusements  
and the easy success. . . .

First secretary of the Board of the Union of Soviet Writers, Alexei Surkov, born in 1899, has seen some of his poems set to music and become popular. In his poem "Paths of Friendship" he spans with memory, as with an airplane, many landscapes:

O Motherland! on what roads of friendship  
you have sent us — how matchless far!

Maxim Rylsky, born in 1895, has translated into Ukrainian the works of Pushkin and Mickiewicz, Bualo's *Poetic Art*, and the work of Corneille, Racine, and Voltaire. In "To Friends of Every Land" he fancies that "my brother's voices, like a distant thunder" will make clear and loud the injunction: "'All glory—for peacel War's shadow—disappear!'"

The first book of verse of Nikolai Rylenkov, born in 1909, appeared in 1936; his postwar collections include *The Book of the Fields* and *The Spring*. The following is an adaptation of what he has written in a brief poem:

Our childhood was not one for spoiling:  
we grew—under leaden skies.  
Fate, that seized our sholders cruelly,  
glowered straight in our eyes.  
Therefore: if our manner is unsmiling,  
do not surmise the men are less.  
Know our hearts. Feel them responding  
to words, to love, to friendliness.

. . . .  
Years shall pass. Our children — will they  
guess how, even in battle, we heard  
soft singing birds in the branches,  
breathed the spring of the earth?  
Or guess how, when a sunrise woke us,  
we believed: the lilac's in flower!  
O no wonder will return, will refocus,  
our fair youth and our thirst in that hour!

And this is the round of poets — true men despite their burden of the faults of men, and speaking not distantly but familiarly. This last poem seems to me to be healthy, not a product of a fear-neurosis which has corrupted the personality. These years are times in which fear may corrupt men, American or Soviet. We may speak from what Mrs. Roosevelt once termed "the arrogance of insecurity."

Surely our worst peril involves trying to build community on ill-shaped and ill-considered human nature. One peril involves trying to assess human nature in power terms. Who is "superman" when "man" is so imperfectly realized? Modern man fashioned in the image of superman is as abortive and terrible as was Dostoevsky's "snperman," Raskolnikov.

The poet wants a world in which he can, like Mayakovsky, exclaim: "There's not a single gray hair in my soul!" Is this exclamation vanity, or is it an expression of the human depths?

However that may be, I agree with the Cambridge University psychologist, J. T. MacCurdy, who acknowledges that "in so far as we can affect her [Russia's] evolution, it will certainly not be by treating her either as an angel or as a devil. We should rather look on her as human, perhaps all too human." And as surely as power follows in the wake of purpose, I believe that her future depends on her poetry rather than on politics—which is to say, depends on the achievement of harmony of spirit before that spirit is engaged in the world's conflicts.

And since I believe the same is true for us, I believe that our peaceful relations depend on a great deal more of understanding than is now sought. Peace, perhaps uneasy peace, could depend on mutual tolerance. Fruitful peace depends on mutual acceptance and building, together, on the best we can envision.

SAM BRADLEY

### The Whole Life

IN my youth there was a member of the church to which my parents belonged who claimed that he saw in the sky the letters *GPC*. He interpreted this as a message to him: "Go preach Christ." His fellow members told him that he misinterpreted the message. They said it meant: "Go plant corn." The implication that planting corn and preaching Christ have nothing in common follows from too narrow a view of what man is and what he may become. Since we are more influenced by what men are than by what they say, the most effective preaching of Christ may be done while planting corn.

We are more likely to get a balanced view of things

if we can see them in perspective. In studying the life of man on this earth, it will help to get at least a general idea of man's origin and development. Lecomte du Nouÿ in his book *Human Destiny* shows that the first traces of man on this earth appeared about one million years ago. There was a time when man could kill his brother and go to sleep. Then there came a time when he couldn't; conscience was born. But the sense by which men distinguish right from wrong itself is subject to development. It certainly would be unjust to judge Elijah, who thought he was doing the will of God when he killed the priests of Baal, for instance, by the same standard that we apply to the conduct of John the Baptist.

In Egypt, Babylon, Persia, Greece, and Rome very highly developed civilizations existed before the Christian era. But we would not sanction their standard of ethics if for no other reason than that all of them were based on human slavery. Our own Civil War, eighteen centuries after the birth of Christ, was fought to stamp out this monstrous evil, and John Woolman spent much of his time and energy in persuading Quakers to free their slaves.

William James in his *Principles of Psychology* wrote of the hierarchy of the *me's*. First, and at the base of all, is the *material me*. We must have a body to function at all in this world. Above this is the *intellectual me*, higher still is the *ethical me*, and above them all is the *spiritual me*.

As we think of the world today, it seems that we haven't developed much above the intellectual level of life. But dark as some aspects of the world today are—and there is no likelihood of exaggerating that darkness—civilization has made progress, and phenomenally so on the material and intellectual levels. No one would desire to condemn or to impede this progress, for it is the means for raising the standard of living for all people everywhere.

What is needed is the development of the higher levels of our being to match that of the material and intellectual levels. Our danger lies in this uneven development. We have become so engrossed in material progress that our sense of justice and fair play to some of our neighbors has become dulled. We have been living only on the lower levels of our being. Rufus Jones wrote of the conjunct life. By this he meant the merging of the natural and spiritual natures of our being. We must live in our whole selves; we must live the whole life if we want to do our part in helping to save the world.

What is suggested here is that we set aside some part of the twenty-four hours of each day, preferably the first thing in the morning, to spend alone with the Christ within. I believe that if we form the habit of doing this,

we not only shall become more efficient in our jobs but also shall find them much more interesting. Perhaps we shall then find that while we are planting, cultivating, and reaping our own crop of corn, we are also most effectively preaching Christ, though we may not be aware of it.

SAMUEL C. WITHERS

### Book Review

THE QUAKERS, A NEW LOOK AT THEIR PLACE IN SOCIETY. By JOHN SYKES. J. B. Lippincott Co., Philadelphia, 1959. 287 pages. \$3.95

This is a searching, well-written, sufficiently documented history of the Society of Friends, containing some exceedingly interesting and original remarks about Quakers. The book is divided into two parts. The first is devoted to a description of the essence of Quakerism and its basic procedures and attitudes; the second, the historical development of the Society.

"Quaker worship," writes John Sykes, "is a method, a technique for inducing the Light of God to flood into the conscious mind, a therapy and an occasion for praise, and sometimes, through grace, for the practicing of His Presence." The mystical experience "transcends any set of words used to reflect or explain it." Yet it must always be remembered that "it is the group experience that Quakers look for," a search for unity which "has always been the main safety clause in the Quaker method."

The author's originality is shown in his treatment of historical matters. He declares that "at different stages of their history, Quakers have been very different people, with different backgrounds and problems to solve, reflecting the age in which they live." In the chapter on "The Quakers as Revolutionaries, 1652-1658," the movement, he says, was ably promoted, nationally organized, and able to absorb the remnants of many radical sects, until it was feared by the state and persecuted as an "undercover revolutionary" body. Toleration was secured when officialdom realized that Friends would not use methods of violence to secure their desired reforms.

In the chapter on "Quakers as Bourgeoisie, 1689-1918," the author states that "the mummifying breath of respectability settled about them, burned more quietly in their retired meetings to spark forth individual lives." The Society entered a "shuttered season." Success in trade and a rise in social status caused the Meetings to dry up. Quakers prospered because of their honesty and integrity, but they became over-involved in gaining money. Their benevolence was a poor substitute for their earlier social radicalism; instead of becoming the shock troops of the Spirit they became the shock troops of commerce. Quakers were no longer hanged or transported; they caused no alarm to the established order.

Evangelicalism was at first "a necessary medicine" but deflected attention from sociological inquiry, and became a strong support for socially conservative tendencies. The evangelical pattern "could well contribute to the constructive ten-

sion in the Friends Meeting," but was used as a means of control and in time forced divisions within the Society. Elias Hicks, "the outstanding liberal, the great American commoner of the time," struggled to keep Friends from losing their Quaker moorings.

In the chapter on "Quakers as World Citizens, 1918-1959," the author says that Friends have broken away from their positions of privilege and quiet conformity. They again go to prison. They keep "up their efforts to reach the public at a level of conscience deeper than the nationalistic barrage." This third period is potentially the most hopeful period in Quaker history. Quakerism now has a sense of shared commitment, of racial and political equality as well as equality before God. Today, "service should be the motive of all [Quaker] work." Service is "more fundamental than some confused inherited conflict." It will lead Friends to contest social privilege and property interests, especially where they are maintained by force.

This book is a new look at the Society, the reading of which will enable us to see our religious faith in better perspective.

BLISS FORBUSH

## Indiana Yearly Meeting

INDIANA Yearly Meeting (Friends General Conference) of the Religious Society of Friends convened in its 139th session near Pendleton, Indiana, August 20 to 23, inclusive. Sessions were held in the Fall Creek Meeting House, which in August celebrated its 125th anniversary. Attendance over the weekend of Yearly Meeting was very good.

We were glad to have with us a number of visiting Friends. It is always a pleasure to have J. Barnard Walton, whom we have had with us for many years; as usual, he left an inspirational message.

E. Raymond Wilson of the Friends Committee on National Legislation was present the entire time. He spoke at different times, and gave a brief report on the work and needs of the FCNL, which we know is doing great work for peace.

Herbert and Ruthanna Hadley were with us over the weekend. On Saturday night they showed colored slides of Meetings and various pictures they had taken on their recent travels to other countries. On Sunday afternoon Herbert Hadley gave an address on "International Quakerism."

Other speakers were Herbert Fledderjohn of the Indiana Farm Bureau, who spoke on "Opportunities for All," and Sumner Mills, whose topic was "Friends Opportunity in a Divided World." Larry Miller led the discussion session on "Friends and Giving," and Esther Palmer was leader of the discussion on "The Program of the AFSC in Other Countries."

Many young couples and their children came, bringing tents, which were placed on the shady lawn. During the sessions the children were supervised by Roberta Eastman and Kathryn Hollister. On Saturday evening the Junior Yearly Meeting presented before the entire group a program of its

work. Some of the teen-age group gave reports of recent camp life.

Each afternoon the young people enjoyed a swim at Falls pool. On Friday evening at supertime the teen-agers had a picnic, followed by group singing at Jason Jordan's cabin.

We always look forward to seeing the Friends from Waynesville, Ohio, Dr. Emma Holloway, Elizabeth Chandler, Editor of our newsletter, and the Furnas families; each leaves a special message.

Two letters were sent to President Eisenhower, one on the forthcoming exchange visits between Eisenhower and Soviet Premier Nikita Khrushchev, and one on the visit of Vice President Richard Nixon for good will and peace. A copy of the second letter was sent to the Vice President.

Listening to our traveling Friends and participating in the many discussions helped all who attended Indiana Yearly Meeting to return home with better understanding and love.

LEONA FUSSELL JORDAN

## About Our Authors

For several years we have been indebted to Herbert C. Standing for his concise and effective report on Iowa Yearly Meeting, Conservative.

Sam Bradley, who has himself written many fine poems, is much interested in the role of the poet. Information on the lives of Tvardovsky, Gulyam, Kirsanov, Isakovsky, Smelyakov, Surkov, Rylsky, and Rylenkov in "Peace—and Modern Russian Poets," he writes, "is taken from *Soviet Literature*, a monthly published in English in the U.S.S.R. For the wording of the samples of poetry, I am responsible. My conviction is that there are few adequate translations of Soviet poets." In "Danger: Poet Working Here," an article contributed to the Spring, 1959, number of *Approach*, he considers how and why the poet speaks for man, making many references to Pasternak.

Sam Bradley is a member of Sadsbury Monthly Meeting, Pa., and formerly taught American literature at Lebanon Valley College, Annville, Pa. He hopes "to do a little writing in the coming year."

Samuel C. Withers, a member of Scarsdale, N. Y., Meeting, taught at Moses Brown School, Providence, R. I., Friends

### Off to College?

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Select School, Philadelphia, Pa., and in the New York City high schools for many years. His last teaching assignment was in Friends Seminary, New York City. He is now retired.

Leona Fussell Jordau is a member of Fall Creek Meeting, Pendleton, Ind.

## Friends and Their Friends

Whatever effect the visit of Khrushchev may have politically and internationally, it has touched off religiously a prayer movement that has affected many denominations. Fairly universal is the feeling voiced by a release of *Christianity Today*, a Protestant fortnightly magazine, that "it is an occasion when Christian America would do well to bow together in prayer." The movement was largely spontaneous, partly sparked by groups and partly by individuals, but almost always affecting large segments of the country.

Methodist churches in at least five states scheduled special prayer vigils beginning September 15, the day of Khrushchev's arrival. The Lutheran Laymen's League appealed to 5,200 ministers in the Lutheran Church (Missouri Synod) to hold special prayer services in their churches. A state-wide prayer plea among Baptists was issued in Texas. Ministers in Grand Rapids, Mich., cooperated in sponsoring a noonday mass meeting in the Civic Auditorium on September 15, and an interdenominational clergy committee urged that the following Sunday be proclaimed a day for 100 per cent church attendance. Evangelist Billy Graham planned an urgent call for prayer on his "Hour of Decision" broadcast, heard weekly over more than 300 radio stations.

And these are likely only a few of the numerous instances in which September 15 and later days were set aside for special prayer services, particularly in the cities on the itinerary of Khrushchev. Perhaps never before in the history of our country has the visit of a foreign dignitary aroused this reaction to a like degree. In this case it is noteworthy that the prayer movement, which took on so many aspects, grew steadily in spite of the lack of centralized sponsorship.

Albert Fowler, a free-lance journalist and a member of Radnor Monthly Meeting of Philadelphia Yearly Meeting, is the author of the newest advancement leaflet published by Friends General Conference. The article, entitled "What it Means to Me to Be a Quaker," first appeared in the FRIENDS JOURNAL. Albert Fowler and his wife, Helen Fowler, are Managing Editors of the literary quarterly *Approach*.

Joseph Karsner, Director of the Speakers Bureau of the Peace Committee of Philadelphia Yearly Meeting, has resigned after ten years of service. A letter sent him by the Committee, signed by its 32 members, spoke of their appreciation of his work and their wishes for his health and an abundance of interests in his retirement. He remains a member of the Committee, of which he is Vice Chairman. As Distribution Secretary of the Friends Tract Association, Joseph Karsner expects to maintain his office at 1515 Cherry Street, Philadelphia.

Adam Lohaus of 216 Gainsborg Avenue, White Plains, N. Y., sends word that it is hoped to continue the vigil at Fort Detrick, Md., until January 1, 1960. Those interested in participating should write Adam Lohaus at the above address.

The Social Order Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa., has just published David S. Richie's book *Building Tomorrow* (100 pages). The price is one dollar; for ten or more copies it is reduced to 75 cents per copy.

New Brunswick, N. J., Friends will meet for the next ten months on Sundays, 10 a.m., at the Dunham's Corner Union Chapel, East Brunswick (Dunham's Corner Road, just off Ryder's Lane). Meeting for worship and First-day school will be held concurrently. This interim arrangement will provide opportunity for consideration of permanent housing. For further information or directions, visiting Friends may call John E. Brush, Clerk, at New Brunswick CH 9-7460.

*Meditations around the World* by Leonard S. Kenworthy (32 pages; 50 cents each, or 40 cents each for ten or more) has been released and is available from the Friends Book and Supply House, 101 Quaker Hill Road, Richmond, Ind., or the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. These little one-page meditations, assembled since 1941, are based on experiences of the author in various countries in Europe, Africa, the Near East, Asia, and North and South America. Simply stated, they end in a brief prayer. The little collection will help the reader in his search for more spiritual power and for a more sensitized, outgoing life.

The Taghkanic Hudson Meeting, N. Y. (formerly called Taghkanic Meeting), is about to acquire as a meeting house a small clapboard building, dating from 1828, at 343 Union Street, Hudson, N. Y. The little building, beautiful in its simplicity, served as a Quaker meeting house until the end of the century.

The present Meeting, the only one in Columbia County, was organized in 1951, and has been gathering for worship and monthly meeting in private homes. The clerk is Marjorie Altenburg of Boston Corner, N. Y. The acquisition of a meeting house in Hudson brings back to the capital of Columbia County, N. Y., an organized group of Friends. Friends founded the city. The first Quaker meeting house in Hudson was built on the south side of Union Street in 1784. A new brick building, erected in 1794 on Third Street, was able to accommodate 600, so large had the group become. The little frame building on Union Street was erected for the Orthodox group at the time of the split between Orthodox and Hicksites. The Third Street Meeting House was later destroyed by fire.

At one time Friends were numerous in Columbia County, and there were meeting houses in Ghent and Rayville, besides Hudson. From Rayville came Elisah and Eunice Barnard Cornell, the parents of Ezra Cornell, founder of Cornell University.



Thomas and Norah Tregear, who have come from Hong Kong, are to be the new wardens at Woodbrooke College, Selly Oak, Birmingham, England, next term. They have retired from Hong Kong University. Thomas Tregear is a specialist in geography. He earlier taught at Sidcot School for 17 years. Norah Tregear is a qualified doctor. The Tregears were also at Huaching University, China, for several years. They joined Friends in 1930 while they were at Sidcot.

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Cyrus H. Karraker, Associate Professor of History at Bucknell University, has been selected as the recipient of the Burma-Bucknell Bowl for 1959. President Merle M. Odgers made the announcement at the annual recognition chapel service. The bowl, given to Bucknell by the President of the Union of Burma and his wife, is awarded annually to an individual or group in the Bucknell faculty who has made a significant contribution to the ideal of brotherhood and good citizenship. In announcing the award, President Odgers pointed out that during the 26 years Dr. Karraker has served on the faculty he has devoted much time to the welfare of youth and children.

During World War II Cyrus Karraker was the leader of campaigns to set up the Lewisburg, Pa., Community House and the high school recreational field. In 1950 he was chairman of a committee that succeeded, after a decade of effort, in establishing a child welfare agency for Union County. Since that time he has labored tirelessly for the welfare of children of migrant workers. In 1952 he served as the first President of the Pennsylvania Citizens' Committee on Migrant Labor. The work of this committee in achieving improved conditions in housing, health, and education of farm workers and their children has become nationally famous. Recently Cyrus Karraker was elected a Trustee of the National Child Labor Committee in recognition of his service to migrant children. He is a member of Millville Meeting, Pa.

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William A. Deans of Nyankunde, Bunia, Congo Belge, writes in part under date of April 28, 1959: "Conditions in Congo are changing rapidly since the Belgian King promised (in January) eventual independence. Racial discrimination has been abolished, and universal suffrage is proclaimed. Congo people are taking their part in the new self-government very seriously, and there is a new stature and dignity amongst them."

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Margaret S. Gibbins, a member of London Yearly Meeting, who was in the United States six years ago, is planning to come to Pendle Hill this fall. She expects to travel with Sigrid Lund, a member of Norway Yearly Meeting and Executive Chairman of the European Section of the Friends World Committee for Consultation. Sigrid Lund will be a member of the Quaker team at the United Nations this fall. They will have about two months for visitation among Friends in the early part of the year 1960.

Friends concerned with the religious education of our children will welcome two new books which come to us from overseas. *Friends and Their Children* by Harold Loukes, published in England, is excellent reading for parents. *The Quaker Way* was prepared by the Education Committee of the General Meeting of Australia. It deals with Quaker testimonies and beliefs and fills a need for teaching material on Quakerism in the elementary grades of our First-day Schools and homes. Both books will be on display and for sale at the Eighth Fall Teachers' Training School in Philadelphia, September 19 and 26.

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*Meditations on the Gospels* by J. Calvin Keene has been published by Abingdon Press, Nashville, Tenn., at \$2.00. These one-page meditations, consisting largely of questions and comments on scriptural passages, have been used for some years by students at Howard University, where Calvin Keene was Jesse Holmes Professor of Religion. He is now Professor of Religion at St. Lawrence University.

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A national conference of the Quaker Theological Discussion Group met at Barnesville, Ohio, June 27 to July 1. It brought together a widely representative group of American Friends from both the standpoint of geography and Quaker belief and practice. Major evening addresses were given by Douglas Steere on "The Essential Elements of Our Quaker Faith"; Lewis Benson on "The Early Quaker View of the Church"; Charles Thomas on "A Quaker View of Worship and Ministry"; and Cecil Hinshaw on "The Relevance of Our Quaker Faith Today." The mornings were devoted to worship and a full discussion of the previous evening address. Special afternoon interest groups were led by David Castle and Joseph Havens on the relationship of Quakerism to the philosophy and practice of depth psychology, and by Wilmer Cooper on the question of preparation and training of leadership among Friends.

This conference demonstrated that if Friends face frankly, openly, and in Christian love those things which divide as well as unite us, it can be done in a manner mutually beneficial to all. The conference agreed to continue the publication of the Quaker Theological Discussion Group which was started earlier in the year, *Quaker Religious Thought*. Tentative plans were also made for regional meetings during 1960 and another national conference during the summer of 1961.

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*Quaker Religious Thought*, new mimeographed publication of the Quaker Theological Discussion Group, contains a lead article "The Quaker Doctrine of the Holy Spirit," by Howard H. Brinton. Comments by Lewis Benson, Thomas S. Brown, and Charles F. Thomas are then replied to by Howard Brinton. Copies, at 35 cents each, are available from Edward A. Manice, 380 Yale Station, New Haven, Conn. Those interested in being on the mailing list of the Quaker Theological Discussion Group should send two dollars or more.

Rudolf and Annot Jacobi, members of Matinecock, N. Y., Preparative Meeting, have been greatly impressed during a recent sojourn in Puerto Rico by the racial integration making itself felt there in all conditions of life. Rudolf Jacobi painted seven portraits of Pablo Casals, while Annot gave the initiative to forming the Puerto Rican Committee for a Sane Nuclear Policy, of which Pablo Casals and Albert Schweitzer are honorary chairmen. On leaving, Annot Jacobi was honored by being appointed an honorary chairman of the Puerto Rican group. She is establishing extensive international contacts in support of her concern and asks Friends and other groups active in this field to communicate with her. Her address is P. O. Box 117, Cold Springs Harbor, N. Y.

Bill Cooper, a member of Providence Monthly Meeting, Pa., has accepted a position at Pittsburgh University as Director of the Student Union and Associate Dean of Students. He was formerly at Allegheny College, where he taught human relations and administrative courses.

Wilmer Young, who participated in Omaha Action, was present at Iowa Yearly Meeting, Conservative, this summer and commented on Omaha Action. Earlier he had sent a letter to Iowa Yearly Meeting, which the Yearly Meeting decided to insert in its *Proceedings*. The letter said in part: "Now as to Friends' attitude toward civil disobedience. We have a long tradition of refusal to obey laws which violate our conscience. Beginning with George Fox, Friends for years regularly violated laws which prohibited them from attending religions meetings, and served sentences for refusing to do many things which they felt they could not conscientiously do. It is said that at one time 3,000 Friends were in prison in England, or one third of the membership. In the Civil War, many Friends went to prison rather than fight, and a few for helping slaves to get free. In our own generation, in World Wars I and II, many went to prison, and certainly many more would have gone if there had not been legal opportunity to do alternative service. And this freedom had undoubtedly been gained through the faithfulness of others in previous wars."

(For previous material on Omaha Action in the FRIENDS JOURNAL, see page 427 in the issue of July 25, 1959, and pages 461 and 464 in the issue of August 22, 1959.)

Robert T. Crauder has accepted an appointment as Assistant Business Manager at West Chester State Teachers College, Pa. He and Renee C. Crauder, with their children, Bruce (5) and Elaine (3), formerly lived in Damascus. They have been in the Middle East for the last five and a half years, where Robert Crauder was Finance Officer for UNRWA work in Syria. Previously, Robert and Renee were in Rangoon, Burma, with the Economic Cooperation Administration, and earlier Robert was in China with the Friends Service Unit. The family are now living in Waysmeet, adjoining Pendle Hill,

but plan to move near West Chester, Pa. They are members of Trenton Meeting, N. J.

Several English pamphlets recently published by various Friends organizations in England will interest American readers. The Friends Spiritual Healing Fellowship published a 24-page pamphlet *He Restoreth My Soul; a Quaker Approach to Healing* (one shilling).

The Industrial and Social Order Committee of London Yearly Meeting distributes Herbert G. Wood's *The Nature of Christian Responsibility for the Industrial and Social Order* (8 pages; 6d.).

The Friends Historical Society has published Thomas E. Drake's 1958 Presidential Address *Patterns of Influence in Anglo-American Quakerism* (16 pages; 1s. 6d.; available from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.).

The address of all organizations listed above as publishers is Friends House, Euston Road, London, N.W. 1, England.

Howard G. Taylor, Jr., writes as follows from Shimotsuma, Ibaraki Ken, Japan, on June 13, 1959: "My errand in Tokyo last Wednesday was to join the Walk for Peace sponsored by the Council Against the A and H Bombs, largely supported by labor unions, whose locals had huge Red banners. Thursday's Japan *Times* said 100,000 took part. I don't know who was counted. The line was very long, maybe two miles, and I'd guess that 5,000 to 10,000 were marching. It looked as if 5,000 were in the Outdoor Music Hall at Hibiye Park. On the walk there were good police escorts, but the progress was very slow. When the rain began, the walkers were good sports and took it in their stride, literally. Along the route people on the roof tops of the big buildings and those standing at the windows of offices threw tons of confetti and rolls of colored paper, and many along the streets clapped and cheered. The first in line were six who intended to walk the whole 1,000 kilometers to Hiroshima. Then came only three non-Japanese: an English lady, Mrs. Manning, who had participated in the Aldermaston-to-London Walk in 1959, a lady from Australia, and I. I had a banner reading "Against Nuclear Weapons," and the other one in English said, "Stop the Tests." We walked about 20 kilometers, about three-quarters of the way to Yokohama, and I caught a 7:06 train for Shimotsuma, arriving here at 9:30 before the Wednesday evening Quaker group had left."

The following excerpt comes from a letter written by Howard G. Taylor from Shimotsuma on July 2, 1959:

"I had another day with the Walk for Peace on June 22, leaving here at 5 a.m. and joining the Walk at Shizuoka. We left that city at 1 p.m. in hot sunshine, but hard showers developed, and everyone of the group of about 200 got soaked. Part of our road was shut to auto traffic because of rock slides due to the deluge of rain, and it was a strange experience to look up at the steep cliff with almost overhanging trees and rocks and wonder what would happen if they broke loose. The ceremony at the tomb of the *Lucky Dragon* fisherman who

died from radioactivity fallout was a most impressive one. I found myself not at all embarrassed to stand beside chanting Buddhists and others and have the smoke from my incense sticks mingle with the smoke of those lighted by others, as we stood with bowed heads and listened to common prayers. I am sure that such deaths should not happen again."

Recently Howard Taylor forwarded "The Hiroshima Appeal" adopted at the Fifth World Conference against Atomic and Hydrogen Bombs, held in Hiroshima August 1 to 7. In part the document said: "In the name of humanity and in the common interest, let all people, all organizations, and all governments support this Hiroshima appeal. Mankind now has its fate in its own hands. We call on all men and women to enter into the great battle against war itself. War would benefit no nations and no people, but would be a disaster for everyone. Let us all walk together along the path of peace and reason and reverence for life, of the just and moral resolution of disputes between nations, of continuing international negotiation of international agreements, and of effective international law."

### *Cropwell Meeting Anniversary*

Early minutes of Cropwell Meeting at Marlton, New Jersey, record that Friends assembled on the 2nd of Fifth Month, 1794, for their first Preparative Meeting, convening in the School House about a half mile south of the site of the present meeting house. (Earlier, according to a minute dated the 8th of Twelfth Month, 1786, an indulged Meeting was held in the "School House near Cropwell Creek." This Meeting continued for about eight years.)

The new meeting house was built in 1809. An appropriate celebration was held on August 14, 1909. Charles D. Barton presided.

On the afternoon of Saturday, August 8, 1959, the 150th anniversary of the building of Cropwell Meeting House was celebrated. About 250 signed the register. Lewis W. Barton presided.

The pastor of Marlton Baptist Church opened the program with an invocation. The pastor of Marlton Methodist Church next brought greetings from his congregation. Paul S. Lippincott, Jr., of Cropwell Meeting reviewed the religious life of our Meeting. James F. Walker gave the main address. He stressed the opportunities of the present and the future, especially as they pertain to those who are members of the Society of Friends.

About 20 men and women wore costumes of Friends of a century or more ago. Each rose as his name was called by Ezra Lippincott.

Cropwell Meeting is fortunate in having several interested young people. Young married Friends attend meeting with their small children. At one meeting in August ten children, ranging in age from three months to ten years, were present. Several in our young adult group are much favored in vocal ministry. Jesus Christ is our chief cornerstone, the same yesterday, today, and forever.

Following a brief period of silent worship, the meeting adjourned. Fruit punch and homemade cookies were served. A splendid social period was enjoyed.

The committee in charge included Rebecca J. Evans, Lewis W. Barton, Elizabeth W. Cooper, Howard J. Evans, and Margaret L. Wills.

PAUL S. LIPPINCOTT, JR.

### *Crime and Treatment of Offenders Conference*

There is a revival of interest among Friends for the humane treatment and rehabilitation of those who have transgressed the law. Following the concern of several groups of Friends and numerous individuals, the American Section of the Friends World Committee is arranging a national conference on the theme "Crime and the Treatment of Offenders," to consider the opportunities and responsibilities of Friends.

The conference is scheduled for November 12 to 15, 1959, at Camp Miami, Germantown, Ohio, 25 miles southwest of Dayton, Ohio. Quotas totaling 145 persons have been assigned to Yearly Meetings and Friends groups. Those who would like to attend should approach their Yearly Meeting officers.

The program provides not only for addresses by specialists but for group discussion on capital punishment, Friendly visiting, aftercare, teen-age crime, and county jails.

JAMES F. WALKER, *Secretary*

### *Letters to the Editor*

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

I should like at this time to add further comment on the paragraphs appearing on page 430 of the July 25th issue of the FRIENDS JOURNAL on the interest that Friends are showing in the various phases of criminology.

Of deep concern to me, and of equal importance, is the matter of men and women serving sentences in prisons who were wrongfully convicted, due to perfectly human mistakes. I have often wondered why religious groups who do so much other work in prisons leave this most vital piece of work completely undone.

Would it be possible that among the Friends there might be a large group of people who would be willing to pool their specialized talents, and time, either to set up something like the work the famous mystery writer, Erle Stanley Gardner, has going with his Court of Last Resort, or to join with him and give his group more manpower to do their very fine work more thoroughly, and on a larger scale?

*Philadelphia, Pa.*

JAMES A. DAVIS

In going over our books I have found three years of the old *Friends Intelligencer*, all bound and in fair condition, Vol. XIX (1863), Vol. XX (1864), and Vol. XXII (1866). As I leaf through them, I find a few yellow or brown spots. Is there some Friend or Meeting who would like to have them?

We at Goshen Meeting have twelve volumes of *The*

*Works of George Fox* (1831). The backs of the books are somewhat eaten by silver fish. No one reads these books. Should they be kept dusted and packed away on the top shelf of our bookcase?

400 North Walnut Street  
West Chester, Pa.

JANE J. SMEDLEY

I was very much moved by the article of George A. Selleck about the martyred Mary Dyer (FRIENDS JOURNAL, August 8). I appeal to Friends General Conference and other Quaker bodies to designate June 1, 1960, as the day of rededication to Friends principles to take place at the monument of Mary Dyer with prayer and an expression of devotion.

New York City

DAVID BERKINGOFF

## Coming Events

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

### SEPTEMBER

19 and 26—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, Pa., starting both days at 10 a.m. For details write the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

19—Annual Bazaar of Merion Meeting, Montgomery Avenue and Meeting House Lane, Merion, Pa., 10:30 a.m. to 5 p.m. Children's amusements, gifts, white elephants. Tea and art exhibit, late afternoon.

19—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship, 4 p.m., and meeting for business; supper, 6 p.m.; address, 7:15 p.m.: Katherine W. Elkinton, "It's All Greek to Me."

19—Religious Education Seminar, sponsored jointly by the Religious Education and Ministry and Counsel Committees of Summit Meeting, N. J., at the Teels, 28 Upper Overlook Drive, Summit, N. J., 2:30 p.m. Ruth Ann Oliver will lead.

20—Quarterly Meeting of Baltimore Yearly Meetings, Homewood and Stony Run, held at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch will be served. At about 1:30 p.m., Henry J. Cadbury will speak on "Our Knowledge of Jesus of Nazareth." Business meetings will follow.

20—Annual meeting for worship at Plumstead Meeting House, Bucks County, Pa., 2 p.m. All welcome. The meeting is under the guidance of Buckingham Worship and Ministry.

20—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m., EST ("What Does Christianity Require of the Individual?"; discussion introduced by Ted Matheiss); meeting for worship, 11 a.m.; lunch, 12:15 p.m.; use of audio-visual aids, 1:30 p.m.; business meeting, 2:15 p.m.

23, 24—DocuDrama, "Which Way the Wind?" presented by the American Friends Service Committee, a novel stage offering by Philip C. Lewis, based on the AFSC book, *Speak Truth to Power*, produced by Albert Bigelow and given at the playroom of Plays and Players, 1714 Delancey Street, Philadelphia, Pa., 8:30 p.m. Tickets, \$1.50.

25—Presented at the Fortnightly Club, Haddonfield, N. J., 8:30 p.m.

26—Presented at the New Century Club, South High and Lacey Streets, West Chester, Pa., 8:30 p.m.

26—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., 10:30 a.m. Lunch at noon; meeting reconvenes, 2 p.m.; supper, 6 p.m.; at 7:45 p.m., Florence Schultz will review Herbert Hoover's *Ordeal of Woodrow Wilson*.

Sunday, September 27, First-day school, 10 a.m.; worship, 11:15 a.m.; lunch, 12:15 p.m.

27—Annual Meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: A. Burns Chalmers, "What Friends Today Can Learn from John Woolman." Tea following the meeting at the John Woolman Memorial, 99 Branch Street, Mount Holly. Board meeting, 2 p.m., preceded by picnic lunch at the Memorial.

27—Community Open House at Cornwall, N. Y., Meeting, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; tea will be served. All welcome.

27—Program by Edward and Esther Jones at High Street Meeting, West Chester, Pa. At 5 p.m., "United Nations Assistance around the World"; 6 p.m., intermission and refreshments; 7 p.m., "Life in India Today."

### OCTOBER

3—Annual Autumn Fair at Buckingham Meeting on the meeting house grounds, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale, handmade quilts, homemade goodies, secondhand books, remnants, antiques, jewelry, plants, odd furniture, handmade leather articles; also booths of interest for children.

*Coming:* A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, October 17, beginning at 11 a.m. Participating, Jesse Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today" and discover whether it will be a psalm of praise and thanksgiving or one of complaints and lamentations. For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

### BIRTHS

HARVEY—On June 20, to Albert Buffington and Dorothy Jean Swope Harvey, a son, RICHARD BUFFINGTON HARVEY. The father and paternal grandparents are members of Hockessin Monthly Meeting, Del. The baby's great-grandfather, Edwin P. Buffington, is a member of London Grove Meeting, Pa.

LESTER—On July 29, to Donald A. and Betty Ann Gilbert Lester, a daughter, MARIANNE LESTER. The grandparents are Mr. and Mrs. Clarence M. Gilbert of Linwood, Pa., and Herbert C. and Elizabeth Reamy Lester of Chester, Pa. She is a great-granddaughter of Mrs. Louise Reamy of Chester, Pa., and St. Petersburg, Fla. Donald Lester and his parents are members of Chester, Pa., Monthly Meeting.

### ADOPTION

BARNEY—John Maynard and Anne Johns Barney have adopted two children through Welcome House, the Pearl Buck Agency. They are named MARIANNE YOO, born in Seoul, Korea, on January 14, 1957, and STEPHEN LEE, born in Seoul on July 20, 1952. They live at Media, Pa.

### MARRIAGES

PALMER-WILCOX—On July 18, at Swarthmore Meeting House, Pa., ANDREA CHAPMAN WILCOX, daughter of Clair Wilcox of Swarthmore, Pa., and CLARKSON TAYLOR PALMER, son of Thompson V. and Esther L. Palmer of Thornton, Pa. The bride is a member of Swarthmore Monthly Meeting, and the groom of Concord Monthly Meeting, Concordville, Pa.

REIFSCHNEIDER-PASCHALL—On August 20 in St. David's Episcopal Church, Baltimore, Md., MRS. MARY LEES PASCHALL, of Rock Hall, Md., and Dr. HERBERT E. REIFSCHNEIDER, Baltimore, Md.

The bride is a member of Wilmington, Del., Monthly Meeting. Mary and Herbert Reifschneider will live at 3409 Greenway, Baltimore, Md.

**VEDOVA-BEAL**—On August 8, at the Evanston Meeting, Illinois, and after the manner of Friends, ALICE ANN BEAL, daughter of Charles S. and Ida Beal of Winnetka, Illinois, and HAROLD FREDERICK VEDOVA, son of Grete Vedova and the late Dr. George C. Vedova. The bride is a member of Evanston Monthly Meeting, and the groom of Montclair Monthly Meeting, N. J.

### DEATHS

**ANGELL**—On August 9, ALICE ANGEL ANGELL, wife of Stephen Leroy Angell of Scarsdale, N. Y.

After many years in Scarsdale Congregational Church, Alice was in active membership of the Society of Friends for the past 20 years. She had special concerns for the problems of the American Indians, prison reform, interracial justice, and geriatrics. She was cofounder of the Scarsdale Interchurch Council. She maintained a deep interest in Southern schools for Negro children, being a member of the Board of Directors of Bettis Academy, S. C. She was a founder and former Director of the George Washington Carver Center, and a Director of the YWCA, White Plains, N. Y. The years she and Roy Angell shared so lovingly together enriched not only their own lives but also the many other lives they touched.

**BIDDLE**—On September 2, suddenly, CLEMENT MILLER BIDDLE of Northgate, Bronxville, N. Y., in his 84th year. He was a retired President and Board Chairman of the Biddle Purchasing Company, New York. Surviving are his wife, Graceanna Brosius Biddle; a sister, Mrs. J. Lawrence Lippincott; his children, Clement M. Biddle, Jr., Mrs. Lewis S. Ayars, Mrs. Patrick Murphy Malin, Mrs. Robert V. Schembs; and eleven grandchildren. A private family service was held after the manner of Friends. Memorial contributions may be sent to the Mt. Vernon Boys' Club, Mt. Vernon, N. Y.

**BOND**—On September 1, at her home in Clarksboro, N. J., HANNAH LIPPINCOTT PEASLEE BOND, in her 76th year. Her husband, Edward Lupton Bond, passed on five years ago. She is survived by four sons, John Lupton Bond, Gideon Peaslee Bond, Edward Lupton Bond, and Amos Peaslee Bond; a sister, Ruth W. Engle; a brother, Amos J. Peaslee; and six grandchildren.

Hannah L. Bond was a much loved and valued member of Mickleton, N. J., Monthly Meeting. She contributed much both to the life and spirituality of the Meeting and will be greatly missed by all who knew her.

**DANN**—On August 18, suddenly, ROBERT HORNIMAN DANN, aged 69 years. He was born in Brighton, England. For 29 years he taught sociology at Oregon State College, Corvallis, Oregon.

His unusual capacity for friendship won response from all, and his sense of humor and gaiety eased many a tense situation. Consistently applying Friends principles to everyday living, he has left an indelible impression on a wide circle of students, associates, and friends.

Surviving are his wife, Lyra Miles Dann, Corvallis, Oregon; a daughter, Dorothy Dann Bower, Pittsburgh, Pa.; a sister, Margaret Marsh, Brighton, England; a brother, J. Dorland Dann, Reading, England; and two grandsons.

**JACKSON**—On August 27, NENAH L. JACKSON of Winchester, Va., wife of Llewellyn Jackson, aged 89 years. She had been ill since February.

Nenah Jackson was a member of Hopewell Monthly Meeting, Va. She was also an active, devoted member of the Winchester WCTU; for 33 years she was its President. She led by example rather than by words. Besides her husband, she is survived by two stepchildren, Mary V. Jackson of Hagerstown, Md., and L. V. Jackson of Rochester, N. Y., and a number of nieces and nephews.

**PICKETT**—On August 3, suddenly, ELMER PICKETT, in his 67th year. Born near Winchester, Ind., he had lived near Langhorne, Pa., for almost 34 years. He was a contractor and builder until 1954, when he was appointed to fill a vacancy as Middletown Township Assessor and was later elected to that office. He was an active and beloved member of Middletown Monthly Meeting, Pa., where he will be greatly missed. Surviving are his wife, Alice L. Edgerton Pickett; two children, Melva A. Smith, Wycombe, Pa., and Dr. Merle E. Pickett, Ft. Wayne, Ind.; a brother, Asa Pickett, Plainfield, Ind.; a sister, Ruth Amy Hampton, Danville, Ind.; and four grandchildren. The funeral service was held on August 6 at Middletown Meeting House, with interment in the adjoining burial ground.

**WATERMAN**—On August 26, ROBERT H. WATERMAN, aged 26 years, son of Harry and Elva Waterman. He was a member of Solebury, Pa., Meeting. Two sisters, Margaret Warner of Lambertville, N. J., and Elizabeth, at home, survive besides the parents.

### Edwin K. Bonner, Sr.

Edwin K. Bonner, Sr., member of a pioneer Quaker family of Byberry, Pa., died in the Jeanes Hospital, Philadelphia, on August 24, 1959, after a short illness. His was a life dedication to service for the good of mankind. He is survived by his wife, Elizabeth H. Bonner; a son, Edwin Bonner, Jr.; a daughter, Rebecca Montego; a brother, Arthur Bonner of Reading, Pa.; and four grandchildren. Memorial services were held in Byberry Meeting House, Pa., with interment in the adjoining burial grounds.

That best portion of a good man's life,  
His little nameless, unremembered acts of kindness and love.

## MEETING ADVERTISEMENTS

### 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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH**—Meeting, 3 p.m., 1st

and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 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**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

**ILLINOIS**

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; 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.

**MARYLAND**

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

**MICHIGAN**

**SAGINAW**—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 87827.

**MINNESOTA**

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 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.

**NEW MEXICO**

**ALBUQUERQUE**—Meeting for worship, 11 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone BL 0252.

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

**NEW YORK**—First-day meetings for worship:  
11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

**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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

**PENNSYLVANIA**

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

**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, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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