

FRIENDS JOURNAL

A Quaker Weekly

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IN THIS ISSUE

DESPAIR of yourself as much as you please, but not of God. He is both loving and powerful, and He will deal with you according to the measure of your faith. If you believe all, you will attain all — you will move mountains; but if you believe nothing, you will receive nothing, only it will be your fault.—FÉNELON

Simplicity *by Euell Gibbons*

Minneapolis' Unique Meeting
... *by Frank P. Donovan, Jr.*

The Truth of Spiritual Power
... *by Lucy G. Morgan*

We Are Growing Together
... *by Jane P. Rushmore*

Books—Our London Letter

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The Truth of Spiritual Power

IT sometimes happens that we are prevented from appropriating or appreciating good products or a new area of truth because the wrong label gets attached to it. I remember how, when the food hunger was so terrific in Europe after the war, most of us were enthusiastically sending packages through CARE; but not until a year or two ago did I learn from a visiting German of the painful mental conflicts they endured when in their starvation came these packages of delicious-looking food, plainly labeled, according to their language, *poison* (which in German is *Gift*).

It makes a great difference in our acceptance of ideas, too, how we have been influenced to regard them. I thought of this when I read of the tremendous interest now displayed all over the country in *The Search for Bridey Murphy*. It cannot be that her particular story is so interesting, but that many people, probably most, are interested in their own prospects for the future life, and they have been led to hide this desire deep in their subconscious because there has been a trend now for years to consider a belief in any manifestation of spiritual phenomena as of very questionable taste.

Rhine has had his experiments written up, but they are too mildly scientific to interest the mass of people. Unfortunately, there is some "poison" very dangerously mixed with the good food of influences from the spirit world. False prophets on this earth have made money from people's sorrows by faking messages, and there seems to be clear evidence that of the spirits who have "gone over," although many beautiful ones are doing all they can to help us to the right way, there are many who were evil in this life, who have not been reformed, and who derive their only satisfaction now from influencing our lives for evil.

Psychic experiences have been recognized by many Friends from the beginning of the Society, although there is less said about such experiences publicly nowadays. Having been brought up a Quaker, I had not realized quite how strong a taboo there is on mentioning such things. I believed in a future life and that other people had "messages," but I did not expect any myself. Then rather unexpectedly I did get a message through a medium so clear and convincing that I could have no doubt about it, and I was led to read some of the modern books on the subject. There are in them plenty of warnings against the possible dangers, but there is what seems to me overwhelming evidence of the good we can get from those who have gone on.

There are authors who are people of good reputa-

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FRIENDS JOURNAL

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

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Editorial Comments

Saints and Saintliness

APENDLE HILL Bulletin published sometime ago made the statement that American Quakerism had not produced a saint since 1772, when John Woolman died. This remark aroused some discussion centering around the nature of sainthood. Some Friends want to apply the term to a liberal number of living or deceased Friends, revered men and women of unusual integrity as well as rare spiritual insight. This desire probably expressed a feeling frequently present in Protestantism at large. People nowadays more readily tend to apply the tribute of saintliness than they did in former periods of history.

In its original meaning "saintliness" was used for persons of unusual holiness and dedication to God's purposes. Such people were considered separate, or apart, from that which is not divine; they were living in time but were already part of the end-time or eternity. The Old Testament often employs "holiness" in the double meaning of consecration as well as dread, or awe, which the presence of the Lord conveys. Priestly deeds of sacrifice were considered holy acts; the Temple was a holy place because of these acts. The priests themselves were expected to be morally pure, righteous, and close to God's own perfection. The mingled concept of purity and awe is present in the New Testament (Hebrews 10:31; 12:29). Those dedicated to God's services are sometimes spoken of as saints in the Old Testament but more frequently in the New Testament, and the latter uses the term 60 times. Jesus is called "King of saints" (Revelations 15:3), and saints are also spoken of as supernatural, living souls. Paul speaks of the members of the early Church rather freely as saints, without meaning to suggest that they are morally perfect or sinless. Protestant terms like "justification," "sanctification," or "salvation" are related to this usage, as are the creedal phrase "communion of saints" and the official name for the Mormon Church, "Latter Day Saints."

The Official Saint

The history of the Church knows of many saints who fulfilled the function of special gods in healing disease or performing other miracles, such as we have heard of

in pagan religions. The number of saints became so large and their importance so overwhelming that the Church had to decide in 787 A.D. that God alone deserved worship while saints might only be revered or appealed to as intermediaries. It seems, however, doubtful that this distinction is observed even in our time. We know of a good many customs that go back to the lives of saints or the dates of their martyrdom (for example, the observance of St. Valentine's Day). The Catholic Church has found it necessary to install a system of canonization for elevation to sainthood because Catholics were just as liberal in ascribing sainthood to individuals as Protestants are in our time. A miracle must have been worked by such a candidate for sainthood, and one priest assumes the role of the *advocatus diaboli* by contesting the saintly character of the person in question. No living person can be elevated to sainthood. Greek and Russian Orthodoxy cultivate the veneration of saints as much as Roman Catholics.

Is Sainthood Secret?

Protestants know of no such official elevation to sainthood. For them it is obviously a matter of judgment, experience, and perhaps also of taste to apply the term "saint" to persons of rare spirituality and extraordinary moral integrity. Usually, a distant observer is apt to arrive more easily at an exalted opinion of such people than the neighbor or relative who lives in everyday closeness with them. Saintly people may well have their weaknesses that should not detract from their high standing. The paradoxes of human limitations may mislead us into overlooking quiet and saintly heroism, patience, humility, and charity in otherwise undistinguished fellow men, while we are apt to marvel at some spectacular leadership present in others who excel in church organizations or charitable enterprises. Saintliness is likely to have a secret character about it; it is difficult to perceive. Whenever it is spectacular, it may be suspect. At any rate, a persistent, trying, and long-range effort to submit to God's will seems indispensable. We know that such obedience is primarily an interior, silent dedication, performed without claims to superiority or public recognition. It has its own mysteri-

ous rewards, as it will also have its many secret trials. If it ever radiates into the world as a recognizable manifestation of high spirituality, we are, of course, free to think of it in terms of sainthood. It seems, nevertheless, safe to be conservative in the application of such praise. Sinfulness has been traditionally overemphasized by the Church. We may have to guard against falling into the other extreme.

Quaker Saints

Friends have an impressive gallery of revered Quakers to whom at least one volume of biographical sketches attributes the title of *Rebel Saints*. The foreword says that they were ready to be martyrs. Men and women of phenomenal self-discipline, they knew that all things are possible to him who believes. They will always re-

main glowing examples of unreserved devotion, and were certainly not the "cellophane" saints of which Rufus M. Jones once spoke. When moving closer to our time, we seem to be getting more cautious in applying the high attribute of sainthood, and a collection of Quaker biographies leading up to 1914 chose the modest title of *Quaker Torch Bearers*.

Were or are there, then, no more recent Quaker saints? Each Friend has the freedom to canonize an admired individual or, in healthy skepticism, reserve his judgment. Perhaps it is sainthood as an ideal rather than our private list of saints that should occupy our thinking. What Léon Bloy wrote of the life of a Christian in his stirring novel *The Poor Woman* is still true of all of us: "There is only one sad tragedy—that of not having been a saint."

Simplicity

WHY should I attempt to live the simple life? What benefits will accrue? Will simplifying my life help me to be a better person? Must I practice self-denial, voluntary poverty, and the simple life in order to find God? What are the fruits of simplicity?

Questions like these arise from confusion between what is cause and what is effect. On observing the lives of such Godly ascetics as Francis of Assisi, Brother Lawrence, and John Woolman, one sees self-denial as a common trait among them. These men lived the simple life, and they were saints. Therefore, goes the false reasoning, simplicity causes saintliness.

But this is putting the cart before the horse. Simplicity is not the cause of anything. It is an effect. It is not the cause of saintliness but one of its products. Instead of looking for the fruits of simplicity, we must consider simplicity a fruit itself. It will be far more profitable to look for the *roots* of the simple life than to look for its *fruits*.

The roots of simplicity go very deep but are themselves simple to state. Jesus did it in two sentences: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." If I may paraphrase scripture, on these two commandments hang all the simplicity, asceticism, and voluntary poverty required of a Christian.

Simplicity is one of the effects or products of a God-centered life. One could call it a side-effect or by-product. If we are completely dedicated, if we are really God-centered, then the simple life is the only life we *can* lead.

If every moment is passed with a sense of the presence of God, then none of these moments will be frittered away in a frivolous or harmful manner.

Paul said, "Whether ye eat or drink or whatever you do, do all to the glory of God." It is possible to eat to the glory of God, but I doubt that it is possible to overeat to His glory. Food and drink are necessary to nourish our bodies. But can the consecrated person constantly indulge in rich and expensive food while his neighbor is dying of malnutrition?

Do we condemn the Pharisee that prays in the market place that he may be seen of men, and then wear expensive clothes or buy a stylish automobile that we may be seen of men? If we loved God with all our being, then every act would be an act of worship, dedicated to the glory of God. Therefore it follows that vanity in dress or car is just as reprehensible as vanity in prayer, since it is vanity in what should be an act of worship.

Simplicity should not be considered a goal. Our aim should be to dedicate our every act, every dollar, every possession, every talent, every word, every thought, yes, and even every breath to the glory of God. That is the way to "pray without ceasing." Simplicity will automatically flow out of such dedication.

If our every act is so dedicated, then not only will we never do cruel or thoughtless deeds, but we will stop all excessive striving for worldly goods. If our money and possessions are dedicated to God's service, we will never waste them on luxurious living while one of God's children is in want. If we speak every word to the glory of God, then we will never indulge in harmful gossip,

tattling, or obscenities. If our every thought is turned Godward, then all temptation to complicate our lives with worldly vanities and possessions disappears.

If we truly love God with all our heart and all our soul and all our mind, if we love Him with an incautious, all-consuming love, we will automatically rid our lives of all cumber in order to leave ourselves free to adore Him and serve Him.

Therefore, do not strive for simplicity alone. Do not waste your time and God's time praying for humility. Asceticism alone is useless. Do not think that voluntary poverty is an end in itself. All these are by-products of a devout and holy life. God alone is an end in Himself. Seek only to know and love God, and loving Him, to serve Him, and all these other blessings will follow as the day follows the night.

EUELL GIBBONS

Our London Letter

CYPRUS is much in our newspapers nowadays and much on Friends' minds. Naturally we Friends feel more uneasy than the average citizen to realize that the strategic importance of the island weighs more heavily with our government than the inhabitants' longing for self-determination. It must have come as a shock not only to Friends but to all liberal-minded people when this country first demeaned itself by jamming broadcasts from Athens, be they never so likely to incite violence and to give a distorted view of the facts. The jamming of B.B.C. programs is the cause of repeated complaints by us Britons to the Soviet Union, and we have weakened our case considerably by following their example.

Friends are not, of course, alone in urging more constructive action in Cyprus. The churches' Commission on International Affairs has sought to encourage a peaceful settlement. Meeting for Sufferings has supported the churches' action in a statement which emphasizes the Cypriots' right to self-determination. It points out also that affairs in Cyprus are not merely a domestic matter between Great Britain and the island but are international questions which the United Nations or some other world agency might help to solve. A plea for fresh negotiations has come from the Member of Parliament for the Borough of St. Pancras, in which Friends House stands. She is a woman Member, who, on the early death of her M.P. husband, courageously stood for election and succeeded him in the House. The borough contains a number of Cypriots, and she has set out to champion their cause.

I was interested to hear the other day that Duncan

Fairn, a well-known British Friend who is Commissioner of Prisons, has visited Cyprus in order to confer with the governor on suitable treatment for the Cypriots who are in prison as a result of the recent disturbances. Wanting to understand the Cypriot point of view, Duncan Fairn asked one of the prisoners what union with Greece meant to him. The man replied that he felt it "in the heart." It is to be hoped that we British will not continue to ride roughshod over Cypriot aspirations as we appear to be doing at present.

The occasion on which Duncan Fairn referred to his visit to Cyprus was the annual meeting of the London Marriage Guidance Council. The chairman of that body is a Friend, and she was perhaps responsible for inviting him as the chief speaker. A fair number of individual Friends take a part in marriage guidance work, and it must be a source of satisfaction to them that the Royal Commission on Marriage and Divorce in giving us its findings has drawn attention to the value of their work and has set out from the standpoint, not of divorce, but of the happy marriage. Duncan Fairn spoke warmly in favor of the Council's schemes for preparing young people for marriage, though he was less convinced of the value of what he called its "repair and maintenance" work. He is a racy speaker, and it is always a little surprising but very encouraging to have to associate his rosy, boyish face and ready wit with anything so solemn and, on the face of it, so negative as prisons. One feels that he, better than most people, will secure the prisoners' cooperation in schemes for their rehabilitation, while convincing some of the diehards of the possibility.

As an example of the quality of his wit, I quote from memory a telling phrase he used when he delivered the Swarthmore Lecture at London Yearly Meeting some years ago. His remark was to the effect that many Friends had "their feet firmly planted in the clouds." At the marriage guidance meeting, also, he enlivened proceedings with some lively illustrations, including several quotations from William Cobbett, who in 1829 wrote "Advice to Young Men (and incidentally to Young Women)." Industry was one of the essential qualities which Cobbett looked for in a good wife, and three sisters in Philadelphia did not, alas, obtain high marks on this score when one of them was heard to say, "I wonder where our needle is." That they should share, let alone lose, such an indispensable implement did not augur well for the future. In this age of individualism and looser family ties, I imagine that few sisters either here or in the United States would be ready to share a needle at all, so perhaps Cobbett was unduly critical.

JOAN HEWITT

Minneapolis' Unique Meeting

By FRANK P. DONOVAN, JR.

STAINED glass windows with painted-over symbols in the Minneapolis Friends Meeting House attest to the fact that a variety of religious services has been held under its roof. Originally built as a Roman Catholic Church, it was later purchased by the Lutherans; since 1950, it has been the property of the Quakers. That, of course, is a very unusual heritage for any church building. But stranger still is the composite form of worship held therein. For Quakers it is unique. Why? Because it combines in equal measure the programmed with the unprogrammed type of worship. It is in a sense *pan-Quaker*, uniting the pastoral Friends with the nonpastoral in church and/or meeting each Sunday.

The modification of the two general types of worship into the current Minneapolis pattern coincides with the centennial of Minnesota Quakerism. In 1855, New England Friends, joined by those from Indiana, Ohio, New York, and Pennsylvania, formed the first regular meeting in Minneapolis. At that time Minnesota was still a territory. From church records it is apparent the meetings were unprogrammed. Later, as more Friends came from the Midwest, where the Gurneyite influence was pronounced, the Mill City Quakers turned to the pastoral system. In the last few years, however, this form has been modified by increasingly longer quiet, or unprogrammed, periods of worship. Finally, by 1955 a fifty-fifty balance of programmed and unprogrammed worship characterized the service. The Meeting, nevertheless, holds membership in Iowa Yearly Meeting (Five Years Meeting), which is programmed.

The current Sunday morning worship opens with an organ prelude, followed by a brief opening thought or call to worship. A hymn of praise comes next, then scriptural reading and another devotional song. Following this is an extended period of unprogrammed worship. After some 20 minutes the minister delivers the morning message. When the sermon is ended, there is a very short period of waiting and meditation. The meeting closes with the phrase "Friends are at liberty."

Reactions to the "Minneapolis pattern" by outsiders varies with the individual and his background. One German visitor, familiar with the unprogrammed meetings of English Friends, whimsically labelled it "half-Quaker." A Midwestern Friend, brought up under the pastoral

system, called it "a modified Quaker church." Finally, there's the prominent Philadelphia Friend who referred to the service as "The Minneapolis Experiment."

Experiment or not, Richard P. Newby, the minister, feels the eclectic-type of worship fills a definite need peculiar to the Twin Cities. For one thing, the meeting is not a neighborhood church, and its members are drawn largely from the ranks of non-Friends. Membership is spread over the greater Twin City area and adjacent suburbs. In general, the Meeting serves more or less as a center for Minnesota Quakers and visiting Friends in the Northwest. It tries to meet the needs of all types and varieties of Friends. As Richard Newby puts it, "We strive for unity of spirit without necessarily having unity of thought."

In a basically non-Quaker *milieu*, what draws people to the Friends Meeting? The minister feels that the institutes held each year which feature noted Friends is probably the biggest single factor in attracting visitors. Such personalities as Douglas Steere, Alexander Purdy, Clarence Pickett, Errol Elliott, Charles Ball, and D. Elton Trueblood command a full meeting house while informally interpreting the beliefs and ideals of the Society of Friends.

Other items like book tables near the entrance of the meeting house stimulate interest. These contain devotional literature and publications relating to world brotherhood, racial equality, and kindred subjects. Books may be rented or purchased. In addition, there is free literature for the asking. Again, there's a guest-book at the Meeting entrance for recording visitors. Indeed, by signing the registry a person gets a mailed post card having a photograph of the meeting house. A friendly note of welcome accompanies the illustration.

The peace testimony in itself accounts for considerable interest in the local Meeting. While scrupulously observing the rights of conscience, even when it differs from the traditional Society of Friends position, the Meeting has never wavered from its historic stand.

Its ratio during the war of exactly half of its drafted young men in Civilian Public Service and the remainder in the Armed Services compares favorably with other Quaker churches and meeting houses throughout the nation. But the Meeting, like most churches of all denominations, works with other communions in many phases of social betterment. It holds membership in the Greater Minneapolis Council of Churches and the Minnesota Council of Churches. At the same time it is active in various American Friends Service Committee func-

Frank P. Donovan, Jr., is a member of Philadelphia Monthly Meeting, Fourth and Arch Streets, Philadelphia. He is the author of an eight-page booklet, *The Quaker; Gateway to the Northwest: The Story of the Minnesota Transfer Railway*; and, in collaboration with Cushing F. Wright, *The First through a Century, 1853-1953; A History of the First National Bank of Saint Paul*.

tions, and its members have aided in shoring up interest in local Fellowship of Reconciliation groups. All this spells greater outreach, which has nearly doubled the average meeting attendance in the last eight years; it has risen from 57 in 1947 to 106 in 1955.

It is significant that the two Monthly Meetings in Minnesota are both in Minneapolis, and both are closely associated with each other. Indeed, the Church Street Meeting, adjacent to the University of Minnesota campus, was a preparatory Meeting of its "big brother" at 44th Street and York Avenue, South. In 1955, however, the university group achieved Monthly Meeting status. It has always had unprogrammed worship. In short, there is a unity of spirit without necessarily a similarity of worship.

We Are Growing Together

WHEN the next Friends General Conference assembles in June, some of its attenders may experience the feeling which overcame Rip Van Winkle when he woke from his long sleep. The merger of the two Philadelphia Yearly Meetings and of the two New York Yearly Meetings has decreased the number of Yearly Meetings and has increased the membership of the Conference by thousands of new members. Some of the familiar figures formerly active in the Conference will be less in evidence, and many new faces will appear.

The real concern before us is how the Conference, as it has previously existed, may retain its strong features and add others which would increase the usefulness of the Society of Friends. It has been limited to what we have known as the Hicksite Yearly Meetings. It will now absorb as potential members a considerable number of the Friends we used to call Orthodox. Of the largest number of Friends in America, the Five Years Meeting, only those formerly comprising New York Yearly Meeting, Five Years, are now affiliated with the Conference.

The American Friends Service Committee has been an active agent in bringing American Friends into a common working fellowship. The Committee on National Legislation has worked with all groups. The Council on Education is trying to spread united interest in education and schools over the entire membership of American Friends. The World Committee for Consultation and the Fellowship Council are organically composed of representatives from most of our Yearly Meetings. They hold conferences from time to time and are helping to develop a feeling of united purpose among all Friends. The Wider Quaker Fellowship is spreading the ideals of Friends and gaining support for many of our testimonies from persons who do not wish

to give up membership in other denominations but who would like to work with us in some fields of labor.

What, then, is there left for the Friends General Conference to cover that is not already adequately met by these excellent and active organizations? The Conference has the advantage of having no constitution and by-laws, no rules of faith and practice, and no limitation as to the kind of activity it may carry on. The Conference, as it has been, was always willing to have attenders from other groups of Friends, but its real affiliations have never expanded to any extent beyond the Hicksite branch. We often feel as if the Five Years Meeting group could not be organically affiliated with us because it has a pastoral system and programmed meetings for worship. It is quite possible that we may be coming nearer together in some of these matters than we think.

Let us ponder the following: The Meetings that employ pastors (all inadequately paid) are finding increasing difficulty in raising money for salaries. A better educated membership among them makes it possible to use a voluntary service that is acceptable in some of their Meetings. The large number of independent groups of Friends which have been formed during the last few years all incline toward the original idea of a voluntary vocal ministry. In our eastern Meetings there is an increasing tendency to make use of secretaries, and it seems probable that the real reason that we do not employ more secretaries is that we do not see how adequately to finance their salaries. If we take into consideration all these trends, it seems possible that we are growing closer together rather than further apart. The plan for holding meetings that are unprogrammed did not fall out of heaven ready made. And while many of us prefer it, we do not need to be concerned about the use of programmed meetings when they seem to serve the interests of many Friends.

The Society of Friends cannot afford to work as a divided body. We must look for our points of common interest rather than for the diversities. We will never all think alike about all Friendly matters; we will never all express our Quaker belief in identical phrases; but in union there is strength, and the hope of the present writer is that with the reorganization of the Conference it may become as inclusive as possible and tend to draw all branches of Friends into closer working unity.

By plans already made for the Conference, Clarence Pickett has become the chairman of the revamped organization. He is probably the best known and most widely acclaimed leader in the entire Quaker field at present. He knows more people and he seems to know how to get them to work. Probably he has been willing to take on this responsibility because he recognizes that he can per-

form a service that no one else can duplicate. With the loyal assistance of many workers, we may hope that his vision and experience will result in developing a Conference with flexibility, vision, and ability to take up and carry forward any projects not already adequately cared for by existing organizations.

Sometimes we hear Quakerism described as a way of life. Certainly the development of a way of life of the right kind is the mission of all religions. But such a way of life must have a driving motive power to keep its course steadily forward, and the way of life which we Friends want to promote is a result of a driving power upon which we all depend.

JANE P. RUSHMORE

The Truth of Spiritual Power

(Continued from page 322)

tion. Stewart Edward White and Sherwood Eddy are men of good character and reputation, known in other ways. As long ago as about 1880, the famous physicist Crookes conducted careful experiments and conclusively proved the truth of spiritual power in this world. George Washington Carver wrote in his lifetime of how he received spiritual help with his scientific investigations.

Still, a librarian now says she "would not dare" to put any such book on the shelves of the public library. Probably she would not be afraid to pick *Search for Bridey Murphy!* Now that the hunger for such evidence is so strong as the demand for this new book would indicate, should not there be formed a CARE organization to see to it that books that are really *spiritual food* and not *poison* should be available to everyone? They should be very carefully chosen. If the general attitude were changed, perhaps we would get from our pulpits some of the good advice that is available to those who listen to the wise people on the other side. The world does need this and is hungry for it. Will not we all do our part here, as we did and do through CARE?

Those of us here who are interested would be glad to send anyone a list of reliable books on the subject.

LUCY G. MORGAN

Books

GRIFFIN SEED. By WERNER HEIDER. The Golden Quill Press, Francetown, New Hampshire, 1955. 64 pages. \$2.50

Dr. Werner Heider was a distinguished teacher and author in his native Germany before being compelled by the Hitler regime to start a new chapter of life in this country. Under such circumstances a man's life seems either to wither back to its roots or to produce new and unexpected flowers. I have the strong impression that the latter has happened to Werner Heider.

After being only seven years in the United States, he began to write poetry in English. The personality that looks through these poems is sensitive, humble, compassionate, and humorous. A kind of singular honesty shines through his writing. Nothing is there solely for effect. Each poem seems held to its essential elements. The forms vary from traditional medieval verse forms to modern free verse. As one would expect from Werner Heider's background, the impact of the poetry on the reader is through the intellect rather than the feelings; but sometimes, in such a poem as "The Dismissal of General X," there is conveyed such a deep sense of compassion that one is tempted to speak of "the emotions of the mind."

Occasionally the poetry seems a little awkward in its rhythm, as though the words were visualized rather than heard; but this is perhaps due to the fact that Dr. Heider has not been familiar with the nuances of the English language all his life.

A strong religious impulse pervades many of the poems, and it is not surprising to learn that the writer is a member of the Society of Friends. That does not mean that the result is "religious poetry" in any narrow sense, but rather that for Werner Heider religion and life are one.

WINIFRED RAWLINS

TOWARDS A SCIENCE OF PEACE. By THEO F. LENTZ.

Foreword by Julian Huxley. Bookman Associates, New York, 1955. 194 pages. \$3.00

Can social science help us find the way to peace? In this book Dr. Lentz argues that it can. He shows clearly that we have not yet given social science a chance to help and then goes on to consider how this might be done. He offers a great many specific suggestions, including a chapter on "Individual and Group Action" which tells how the average person without special training can help. Dr. Lentz has omitted technical jargon so that his book is easy to read, although somewhat long-winded. The busy reader may get most of the "meat" by reading chapters seven through twelve.

ARTHUR GLADSTONE

The Dreyfus Case. By Guy Chapman. Reynal Company, New York. 400 pages. \$5.00

The case of Captain Dreyfus is retold with all the interesting detail that will again and again intrigue historians and biographers to study and reinterpret it. The political aspects, religious and racial prejudices, and the unbelievable corruption of public life in France supply fascinating reading and a lesson to be learned for our time.

Tsar Nicholas I. By Constantine de Grunwald. The Macmillan Company, New York. 294 pages. \$4.50

This is a study of absolute monarchy, started under most dramatic circumstances, covering years of revolution and war, and ending with the affirmation that autocracy was the God-given form of government not only for Russia but for all of Europe. In contrast to the excesses of Ivan the Terrible and Peter the Great, the life of Nicholas I has all the aspects of the normal, conscious, and determined autocrat.

Friends and Their Friends

A Young Friends monthly journal, *The Young Quaker*, has been launched in England on behalf of the Young Friends Central Committee. Michael Thompson is the editor. The publication will contain news of Young Friends' activities, articles of general interest, and a devotional article.

Moses Bailey leaves by air on June 5 for a six weeks' lecture tour of the Middle East.

Under the heading *Truth Is Enough*, Frederick Creedy of Toronto Meeting, Canada, has published three books. The third volume, *The Next Step in Civilization*, which is a narrative describing the working of an ideal modern Christian society, was published last year by The Ryerson Press, Toronto.

Robert W. Moore of Downingtown, Pa., earlier named the Coatesville, Pa., Jaycee's Outstanding Young Man of 1955, has since become one of four men named Pennsylvania Young Men of the Year. The citation was made at the Jaycee's annual "Outstanding Young Men" banquet held in Allentown, Pa.

Robert W. Moore was selected for his outstanding work in establishing educational and training facilities for retarded children. He has taken an active part in numerous civic endeavors and is a trustee and assistant clerk of Bradford Monthly Meeting, Coatesville, Pa.

The March 25 issue of *This Week*, the Sunday magazine published by the United Newspapers Magazine Corporation, contains a statement by Paul Comly French, former executive director of CARE, on "The One Person You Can Never Fool." This, he says, is "thyself," the "thee" within, the Inner Light, or "that of God in man." The author is pictured with his family in their home in Yardley, Pa.

Twelve Quaker ministers from Illinois, Indiana, and Ohio attended a recent five-day United Nations Seminar which was sponsored by the Friends World Committee and the American Friends Service Committee. The seminar opened with talks by George Corwin, co-chairman of the Quaker U.N. Program Committee, and James Walker of the Friends World Committee, who discussed "The Philosophy of a Religious Organization at the United Nations." The final discussion was conducted at Quaker House with Sam Marble, Sydney Bailey, Grant Fraser, and Brenda Bailey participating.

Among the other speakers heard during the seminar were Dr. Owen Pence of the Y.M.C.A.; Colonel Chester Brown of the Salvation Army; Caroline Malin of the Women's International League; Hilary Barrat-Brown of the World Federation of U.N. Associations; Anthony Meager of UNICEF; Laszlo Hamori; Rachel de Leeuw; and Ralph Townley of the U.N. Department of Economic and Social Affairs.

The many valuable newsletters and other published items which Monthly Meetings are distributing show a great variety of skills and interest. Chestnut Hill Meeting, Pa., has added to this growing list an informative and appealing six-page sheet containing brief articles by a number of contributors as well as news items. The committee in charge of publishing *The Tie* consists of Elizabeth Yarnall, Katherine Elkinton, Faith Howe, and Hertha Reinemann, chairman.

Eleanor Miller Webb, a member of Montclair Monthly Meeting, N. J., was recently given an award by the National Council of Negro Women at its regional conference in Paterson, N. J., for "her constant and continuous activities in the field of human relations."

Eleanor Webb has taught in Hampton Institute. Since she came to Montclair she has served as president of the Y.W.C.A. and the League of Women Voters. She has been active in discussion groups and in taking groups to the U.N. building. For many years she has worked on behalf of the Negro race.

Thirty Ecumenical Work Camps in 22 countries are being planned for the spring and summer of 1956 by the Youth Department of the World Council of Churches. This is a program of voluntary service of sharing in the common life of a Christian community for youth between 18 and 30 years of age (19 for camps abroad). Applicants from the United States should apply to Ecumenical Voluntary Service Projects, United Student Christian Council, 156 Fifth Avenue, New York City.

Fox Valley Quarterly Meeting, in its spring session at Milwaukee on May 5, received into affiliation with Illinois Yearly Meeting the Church Street Meeting of Friends in Minneapolis and St. Paul. By this action Fox Valley Quarter widens its orbit from northeastern Illinois and southern Wisconsin to include southeastern Minnesota as well. Clerk of the Quarter is Harold W. Flitcraft.

Church Street Meeting gathers each Sunday for religious education at 10 a.m. and for unprogrammed worship at 11 in the Y.M.C.A. on the University of Minnesota campus. It is also identified with the Minneapolis Quarter of Iowa Yearly Meeting. Clerk of the twin-city Meeting is Agnita Wright, 4917 Fremont Avenue, South, Minneapolis 9, Minn.

Staten Island Meeting, N. Y., has grown sufficiently to sponsor several activities besides the regular meetings for worship, held the second and fourth Sundays of each month in the Y.M.C.A. Building, 651 Broadway, Staten Island. The current announcement lists forums and First-day school on meeting days, with a monthly adult education group meeting in private homes to study Quakerism and Friends concerns. For additional information telephone the New York City Friends Center at GRamercy 5-2565.

Gaganvihari L. Mehta, ambassador of India to the United States, will be the speaker the evening of Tuesday, June 26, at the Cape May, N. J., conference being held by Friends General Conference from June 22 to 29, 1956. His subject will be "How Shall We Wage Peace?"

The sad news has just been received from Elfrida Vipont Foulds, "Green Garth," Yealand Conyers near Carnforth, Lancashire, England, of the death of her son-in-law in the Sudan. Richard Robson, development-officer under the Ministry of Commerce, Industry and Supply in the Sudanese government, was killed in a car accident at El Obid, where he and his wife and daughter were on a week's holiday. He is survived by Carolyn Foulds Robson and their small daughter, Cressida.

Floyd Schmoie, founder of Houses for Hiroshima and Houses for Korea, is on his way to Korea again. This year he expects to go to a new village north of Seoul, where he and his volunteer workers will spend the summer helping the returning refugees rebuild their homes and re-establish their lives. There will be no medical program as in Yongin, but aid will be given with sanitation and basic public health problems.

In Yongin the educational and health program has developed to the point where the fees from X-ray and clinic are enough to pay a laboratory technician, a nurse, and a librarian. The ROK government pays Dr. Lee, the supervising doctor. A "Moon Hwa Wan" (Cultural Society) has been organized and has taken over the Community Center which Houses for Korea built and equipped. This includes a firehouse, recreation room, and public toilets, in addition to the clinic, library, and other services mentioned. Dr. Lischner of Houses for Korea will check occasionally and offer what help he can.

The address of Houses for Korea is 580 Minnesota, San Jose, California.

Thirty-two Friends, Wider Quaker Fellowship members and other seekers met at Woolman Hill, Deerfield, Mass., over the week end of May 11 to 13. The conference was sponsored by the Friends World Committee, American Section, and the Wider Quaker Fellowship. The Friends Meetings represented were Hartford, Middletown, Cambridge, and New Haven, and attenders came from the small worship groups at New Paltz, New York; Burlington, Vermont; Hanover, New Hampshire; and Brunswick, Maine.

The faculty to lead the conference were Alexander C. Purdy, George Selleck, Howard H. Brinton, Mildred Young, and Cornelius Krusé. The general topic was "The Nurture of Our Spiritual Life," with particular consideration given to the meeting for worship, Quaker ministry, religion as expressed in our private and public life, and the place of the Bible in worship.

It was felt that such a gathering as this was helpful as a time of sharing between those who are seeking and new to the Quaker faith and those of more experience, in an effort to strengthen our private and corporate religious life.

A progress report on the construction of the meeting house for Durham Monthly Meeting, N. C., has been released. Actual building started in February, and it is expected that the meeting house will be finished by June. A dedication service has been set for September 23. Douglas V. Steere of Haverford College will be present.

The group, first brought together by Elbert Russell in 1943, met then in the homes of members. Part of the present release reads: "We are grateful that we had Elbert Russell as founder and spiritual guide in the early days of our Meeting. His nobility of spirit and indomitable courage, always ready to take the stand he felt was right even in the most controversial issues, have been an example to all of us. Our meeting house is a memorial to him, outstanding Quaker scholar, minister, historian, and educator. The dedication services are being held just five years after his death in September 1951."

Friends World Committee

The Planning Committee for the 1957 Conference for All Friends in the Americas met the third week end in March in Richmond, Indiana. Co-chairmen, Mary Hoxie Jones of Philadelphia and Herbert Nichols of Wilmington, Ohio, were appointed to guide the planning for the conference. The conference will gather on June 26, 1957, at Wilmington College, and is expected to include Friends from 23 Yearly Meetings as well as the independent Friends groups and visitors to the conference from foreign countries. The theme for the conference is "Growing in the Experience of God—A Call to Face the Implications of Our Faith." A complete program for all school-age young people is being planned. The junior sessions will meet in a high school and junior high camp at Quaker Knoll on Lake Cowan near Wilmington. The program for younger school-age children will be centered on the Wilmington College campus. Care of younger children will be provided at regular hours during the day.

The Planning Committee has set up a number of working subcommittees. The Committee on Children at the Conference has as its chairman, Harold Smuck of Valley Mills, Indiana. Horace Stubbs of New York Yearly Meeting is chairman of the Finance Committee, and Muriel Hiatt of Wilmington is chairman of the Hospitality Committee.

The European Section of the Friends World Committee will gather friends from various parts of Europe for a similar conference at Woodbrooke College in England, July 22 to 29.

The European Section Conference planned by the World Committee Affairs Committee of London Yearly Meeting will be under the following Conference Subcommittee: Gerhard Schwersensky (Germany), I. Clausen (Denmark), E. Zaugg (Switzerland), Marguerite Czarnecki (France), Myrtle Radley (London), Margaret Gibbons (Scotland), and George Gorman of London as an advisory member.

Among the subjects considered at the annual conference of European Friends at Easter 1956 were the following: "The

Witness of Friends in the World Today," "Quakerism as a Way of Life," "The Challenge of Communism," "Relations with Other Christians," and "Race Relations and Problems of Minorities."

Coming Events

MAY

26—Bucks Quarterly Meeting at Buckingham Meeting House, Route 202, Buckingham, Pa. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m., J. Howard Branson of Haddonfield, N. J., will speak and lead discussion on "The Past History and Present Challenge of the Social Order Committee." Small children will be cared for.

26—Alumni Day at Westtown School, Pa. Morning meeting, Auditorium, 11 a.m., with address by Courtney C. Smith, president of Swarthmore College; lunch on the lawn, 12:30 p.m.; program under the direction of the music department, Auditorium, 4:15 p.m.; supper on the lawn, 5:30 p.m.; performance of Shakespeare's "Twelfth Night" in the Greenwood, 7:30 p.m. Also sports, activities for visitors, sight-seeing rides, and an exhibition of paintings by George Whitney.

26—Baltimore Yearly Meeting Advancement Committee Conference at Goose Creek Meeting, Lincoln, Va. Worship, 10 a.m. At 11 a.m., consideration of "What Is Involved in Being a Friend?"; 2 p.m., "Elements Most Important in the Friends Message"; 8 p.m., "How Does a Visitor Prepare for Visiting a Meeting?" All meetings are on Standard time.

26—75th Anniversary and Spring Festival at Friendly Acres, Friends Home for Children, 900 South Avenue, Secane, Pa., 1 to 5 p.m. Children's exercises, 2:30 p.m.

26, 27—Netherlands Yearly Meeting at "Buitenzorg" Baarn, Amsterdamse-Straatweg 57, Netherlands.

27—Warrington Quarterly Meeting at Pipe Creek Meeting House, Union Bridge, Md. Worship, 11 a.m.; picnic lunch followed by a business meeting and conference session. David H. Scull will speak on "Friends and Race Relations."

JUNE

1 to 4—Norway Yearly Meeting at Stavanger, Norway.

3—Millville-Muncy Quarterly Meeting at Millville, Pa.

3—Haverford Quarterly Meeting at Old Haverford Meeting House, Eagle Road, Havertown (Oakmont), Pa. Meeting for worship, 4 p.m., followed by talks by Rachel Cadbury and Elwood Cronk on "Caring for One Another." Evening session, 7 p.m., short business session and Friends Neighborhood Guild: chorus; address by Francis Bosworth, who returned on May 22 from six months in Europe. Supper, 6 p.m.; accept by May 29 to Ruth M. Bleakley, 100 Old Forrest Road, Philadelphia 31 (telephone MI 2-6403).

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Clifford Dancer, investigator for the Foundation for World Government, will speak on "Asia from a Jeep," covering eight months in India, Pakistan, Afghanistan, Iran, Iraq, Lebanon, Jordan, and Israel, with special reference to

Vinoba Bhawe and the Land Gift Movement. All are invited. This will be the last Open House until October.

7—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

Coming: 150th anniversary celebration at Solebury Monthly Meeting, near New Hope, Pa., July 8, all day. Clarence Pickett will speak in the afternoon. All welcome.

BIRTHS

FLASH—On May 5, at Bath, Maine, to William S. and Nancy Dewees Flash, a son named ALAN LOVETT FLASH. The mother is a member of Westtown Monthly Meeting, Pa. The grandparents are Lovett and Edith Hilles Dewees, also of Westtown Monthly Meeting.

FRAZURE—On April 25, to Joseph J. and Mary Ellen Langley Frazure, a daughter named JOELLEN ELIZABETH FRAZURE. Her mother is a member of Mullica Hill, N. J., Monthly Meeting.

LEIGH—On April 15, in Knoxville, Tenn., to David W. and Diana Moon Leigh of Norris, Tenn., a daughter named LAUREL ELIZABETH LEIGH. The mother, the former Diana Francis-Carleton Moon, is the daughter of Mr. and Mrs. A. Evan Moon, River Road, Yardley, Pa., and the father is the son of Mr. and Mrs. Malcolm Golding Leigh of Yardley, Pa. The baby is the first great-granddaughter of Mrs. Arthur E. Moon and the late Arthur Moon.

MICHAEL—On April 20, to Kenneth L. and Alice McNees Michael, a son named PETER KENNETH MICHAEL. He is the grandson of Helen B. McNees of Media, Pa.

SHAUDYS—On March 31, to Hugh Kirkbride and Phyllis Vandenbergh Shaudys, a son named H. KIRK SHAUDYS. His father and grandparents, Vincent P. and Anna Kirkbride Shaudys, are members of Makefield Monthly Meeting, Pa.

DEATHS

CLEMENT—On April 22, at Germantown, Philadelphia, JOHN S. CLEMENT, aged 73 years, a member of Abington Monthly Meeting, Pa. He was president and founder of the Sandura Company, Inc.

John Clement served as director of two companies, and as president of several clubs in the region of Jenkintown, Pa., and the Pocono Mountains, Pa. From 1934 to 1936 he was a member of the Industrial Appeals Board of the National Recovery Administration, and from 1944 to 1946 he was chief of the Industrial Manufacturers and Materials Division of the Office of Price Administration. In 1947 he was general chairman of the \$5-million endowment campaign of Swarthmore College.

Surviving are his wife, Margaret McDonald Clement; two daughters, Elizabeth Jane Clement Frederick and Ada Clement Jones; and a son, John S. Clement, Jr.

HILLIARD—On April 26, THOMAS GILLINGHAM HILLIARD, aged 79 years, a member of Salem Monthly Meeting, N. J. Surviving are his wife, Dorothy Hilliard, and one son, Thomas G. Hilliard, Jr.

MOORE—On April 24, at her home, 444 Irvington Road, Drexel Park, Pa., AGNES HALLOWELL MOORE, wife of T. Haldean Moore and a member of Abington Monthly Meeting,

Pa. She was born June 20, 1881. Her mother was Anna B. Paxson Hallowell. Agnes Moore was one of the founders of the Delaware County Hospital.

SHELMIRE—On April 13, ELIZABETH R. SHELMIRE, in her 91st year, a member of Abington Monthly Meeting, Pa. For 26 years she was a resident in the Friends Boarding Home, Newtown, Pa. Her kind disposition, smiling face, kind words, and friendly greeting gained for her many friends. By her passing we have lost a most congenial friend. Surviving is a brother, William W. Bavington of Somerton, Pa.

VOORHEES—On May 9, at Morrisville, Pa., HARRIS W. VOORHEES, a member of Chesterfield Monthly Meeting, Trenton, N. J., at the age of 73 years. He is survived by his wife, Nellie Thompson Voorhees; his daughter, Margaret V. Satterthwaite; his son, Malcolm D. Voorhees; and five grandchildren.

WALLEN—On May 3, MARY E. BASSETT WALLEN, aged 80 years. She was an active member of many committees of Salem Monthly Meeting, N. J., and was a steadfast friend. She was the wife first of Horace L. Callahan, and second of John S. Wallen, and is survived by a daughter, Mildred Callahan McCoubrie.

WATSON—On May 11, MARY PHILLIPS WATSON, in her 87th

year. Born in Canada, the daughter of Daniel and Susan Phillips, she came to New York at the time of her marriage to the late John Jay Watson and was an active member of the New York 15th Street Meeting. Her only surviving relative is a cousin, Irene Phillips Moses, of Plainfield, N. J. A memorial service will be held on May 27, 12:15 p.m., in the Meeting House at 144 East 20th Street, New York City.

WEHMEYER—On April 30, suddenly, FREDERICK W. WEHMEYER of Nine Partners Road, Clinton Corners, N. Y. Fred Wehmeyer was born in Germany and came to this country as a young man. For many years he made his home in Staten Island, but for the past 13 years he lived in Dutchess County, New York. He was a member of Oswego Meeting, Moore's Mills, N. Y. He served on several committees of the Meeting and had been clerk for several years. In 1954 he visited Friends groups in Germany and Italy and had a great concern for intervisiting within New York Yearly Meeting and other Friends Meetings and gatherings in the East.

Surviving are his wife, Adele Wehmeyer; a son, Robert Wehmeyer of Fort Wayne, Ind.; a daughter, Mrs. Harley Gross of Falls Church, Va.; and five grandchildren. A memorial service was held at Oswego Meeting House on May 4, 1956.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue. First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship. First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street. First-days at 11 a.m.

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

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study,

Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

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

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

MINNESOTA

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

NEW JERSEY

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

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

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m., at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

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

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

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

TEXAS

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

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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SUMMER POSITION as mother's helper, Ocean City, N. J. George School senior, experienced. Box 522, George School, Pa.

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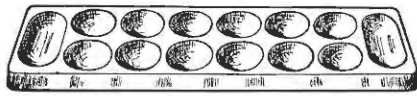
SECRETARY-COMPANION. Useful person with initiative, for elderly widow. Some knowledge of general business and banking helpful. Vicinity of Boston, also western Massachusetts. Accessible to Friends Meetings and churches. Kindly state qualifications, and previous positions, salary. Write Box M107, Friends Journal.

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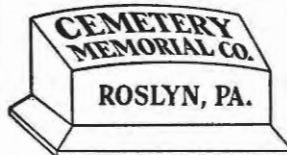
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