

## FEES AND SCHOLARSHIPS

**SUMMER TERM.** The fee for board, room, and tuition is \$95. Of this amount, \$5 is payable upon registration. Tuition for non-resident students is \$15 for courses 1 and 3, \$10 for courses 2 and 4, and \$5 for course 5.

**AUTUMN, WINTER, AND SPRING TERMS.** The fee for board, room and tuition is \$175 for a single term and \$500 for the three terms. A \$5 registration fee is payable upon admission. For non-resident students the fee for a year course is \$35, for a single term course, \$12. There is no fee for courses 3, 6, 7, 8, 10.

Information regarding scholarships will be furnished upon request. Special scholarships are offered for concentration upon Quaker studies and for a combination of study at Pendle Hill with supervised field work under the American Friends Service Committee. Haverford-Pendle Hill scholarships are offered, permitting candidacy for the degree of Master of Arts at Haverford College.

Arrangements can be made in the case of a limited number of students for employment in connection with the work of the institution for the reduction of fees. A few students obtain part-time employment in the neighborhood. There is a small student loan fund.

## GENERAL

Bed linen and blankets are supplied. Students are asked to bring their own towels and to assume responsibility for their personal laundry.

Tennis, volley ball, swimming, folk dancing, and excursions on foot or by automobile are among the major diversions. Tea is served daily at 4:00 p. m. This break in the afternoon affords an opportunity for conversation and informal discussion.

Pendle Hill can from time to time offer "pilgrim accommodation" for a limited number of guests. The fee for board and residence is fifteen dollars a week, single night \$1.00, breakfast 35 cents, lunch 40 cents, dinner 50 cents. Reservations should be made in advance. Address the Secretary, Pendle Hill, or telephone Media 7.

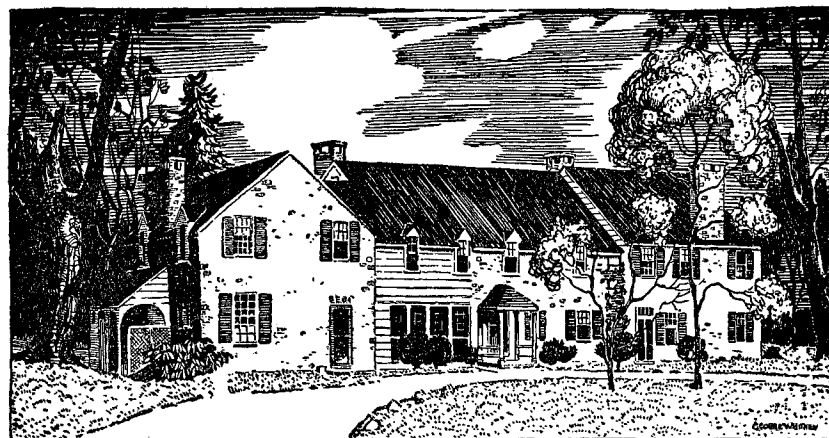
The American Friends Service Committee offers an opportunity for supervised field work to a few qualified Pendle Hill students during the winter or spring term. In this way theories developed at Pendle Hill may be practiced and tested.

Wallingford can be reached either on the Pennsylvania Railroad (Philadelphia to West Chester division) or by U. S. Route 1, turning south at Media on Route 252 for a quarter mile and then east on Plush Mill Road.

*For further information consult*

### THE DIRECTORS

HOWARD H. BRINTON    ANNA COX BRINTON  
PENDLE HILL, WALLINGFORD, PA.



## PENDLE HILL BULLETIN

Number 18

February, 1939

Autumn, Winter, Spring Terms

1939-1940

Summer Term, 1939

### PENDLE HILL

A Center for Religious and Social Study Maintained by  
Members of the Society of Friends

Wallingford

Pennsylvania

## CALENDAR

Summer Term: June 29th to July 27th, 1939.

Autumn Term: September 30th to December 16th, 1939.

Winter Term: January 9th to March 26th, 1940.

Spring Term: March 27th to June 12th, 1940.

The opening appointment for the summer term will be June 29th at 4:00 p. m.

The opening appointment for the autumn term will be September 30th at 4:00 p. m.

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**P**ENDLE HILL is a small community of persons engaged in the study of religious and social problems. It is more than a school in the conventional sense, for its students endeavor to live the kind of life which supplies the answer to the social problems under consideration. In American education Pendle Hill is unique both in the field it has marked out for itself and in the methods by which its objectives are achieved.

**LOCATION:** Pendle Hill is situated in the quiet country within easy reach of Philadelphia. The colleges of Swarthmore, Haverford, and Bryn Mawr, and the University of Pennsylvania, as well as Crozer Seminary and other theological seminaries, are close at hand. Their libraries and the numerous general and specialized libraries of the city of Philadelphia are easily accessible. Pendle Hill students frequently benefit by consultation with faculty members of nearby institutions, some of whom are members of the Pendle Hill Board of Managers. There is also the stimulus of varied and vital contacts with social projects in the metropolitan area to which may be added the undertakings of the American Friends Service Committee. Visitors from various parts of the world give occasional lectures and engage in informal discussions with individuals and groups.

**EQUIPMENT:** The campus consists of approximately eight acres on which are wide lawns, a great variety of trees, vegetable and flower gardens, an orchard, tennis courts, and three residential buildings. The main house, depicted on the cover page of this bulletin, contains library, social room, dining room, kitchen, sleeping porch, guest-room, and several student rooms for women. A second building affords additional accommodations for students, three apartments for small households, offices, and a lecture room. The third house is occupied by the directors' family and one or two students. Its large book-lined living room is used for classes and social gatherings. These buildings house a community of approximately thirty students and staff members. An additional residence is available to accommodate the larger summer enrollment.

**HISTORY:** Pendle Hill was founded in 1930 by members of the Society of Friends for the benefit of men and women of all faiths. It inherits in some respects the tradition of the Woolman School, 1918 to 1927, and of the Thomas Wistar Brown Graduate School

at Haverford, 1917 to 1927. It is largely maintained by annual contributions. Dr. Henry T. Hodgkin of England, missionary, author, and religious leader, who was one of the founders of the Fellowship of Reconciliation, served as director until his death in 1932. He was succeeded by John A. Hughes and later by Richard Gregg as acting directors. Howard H. Brinton and Anna Brinton have been directors since 1936.

Among those in charge of courses have been: Henry J. Cadbury, Edward W. Evans, Caroline Graveson, Richard B. Gregg, Hornell Hart, John A. Hughes, Rufus M. Jones, Eduard C. Lindeman, Herbert A. Miller, James Moffatt, J. Roland Pennock, Clarence E. Pickett, Alexander C. Purdy, Stephen Raushenbush, Henry B. Sharman, F. Wilhelm Sollmann, Douglas V. Steere.

The Pendle Hill year is divided into four terms. The autumn, winter, and spring terms of eleven weeks each form a unit. The summer term is a four-week session independent of the program of the rest of the year.

The summer term presents several features unlike those of the autumn, winter, and spring sessions. The group of participants is larger, ranging from fifty to sixty in number. John K. Benton of Drew University, A. Barratt Brown of Ruskin College, Oxford, Grace Loucks Elliott of Union Theological Seminary, H. H. Farmer, formerly of Hartford Theological Seminary, Georgia Harkness of Mount Holyoke College, Gerald Heard, English author, Walter A. Horton of Oberlin College, Walter M. Kotschnig of Smith College, Fritz Künkel of Berlin, W. O. Mendenhall of Whittier College, Catharine C. Miles of Yale University, Arthur E. Morgan of Antioch College, Wilhelm Pauck of Chicago Theological Seminary, Leyton Richards of Birmingham, Elbert Russell of Duke University, and Seal Thompson of Wellesley College have lectured in summer sessions.

It was to be expected that the Society of Friends should eventually endeavor to found an institution in which its principles could be as fully applied in the field of education as they were applied in the political field in the early days of Pennsylvania by William Penn's Holy Experiment. In the eighteenth century, private elementary schools had been developed and a unique type of coeducational boarding school and academy established; in the nineteenth, colleges were founded. At these

schools and colleges a distinctive spiritual emphasis has been in varying degrees maintained but on the whole their educational methods are of the conventional type in order that students may fit readily into the standard American educational pattern. The present century has produced Pendle Hill, which invites students who wish to be, and who are, capable of being freed from the usual academic routines and requirements. At Pendle Hill the Society of Friends has created for the present age an institution the methods of which are intimately related to essential Quaker theory and procedures.

#### METHODS AND OBJECTIVES

Pendle Hill is a resident community. There is no sharp distinction between students and staff. All are in some degree students and share in the tasks of lecture room, household, and garden. Fruitful discussions of special topics are as likely to occur in the social room or during the performance of physical tasks as in the class room. There are some resemblances to a mediæval monastery, some to an Indian ashram, and more to a large family living a normal life. The essential characteristic is an effort to combine with a curriculum of study the development of an inward spiritual life and the Christian doctrine of responsibility for the betterment of the social order.

There is no authoritatively imposed academic routine. A group of mature persons together examine some important present-day problems in an environment of freedom tempered by the necessity for cooperation and adjustment to the needs and wishes of others. This self-discipline permits a natural and unforced growth of spiritual as well as intellectual capacities. The mechanical application of grades, credits, and degrees as an incentive to effort is absent. As a result growth may sometimes appear quantitatively slow but none the less it may be qualitatively significant. There may be times when silent brooding and expectant waiting will produce more real development than definite academic assignments regulated by clock or calendar. As a rule it is realized at Pendle Hill as elsewhere that diligent, consecutive effort is necessary to produce results.

Each course at Pendle Hill is an exploration into some vital problem. Instructional leadership seeks to integrate contributions of members of the group rather than to dominate. Each fragmentary point of view is taken into account in endeavoring

to arrive at conclusions. The method of a Friends' meeting for worship or business functions here as an educational technique. Teachers and students alike are members of one community of seekers.

By its method and because of its objectives, the Pendle Hill community endeavors to avoid certain disadvantages resulting from undue departmentalization. The solution of any social problem, however apparently limited, involves many aspects of life. An attempt is made to obtain a broad view, to unite theory with practice, and to combine the rational analytic process now dominant in higher education with the insight characteristic of religion. It is the belief of the sponsors of this educational experiment that no problem is permanently solved on its own level, and that a social or economic difficulty is seen in true perspective only as the observer is lifted to a higher level through religious insight.

Body, mind and spirit make up the total man and the underdevelopment of any of these elements produces dissymmetry and results in tension and conflict. It is a limitation of modern conventional education that it over-emphasizes the intellect. The conscious mind becomes detached from deeper areas of the soul. Values become relative, life loses its significance. Meaning can be restored by the development of the whole person. Pendle Hill attempts this development by its threefold program. The body receives its due through the performance of normal manual work in household or garden, as well as through recreation. The mind grows by reading, writing, discussion and lectures. Spiritual power and insight are developed by periods of silent worship and waiting. After the manner of Friends the silence of worship and meditation may be broken by the spoken word. The daily routine affords time for private as well as collective worship. These three arts, the useful, the liberal, and the divine, as they were anciently called, cannot be developed in isolation from each other. They must all be parts of a single interrelated whole.

A one-sided development leads to violence as a solution to our social problems. The supreme problem for our age is to discover means to attain a just ordering of society without the use of violence. When violence is the characteristic method for producing change, the inner life by which we evaluate experience and the outer life of action cease to be organically related and as a result society disintegrates. The more society disintegrates the

more violence seems to be required. The paradox of the present time is the fact of increasing dependence upon violence and dictatorship while most individuals desire peace and freedom as never before. Why is this majority of peaceful individuals unable to stop the increasing tide of violence? It is partly because they do not understand the nature of their dilemma. The advocates of violence have a definite and coherent theory of procedure. The advocates of peace have not.

One remedy for this confusion is the education of adults in the theory and practice of a non-violent way of life. The education of children and youth is not enough. Young persons adapt themselves to a world controlled by their elders.

Pendle Hill affords an opportunity to make an unhurried examination of a number of present-day problems. It furthers students in seeking a solution with the help of both the past and present experience of mankind as well as through the divine creative element in every human heart.

#### SUGGESTED PROGRAM FOR AUTUMN, WINTER, SPRING

*(Variation may be admitted to meet special needs).*

1. Reading for a minimum of two courses or group studies.
2. Writing. The selection of a general field allied in some degree to one of the courses, and choice of a particular subject within it for an extended essay or other written study to constitute the principal undertaking of the student for the year. Students may sometimes be engaged in the preparation of a thesis in partial fulfilment of requirements for an advanced university degree, in writing a book or in carrying on some study appropriate to a sabbatical leave.
3. Participation in household, garden, or secretarial tasks for a limited time each day according to prearrangement.
4. Contact with the outside world once a week for a day in connection with some social service project or similar undertaking.
5. Attendance at a daily half-hour period of group worship and meditation. Periods of private devotion and meditation according to individual desire.
6. Conference period once a week with the Director of Studies or with another adviser.

7. The concluding week of each of the three terms is devoted to reports made to the group as a whole of individual undertakings. Each report is followed by a period of criticism and discussion.

Students are expected to register for the autumn, winter and spring terms in sequence but persons whose occupation precludes longer residence may by special arrangement be received for one or two terms.

Courses and lectures are scheduled either at 4:30 p. m. or 8:00 p. m. The time from 9:00 a. m., the conclusion of morning worship, to 4:00 p. m., the time for afternoon tea, is in general reserved for study and writing.

Written reports of projects undertaken either by individuals or by groups give evidence of accomplishment in lieu of grades, examinations, or degrees. Experience shows that such writing, especially when published, often goes far toward advancing the life work of students. Pendle Hill is prepared to give such help toward publication as is warranted by the quality of the production. Pamphlets forming a series entitled "Pendle Hill Studies" are issued when suitable material becomes available.

As far as other interests permit, students attend community functions, lectures and informal discussions arranged from time to time. Members of the faculties of other institutions and visitors from many parts of the world, sojourning at Pendle Hill for longer or shorter periods, share generously of their thought and experience with the members of the resident group.

#### CURRICULUM

It has been the practice of Pendle Hill to select a theme for consideration by the group as a whole. Specimen topics considered in past years are: "Seeing Ourselves Through Russia," "Constructive Minorities," "The Religious Basis of Social Progress," "Persuasion as a Method of Social and Individual Change," "The Problem of War in the Modern World," and "The Integration of a Disintegrating Society." A thorough consideration of such basic problems leads into diverse fields of inquiry.

"Religion and Social Action" is proposed for consideration in 1939-1940. Some courses are primarily concerned with inward aspects and others with outward aspects of the problem. The inward involves religious and psychological considerations; the outward, political, social, and economic considerations.

The following courses are proposed for 1939-1940 subject to modification in the light of the qualifications and interests of the group, and the way in which the subjects develop as the year proceeds. Pendle Hill is free from rigid plans formulated in advance.

1. MYSTICISM AND ITS SOCIAL EFFECTS. Howard H. Brinton. Autumn and spring terms. Wednesdays, 4:30 p. m.

A consideration of the various types of inward religion and their outward results in society. The first term will deal with group mysticism and the third term with individual mysticism. The following outline may be subject to change as the consideration develops.

AUTUMN TERM: A comparison of non-religious groups with religious groups. The mystical basis of tribe and culture. The holy community of Israel. The early Christian church. The mediæval church. Mediæval mystical groups. The Protestant church. The Quaker meeting. Naziism, Shintoism and other modern attempts to revive tribalism. Small planned religious communities. Ethical group mysticism as a type of solution to social problems of the present day.

SPRING TERM: The social conflict and the extent to which it is a result of conflict within the individual. Anthropological and psycho-analytical approaches to the problem. The Yoga method, Taoism, and Zen Buddhism. The Sufis. The Christian mystics. The Society of Friends. The possibility of synthesis of historical Christianity, mysticism, rationalism, and the social gospel.

2. THE HISTORY, LITERATURE, AND RELIGION OF THE NEW TESTAMENT. Alexander C. Purdy. Winter term, Wednesdays, 4:30 p. m. Spring term hour to be arranged.

A survey of the rise of the Christian religion. Religious, social and political life in the first century. Jewish and Hellenistic background and appraisal of sources. How the New Testament came into existence. Life and teaching of Jesus. Christianity in the Roman Empire. Later New Testament writings. Special forces operating within and upon the first Christian communities. Major interpretations of primitive Christianity: ecclesiastical, doctrinal, modern liberal, social gospel, Barthian. Appraisal of recent hypotheses such as form criticism. Place of Jesus, the living Christ, the kingdom of God, the community, in present day religion. The social implications of New Testament religion. The permanent and the passing in New Testament Religion.

3. THE TEACHINGS OF JESUS. A group study led by Dora Willson.
4. PURPOSES AND PROBLEMS OF CURRENT SOCIAL CHANGE. Lectures, Mondays, 8 p. m.; discussions, Tuesdays, 4:30 p. m. Autumn and winter terms, Stephen Raushenbush; spring term, Patrick Murphy Malin.

**AUTUMN TERM:** Causes, methods, and results of significant major social movements of the past will be analyzed to determine their bearing on the present American scene. Special attention will be given to the essential contrasts between democracy and totalitarianism.

**WINTER TERM:** Programs and methods of social groups in the United States today will be evaluated in the light of the first term's work. These involve to a greater or less extent transition from the arbitratative state of the present to an administrative state. They include the "New Deal" and other proposals not only for raising the national income, but also for reform and cooperative development. A program for youth which will allow for greater participation in American life and which will also destroy the growing class differences will be worked out by the group.

**SPRING TERM:** Labor Economics. The position of the industrial worker, with special reference to wage-hour legislation and unemployment and relief. Employer approaches to labor relations; labor organization; government participation in employer-employee relations. Hired farm labor; the tenant farmer and the share-cropper. Negro economic life. International aspects of labor economics.

5. **MORAL POWER IN POLITICS.** F. Wilhelm Sollmann.

An exploration into the field of political theories and practices through an examination of the influence of moral ideas in historical events and in leading personalities. The course will also deal with problems of total spiritual resistance to total material power in our time and with the creation of new forms of political, economic and social life by means of enlarged and improved use of elements from the past.

6. **THE THEORY AND CURRENT PROJECTS OF THE AMERICAN FRIENDS SERVICE COMMITTEE.** Autumn term. Fridays, 4:30 p. m.

Clarence E. Pickett, assisted by W. Elmore Jackson, Homer L. Morris, Ray Newton, Douglas V. Steere, E. Raymond Wilson, and others. Monthly meetings of the A. F. S. C. are included as regular appointments in this series.

7. **WORLD EVENTS.** F. Wilhelm Sollmann. Thursdays, 4:30 p. m. Throughout the year.

A weekly summary with commentary.

8. **QUAKER THEORY AND PRACTICE.** Howard H. Brinton, Anna C. Brinton.

Individual or group study.

9. **PROBLEMS OF MODERN ETHICS.** David Baumgardt.

This course will begin with the history of the development of modern ethical theories, especially in England, and will proceed to a consideration of the chief moral problems of the present day in the light of historical and philosophical considerations.

10. **CONTEMPORARY RELIGIOUS TRENDS.** Rufus M. Jones. Winter term.

(To be confirmed).

## SUMMER TERM

The Pendle Hill summer school is strikingly different from the usual academic routine. A group of persons not exceeding sixty in number live together for a month in the quiet surroundings of a country home in the neighborhood of Philadelphia. They gather to examine and discuss the religious and social problems of the day and to share personally in the life of a vital community. Each day begins with a period of collective worship and meditation. Four courses and a series of evening lectures, normally two sessions a day, are scheduled throughout the period. Lecturers are in residence, and are available for private conference. The common life here makes it natural for groups of students and staff to gather for informal discussions of questions arising out of the lectures or the reading. Everyone shares in the household tasks. Picnics are arranged for Saturdays, and folk dancing for Tuesday evenings. This life of fellowship develops cooperative thought and experience.

These are times when inward and community resources must be quickened and released if men and women are to be creative agents in guiding the changes with which western civilization is confronted. It is the purpose of this summer school to afford its members the opportunity to expose themselves to such a process of quickening and release. Every course will be directed to that end.

1. **CHRISTIANITY AND PSYCHOLOGY.** Fritz Kunkel. Mondays, Wednesdays, Fridays, 9:30-11:30 a. m.

An attempt to demonstrate by the use of clinical material that the unswerving pursuit of the true Christian life and the most mature functioning of the human personality are identical. Preliminary reading: *Let's Be Normal* and *What It Means to Grow Up*, by Dr. Kunkel.

2. **THE NATURE OF FREEDOM.** Douglas V. Steere. Mondays, Wednesdays, 4:00-5:30 p. m.

A study of the nature of effective freedom. Discussions based upon selected readings from the New Testament, Augustine, Eckhart, Fox, Pascal, Kierkegaard, Dostoevsky, Ibsen, Bergson, William James, Berdyaev, and Macmurray. Preliminary reading: Berdyaev's *Dostoevsky*; Macmurray's *Freedom in the Modern World*.

3. **INDIVIDUALISM AND COMMUNITY LIFE IN QUAKERISM.** Emelia Fogelklou Norlind. Tuesdays, Thursdays, Saturdays, 9:30-11:00 a. m.

Problems of mysticism and of the social order, of the inward life and of outward institutional patterns of expression are to be included in this analysis of one notable experiment in group mysticism.

4. THE HUMAN FACTOR IN SOCIAL CHANGE. Peter Scott, Eduard C. Lindeman, and a member of the United States Department of Agriculture. Tuesdays, Thursdays, 4:00-5:30 p. m.

This course will concern itself with the human factors that retard and the human factors that may be released to promote social reform.

5. PSYCHOLOGY OF THE CHILD; MARRIAGE COUNSELLING. Elisabeth Kunkel. Tuesdays, 11:15-12:30.

WEEK-END SCHEDULE: Poetry, music and dramatic readings are scheduled for the four Fridays at tea time. On the four Friday evenings special lectures will be given by Dr. Fritz Kunkel, Eduard C. Lindeman, Peter Scott, and Emilia Fogelklou Norlind.

Friends of Pendle Hill are cordially invited to attend both the afternoon and evening programs. Picnic suppers are suggested.

## EXTENSION PROGRAM

Through the extension program, Pendle Hill shares its life and work with individuals and groups other than its resident students. This is done both by conferences at Pendle Hill and by an extension service.

THE ANNUAL MEETING WORKERS' INSTITUTE, January 2nd to 7th, 1940, will include courses on the Quaker way of life, the Bible, and the maintenance of effective meetings for worship and business. Other conferences are held from time to time.

Short series of four to six lectures are scheduled at intervals during the year. The subjects include consumers' cooperation, the religious education of children, and other themes.

A significant book is recommended each month by Pendle Hill in a special review published in the Friends' periodicals.

Friends visiting Pendle Hill and members of the staff and student body are sometimes available for speaking appointments not only in the area of the two Philadelphia Yearly Meetings, but among Quaker and other groups elsewhere. Pendle Hill also cooperates by providing outlines and leadership for study groups in local Meetings.

For detailed information on extension activities, consult Joseph E. Platt, extension secretary, Pendle Hill.

## BOARD

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## STAFF AND LECTURERS

### *Autumn, Winter, and Spring Terms*

HOWARD H. BRINTON, PH.D., director of studies. Formerly professor of religion, Mills College, California. Author of *The Mystic Will; Creative Worship; A Religious Solution to the Social Problem; Divine-Human Society*.

ANNA COX BRINTON, PH.D., LL.D., executive director. Formerly dean and professor of classics, Mills College. Author of *Mapheus Vegius, Woodcuts from Brant's Vergil, A Pre-Raphaelite Æneid*, and other studies.

JOSEPH E. PLATT, M. A., business and extension secretary. Formerly of the staff of the Young Men's Christian Association in Mukden, Manchuria.

DAVID BAUMGARDT, PH.D., formerly professor of philosophy, University of Berlin. Recently honorary fellow of the University of Birmingham. Author of numerous works on the history of ethics and on mysticism.

RUFUS M. JONES, D.D., LL.D., D. THEOL., professor of philosophy emeritus, Haverford College. Author of many books on historical, religious, and philosophical subjects.

PATRICK MURPHY MALIN, B.S. in Economics, assistant professor of economics, Swarthmore College. Author of various articles on religious, social, and economic questions.

CLARENCE E. PICKETT, A.B., B.D., executive secretary of the American Friends Service Committee.

ALEXANDER C. PURDY, B.D., PH.D., professor of New Testament interpretation, Hartford Seminary Foundation. Author of *The Way of Christ; Pathways to God; Jesus' Way With People; Jew and Greek: Tutors Unto Christ*.

STEPHEN RAUSHENBUSH, A.B., previously associated with the Bureau of Industrial Research, New York City, director of the Bureau of Industrial Relations of Pennsylvania, secretary and chief investigator of the United States Senate Munitions Committee. Author of *The Final Choice: America between Europe and Asia; War Madness; The Power Fight*; and numerous articles in the *New Republic*, the *Nation*, the *Christian Century*, and *Asia* on current problems of economics, government, and foreign affairs.

F. WILHELM SOLLMANN, journalist, political observer, lecturer, Secretary of the Interior in the Stresemann cabinet, Germany. Lecturer in the Institutes of International Relations of the A. F. S. C.

DORA WILLSON, Jean Jacques Rousseau Institute, Geneva. Research investigator in schools of Egypt. Student of New Testament under Dr. Henry Burton Sharman.

MARY EVANS, A. B., head resident.

EDITH R. HALL, A.B., dietitian.

FLORENCE L. KITE, A.M., secretary.

ROBERT Z. WILLSON, A.B., superintendent of grounds and buildings.

### *Summer Term*

DOUGLAS V. STEERE, PH.D., director of the summer term, associate professor of philosophy, Haverford College. Author of *Prayer and Worship*; translator of Kierkegaard's *Purity of Heart*.

FRITZ KÜNKEL, M.D., practicing psychotherapist, Institute of Psychotherapy, Berlin. Among contemporary writers on psychology none has been more helpful to persons engaged in religious, social and educational work than Fritz Künkel. He is the author of a number of scientific studies and of books of general interest, of which the following have been translated into English: *Let's Be Normal; What It Means to grow Up; God Helps Those; Conquer Yourself; Character, Growth, Education*.

ELISABETH KÜNKEL, psychologist, specialist in infant behavior and marital problems.

EDUARD C. LINDEMAN, director of the New York School of Social Work; formerly director of Department of Community Organization for Leisure, Washington, D. C., and of many other projects. Author of *The Community; Dynamic Social Research; Wealth and Culture*; and of numerous social studies.

EMILIA FOGELKLOU NORLIND, formerly Lektor, Jakobsberg, and lecturer, School of Economics, Stockholm, Sweden; recently also of Woodbrooke, England. Author of numerous books in Swedish and English, including *St. Francis of Assisi; James Naylor; William Penn; Psychology of Work; Rest and Work; Prophetic Life*.

PETER SCOTT, specialist in community rehabilitation, Bryn Mawr, South Wales. For the past ten years actively engaged in developing subsistence community projects in England and Wales. Founder of an "Order of Friends." Author of *Creative Life*; editor of *An Order of Friends*.

RICHENDA PAYNE SCOTT, B.A., London University, London School of Economics, engaged in many projects of the Friends Service Council.