

FRIENDS JOURNAL

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IN THIS ISSUE

*W*ITHIN us we have a hope which always walks in front of our present narrow experience; it is the undying faith in the infinite in us; it will never accept any of our disabilities as a permanent fact; it sets no limit to its own scope; it dares to assert that man has oneness with God; and its wild dreams become true every day.

—RABINDRANATH TAGORE

On Worship *by Samuel Cooper*

Economics and the Friends Peace

Testimony *by Paul E. Nelson, Jr.*

Letter from Jordan . . . *by Graham Leonard*

Rotary International and World Peace

. *by George E. Otto*

Letters to the Editor

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Letter from Jordan

BOUTROS KHOURY, acting director of the Ras-el-Metn Friends Orphanage (the Daniel and Emily Oliver Orphanage) in Lebanon, was a recent guest. He was here to tell us of the damage of the recent earthquake. The ancient castle that serves as main building for the home and school for boys has been rendered unsafe by the earthquakes. The school is in desperate financial need. (The same earthquake sprang a leak in the cistern of the Ramallah Friends Boys School, causing damage which will mean severe shortage of water next fall.)

The copper scrolls of the Dead Sea Scrolls have been unrolled and read. Early indications are that one is a copy of Isaiah as suspected. The scroll which it was hoped would list and locate the entire Essene library turned out to be a list of a king's treasure. Such lists, believed to be fictional, were common parts of the period's literature. A new cave has been discovered. Unfortunately, the Bedouins got there first. The Bedouins claim many whole scrolls. The Antiquities Department and the Museum and Schools of Archaeology are trying to raise from foundations and individuals and museums the necessary \$50,000 to buy these scrolls from the Bedouins. Père Devaux has been digging in the cave and has found some scroll fragments and some interesting evidences of much earlier occupation. The Department of Antiquities has dug further at the site of the Essene Monastery, uncovering a much earlier Israelite wall which apparently has no connection with the Essene period.

The digs of Kathleen Kenyon at Jericho are over for another season. More clay-covered skulls were found. Just before the digging ceased this year, a very early wall was uncovered that showed that a much larger area was occupied in 5,000 B.C. than had been thought possible before. Next year's digging will center around this wall and the tombs from this prepottery period, about which so little is known.

Willard and Christina Jones of the Near East Christian Council Refugee Committee leave Jerusalem on June 1 for several months in America.

George Sherer and family of Earlham College will come to Ramallah in August to relieve Delbert and Julia Reynolds, who will be in America for a year. The Reynolds children, Paul (four and a half) and Ellen (two and a half), were born here and have never been to the States. The Reynolds will spend much of their time discussing the important educational work of Friends in Jordan and the tremendous need for scholarship endowment.

GRAHAM LEONARD

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FRIENDS JOURNAL

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Editorial Comments

More Russian Church Contacts

THE arrival of the first group of Russian church leaders in this country provided the American public with some revealing surprises. Not only did the visitors feel unhampered by any accompanying Russian officials; they also displayed a natural lack of inhibitions when explaining that they as "believers" cannot be members of the Communist Party. Jakov Zhidkov, Baptist leader, reported that 12,000 to 15,000 persons are annually joining the Russian Baptist Churches and that an additional 3,000,000 Russians are "under our spiritual guidance," a group we might think of as being a "Wider Baptist Fellowship." Converts to the church must give up party membership. The interview with the Baptist delegation was as revealing as the fact that our leading newspapers treated the matter as one of no special importance, although some of the facts disclosed by the visitors contradicted a good many of our standard prejudices about church conditions in Russia.

The Orthodox Church

We are likely to learn more details that will correct the opinions we formerly held on Russian church life. Such corrections should not, however, obscure the fact that it will prove most difficult to integrate the Orthodox Church, the largest in Russia, with the ecumenical movement. Russian Orthodoxy has always nurtured a sense of world mission, with universal claims which are an inseparable fusion of patriotism and religion. Traditionally, Moscow was regarded as the mother of unity, and all her enemies were bound to fail. Constantinople succumbed to the union with the Roman Church, but it was destroyed in 1453 A.D. The Poles as well as Napoleon were considered as much the enemies of "the faith" as now the entire West is an enemy of Moscow's political faith. God has spoken His verdict over the Rome of the Caesars and the popes. The third Rome is to be Moscow, "illuminating the whole universe like a sun," as the monk Philotheus once wrote.

The pages of Russia's history continually emphasize this sense of spiritual mission. Russian thinkers and poets, different as their philosophies may have been, agree tenaciously on this point. And what was once a

religious sense of mission became in the nineteenth century a matter of fervent national and racial pride. Now it has been turned into a political creed stressing the world mission for communism. The sense of immaturity and isolation from which Russia formerly suffered is gone. She has become a world power.

Modest Prospects

These reflections should be in our mind when the West deals with Russian religious groups, especially the Orthodox Church. We must not assume that a sincerely religious Russian will harbor pro-Western sentiments because he is a devout Christian. He loves his country first and foremost and apparently has made peace with communism, although he may not find himself in full agreement with the Soviet system. The cause of communism has become indistinguishable from Russian patriotism. This puzzling course of history becomes more complex in the light of Orthodox claims. Orthodoxy condemns Catholicism as a heresy and Protestantism as a vast anarchistic confusion.

This complexity must not deter us from furthering contacts with Russian Christians. Russia is now more hospitable to such an approach than during the past forty years. Yet we shall have to temper our hope that we can achieve immediate political gains by promoting religious fellowship. If the desire for peace is genuine on both sides, such fellowship will bear fruit. But to both sides the Russian proverb is applicable which says, "You cannot buy wisdom abroad if there is none at home."

In Brief

The news that the entire sheikdom of Al Kuwait (population 25,000) at the Persian Gulf shares in the newly acquired wealth from oil royalties is a pleasant change from the usual stream of bad news. Clothes are provided for all boys and girls, and western-style hospitals and clinics give free service. Improvements like asphalt highways, modern schools, and an excellent water supply make this small state appear like a paradise. Enthusiasm for education and health among the population is great. Natives administer the reform program, but British officials serve as advisers.—WP

On Worship

"FOR as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

Before the Christian era there was worship. The children of Israel made images to stand as symbols of God. They asked Aaron to make "Gods [in the plural] to go before us." And so it is not surprising that Paul observed the Athenians devotedly worshipping images and found the inscription "To the Unknown God." Then Paul proclaimed the real and living God revealed through Christ.

How Did They Worship?

In early Bible stories, in Daniel's time, worship is mentioned. King Nebuchadnezzar commanded, upon penalty of death, that all "fall down and worship" the golden image which the king had set up. This indicates a bowing, a prostrate posture, one of entire submission, a praying to.

But we are asking: How did the early Christians worship? We are told how they preached. But did they have silent worship? If so, it is not mentioned. There is no record of meetings for worship to "wait" upon the Lord or "to wait patiently for Him." These, our prized words fitting our "waiting worship," come from pre-Christian times. King David and others made such expressions of waiting *in* worship. In the writings of Paul we find mention of waiting at the altar (I Cor. 9:13), but most references in the New Testament anticipate the return of Christ, like "waiting the coming of our Lord Jesus Christ" (I Cor. 1:7). Many were gathered, "such as should be 'saved,'" and these formed the early Christian Church. And they went forth to proclaim the message.

A Waiting Worship

We are not sure when there reappeared the quiet, waiting worship suggested nine centuries before Christ by the prophet Elijah, who had gone to a mountain in search of the Lord. After the winds and the earthquake and the fire, he heard a "still small voice." Perhaps this is the earliest trace we can find of the basis of our silent worship.

It does not appear to have been revived with the apostles, unless one takes account of the day of Pentecost, when they were all come together in one place. And "suddenly a sound came . . . like . . . a mighty

wind . . . and they spoke with other tongues, as the spirit gave them utterance" (Acts 2:1-4). "Suddenly a sound" implies following a stillness, but it does not specifically tell us that they were "waiting."

Freedom of Worship

All down through the history of Christendom, men and women have sought freedom to worship as they felt it right. They have died for their conviction. The Puritan fathers came to this country to escape a form of worship, and then, after they had established their own form, the early Quakers came, and the Puritans persecuted these new worshipers, preachers of the Inward Teacher. Later the cardinal principle upon which this country founded its Constitution was that of "freedom of religious beliefs," which included "freedom of worship."

Freedom to Worship

This freedom *of* worship might well have been written with the preposition *to* instead of *of* as more truly descriptive of this freedom. Early Friends sought the right *to* speak, to refute the preachers of their day—those who preached for pay, denying the power of the spirit—by proclaiming *with* power and conviction the God they knew experimentally, the Inward Teacher. And for this cause they were imprisoned, and many died, and others were banished or executed here in America. The early Friends, like the apostles, were *preachers*, and they had listeners, not silent waiting meetings at first. The silent meetings came about naturally as the preachers were imprisoned and the children came to hold meetings, and they waited and wept in worship.

Freedom in Worship

Now Friends across this land and in other parts of the world have enjoyed freedom *to* worship so dearly bought by our forebears. We have given to ourselves the privilege to worship in the way which seems right to each individual in each and every group of Quakers. Some have programmed services with an announced sermon; others come together for the "silent, waiting worship" type, sometimes without a word of vocal ministry. Some have a combination, or hybrid, trying out variations from one to the other method to satisfy that urge in man to come to his Maker and worship "in spirit and in truth." And do we not all, as laymen, individually seek to worship within the framework of the corporate group, to make the connection between seeking and finding, the transmitter and the receiver?

Does not the desired result come to each of us as

The above paper was prepared for use with First-day school lesson No. 20, Book II, of Friends Graded Course, *The Epistles of Paul*, "Early Worship."

we find the connecting link to be prayer, personal communication? It may be that our real worship is silent in spirit and truth; or it may be through some other channel, another transmitter than our own private line. It may be that our dial is out of tune, or another tube may be lent to assist us to get the message God wants us to receive. Perhaps another receiver may catch the message and transmit it in a tone or volume that we can catch on our antennae. Let us not be discouraged by the disorder of our apparatus. It may be repaired if we take time to go into it, seeking the corroded contact points, the rust and the dust which have accumulated through no intentional carelessness but which we have just neglected from the pressure of daily cares. If we will clean out the disturbances and give over the management of our lives, the Master will set the dial for the message He wants us to hear.

SAMUEL COOPER

Rotary International and World Peace

By GEORGE E. OTTO

AS Rotary International convenes in Philadelphia from June 3 to 7 for its 47th Annual Convention during the 51 years since its establishment, we salute this unique organization whose slogan is "Service above Self."

With 9,023 clubs and an estimated 427,000 Rotarians in 98 countries, it has made a notable contribution to world fellowship and peace over the years. Here, indeed, is a powerful and effective miniature United Nations which labors constantly and earnestly for the elimination of the basic causes of war. Attendance and participation in international programs is both voluntary and mandatory. Failure to attend over 60 per cent of the weekly meetings or missing three consecutive meetings is cause for automatically dropping a member, but attendance at any Rotary Club in the world is counted.

International conventions are held every year in various countries, and both the international and local officers are elected to take office each July 1 so that the leadership is constantly fluid. Every officer is carefully trained for leadership through regional conferences and a vast supply of correspondence from Rotary International headquarters in Chicago. International presidents and directors are distributed throughout the world so that the impact of Rotary's prime motivation, "He profits most who serves best," is known and loved almost everywhere.

Rotary takes its name from the fact that each club was originally a group of business and professional leaders in a given community who rotated their meetings among members. As the ideals of fellowship and service grew, Rotary attracted a high percentage of the significant leadership of nearly every important community in the world outside of the so-called

George E. Otto, a member of Newtown Monthly Meeting, Pa., is past president of Newtown Rotary Club, president of Bucks County United Community Fund, and co-chairman of the Social Order Committee of Philadelphia Yearly Meeting.

iron curtain countries and Spain. Wherever there was freedom, these ideals of service were expanded in dozens of ways. Perhaps one of the most significant was the establishment of a fund in excess of \$3,000,000 for Rotary Foundation Scholarships to exchange graduate students all over the globe in order to promote better world understanding.

Rotary has always been especially interested in youth. Every club has its youth service department concerned not only with the development of good citizenship, recreation, and character building, but, more importantly perhaps, with handicapped youth and leadership training. Over 50 per cent of the Rotary Clubs in the U.S.A. sponsor Boy Scout units, and many of the permanent camps have been contributed outright by Rotarians. Hundreds of scholarships are awarded by local clubs every year to promising young students with emphasis on those who seek higher education for better service to all mankind. Almost any worth-while community project can depend upon not only the financial support of the local Rotary group but also the personal participation of its members.

Quakers everywhere have long been active in the leadership of the Rotary movement. In our small club at Newtown, Pa., the first four presidents and secretary were Friends. Since Rotary is strictly undenominational and nonpolitical, every race, creed, and color are represented. Perhaps nearly a quarter of the international membership is nonwhite, and the opportunities for enrichment that this varied membership provides are unlimited. Traveling Rotarians attest the warm reception they receive wherever they happen upon a Rotary group. Introduction and fellowship in a new community are automatic and make travel in strange countries a really rewarding experience. This constant intervisitation, exchange of ideas, and seeking for mutual understanding among worldwide leaders is one of the most potent forces for world unity that has ever been generated.

The Rotary ideal is, above all, a strong and vigorous movement. During the last few years new clubs have been organized at the rate of over 250 annually. The average club has less than 50 members so that a real intimacy and unity of purpose can be developed. While the character of any Rotary Club is inevitably tinged by the prevailing influences of a given community, there is an honest and sustained effort to grapple with the real problems that divide man from his fellow and his God. Rotary faces the future with hopeful, constant, and active dedication to its single ideal of service everywhere.

Friends General Conference

Peace and Social Order Committee

THE American Council on Education, in cooperation with the Department of Defense of the United States government and various regional associations of colleges and secondary schools, has published a 160-page textbook entitled *Your Life Plans and the Armed Forces*, "to help boys and girls formulate life plans and goals." The Department of Defense has initiated a vigorous program through American Legion posts and other groups to have the textbook used in high schools as the basis for a six weeks' course in the eleventh

grade. Every high school principal in the United States has received a copy of the textbook, together with the teacher's handbook. The goal of the Department of Defense is to make military orientation a regular part of high school classwork.

From a Quaker view, some of the shortcomings of this textbook are:

(1) The apparent assumption is that the teen-ager is caught in an evil world to which the only answer is overwhelming military power. Spiritual values and the exercise of independent thought and religious insight are apparently deemed irrelevant and go entirely unmentioned.

(2) The goals for which the student is to strive are com-

pletely material. No recognition is given to the possibility of artistic, educational, or religious interests.

(3) The study in no way prepares the student for what his life will actually be like in the armed forces. The opportunities are glamorized, and many of the realities of life in the services are ignored.

Through the Consultative Peace Council, an association of peace organizations, efforts are being coordinated to counteract this drive to indoctrinate teen-agers with the military point of view. The Peace and Social Order Committee of Friends General Conference is urging Friends to raise questions regarding the use of this textbook with local high school principals.

Economics and the Friends Peace Testimony

By PAUL E. NELSON, JR.

THE peace testimony of the Society of Friends has challenged its membership for three hundred years. Friends always have determined their individual position in respect to the Society's peace testimony. Each member's testimony remains a very personal concern, and within the realm of spiritual inquiry must always so remain.

An Organizational Revolution

While Friends have remained constant in their emphasis on the personal approach to religious and other testimonies, United States society has experienced an organizational revolution. One consequence of this organizational revolution has been that civilian voluntary association (e.g., Y.M.C.A. and American Farm Bureau Federation, etc.) and component organizational units of our government have become inextricably intertwined in the establishment and achievement of societal objectives. Such close interdependence has led United States society to focus its attention upon group goals and organizational means of achieving them. United States society has gradually shifted its emphasis from the individual as the significant unit to the individual as a participant in group action directed towards the achievement of group ends or objectives.

Such a change is in contradiction to the philosophy of the Society of Friends, and this societal change in emphasis in no way removes the responsibility for each Friend to determine his position on basic issues and to maintain this position irrespective of the consequences stemming therefrom. It does suggest, however, that reli-

ance upon traditional individual testimony expressed in action, while necessary, is no longer sufficient.

The influence which each individual Friend can exert upon non-Friends is reinforced if it is exerted in view of both personal beliefs and the consequences which others will experience if they accept his proposals. For example, many a member of our U. S. labor force sincerely desires peace, but is manifestly afraid that any cut in defense expenditures will necessarily result in unemployment for himself and his friends. Under such a situation it is hardly effective for a Friend to urge disarmament, if his discussion rests solely upon personal religious conviction. It can become increasingly effective if he relates his personal testimony to the organizational structure of the world as it now exists. The following comments are directed toward the specific proposition that it is possible to maintain full employment without reliance upon high levels of defense expenditures.

Economic Alternatives

The crux of the matter is whether cuts in defense expenditures can be matched by increased expenditures in nondefense economic activities. A review of the present position of the U. S. economy suggests very emphatically that there are sufficient economic alternatives, if we wish to adopt them.

We were able to purchase billions of dollars of "butter and guns" without initiating a spiraling inflation primarily because we chose to fall simultaneously into arrears in our expenditures for schools, highways, hospitals, water management facilities, nondefense oriented research, and capital equipment in private industries. These arrears now offer us opportunities to substitute for military expenditures.

Let us now examine the extent to which these facilities and services have fallen in arrears. Schools require

Paul E. Nelson, Jr., a member of the faculty at Denison University, Granville, Ohio, is chairman of the Executive Committee of the Ohio-Michigan A.F.S.C. Regional Committee.

Dollar quotations given in the article, unless otherwise specified, are taken from published periodical and government bulletin materials.

an immediate expenditure of 8.3 billion dollars to make facilities adequate, and this figure does not include either wages or salaries for personnel. Twenty billion dollars are estimated if we add in the needs for the next decade.

Persons who have had to arrange admission for emergency operations are acquainted with the congestion of our present hospital services. Government sources estimate we will require 9 billion dollars to reach immediate adequacy, if we include only beds needed by civilians.

The wear and tear received by our roads from defense and civilian traffic during World War II has become clearly evident. The inadequacies of roads engineered for the cars of the 30's is obvious. Testimony presented to the McGregor Committee suggests that 100 billion dollars must be spent during the next ten years if we are to bring our total system of state, county, and federally subsidized road systems up to desirable peacetime standards.

The pressure of use upon both the industrial and residential water supply has created an increasing public concern during the past few years. The problem of pollution when added to the problem of supply adds 2.5 billion dollars per year in the form of needed sewage abatement plants. The prerequisites of a water management program in entirety will cost 70 billion dollars.

The problems of juvenile delinquency, concentrated in specific urban areas, and the construction of adequate civilian defense facilities highlight the needs of slum clearance. Estimates of need vary widely, but those approximating 15-20 billion over the next decade appear minimal.

The potential of atomic energy programs appears immense, but the cloak of security covers this subject quite inclusively. *Current History Magazine*, which re-

cently attempted to include an article concerning atomic energy and its potential, received the following reply:

The facts for any informative . . . discussion of this topic are classified; anyone who has access to them is barred from revealing them to anyone who is not cleared for restricted data under The Atomic Energy Act. The only one who could write such an article without endangering national security is one who does not know the facts.

Hence it is a pure guess when I submit a figure for the needs of this type of development for the next ten years. Twenty billion dollars does not appear exorbitant.

An equally difficult task is to estimate the needs of research in fields which have not been favored by defense budgets. Museums have retrenched until they rarely, if ever, send out expeditions; social science research budgets do not correspond to the severity of social problems; graduate fellowships in several fields cannot attract students of the highest potential. A rough estimate of the needs for such programs is 20 billion dollars for the next decade.

The foregoing are critical points in our own system. There is much to be said for our responsibility toward our allies and other free peoples of the world. Their strength is our strength. Undoubtedly some mutual defense expenditures are for roads, and power plants in underdeveloped areas. Professor Colin Clark estimates that the free world during the next ten years will need 139 billion dollars for its investment needs, and of this amount 80 billion will be expected from the United States.

Besides the specific public facilities and services mentioned, we are confronted by the arrears in private capitalization inherited from the depression and war years.

WHEN we are faced with problems of all kinds, there can be no doubt about the value of prayer. But if my children ask me to do something, my first suggestion is that they should try to do it themselves. God is our Father. He can and does work with us, but often His answer to prayer may be to tell us of something that we can do. We are not helpless. I do not believe in diabolical forces. All that we do is done by human beings working with or against God. Moreover, we are too apt to feel that we cannot do anything unless someone organizes us to do it. If we feel deeply enough, every day will be too short to do all the things that we might do, individually or corporately. But every time that we go to speak at meetings, or to talk to Communists, or to statesmen, or to our neighbors we can be praying constantly, sometimes in words, perhaps sometimes only as a background to whatever else we are doing, praying that God will use us and that He will show us what is His will for us.

Sometimes it may be God's will that we should wait quietly upon Him. We certainly must not and do not regard our own intervention in every feature of international politics as indispensable. We all need periods of quietness. But one thing we should not pray for, and that is peace of mind. Let us pray that we may never have peace of mind as long as men are so estranged from God that they cannot live together as friends and brothers.
—KATHLEEN LONSDALE, F.R.S., *Peaceful Co-existence, The Christian Obligation, East-West Relations Committee, Friends House, Euston Road, London, 1955*

Professor Clark estimates these arrears as approximating 137 billion dollars. (See *Foreign Investment and Domestic Arrears*, based upon "The World Will Save Money in the 1950's" by Colin Clark in the July 1950 issue of *Fortune* magazine. Multiply Clark's international units by 1.5 to secure U. S. dollar approximations, and by 10 when necessary to turn into estimates for the coming decade.)

The total of these items yields the staggering amount of 476 billion dollars. This means that between 40-50 billion dollars per year of investment outlets are open to us either in the form of public services and facilities, or in arrears in capital investment that linger on. Until state, local, and federal budgets include provision for these items, ours is hardly a stable peacetime economy. Yet, if the nation's budget were to include 40-50 billion per year in addition to currently budgeted defense expenditures, the fears of Secretary Humphrey of a spiraling inflation might not be a mere figment of a worried treasurer's imagination.

Options

If we do not cut defense expenditures and undertake the task of providing the items discussed above, we have the following options. We can continue as we are and accept an increasingly poorer system of schools, highways, hospitals, etc. We can budget these items on top of current defense expenditures, and simultaneously raise taxes so that we pay as we go. We can run deficits to pay for them, with an accompanying threat of inflation. None of these options appears inviting. Yet this is our predicament. The least that may be said is that any cuts made in the defense expenditures need not throw our economy into a depression as these public services, facilities, and arrears in private capitalization offer us ample investment opportunities. The Defense Program should not be used as a crutch for the economy as a whole, and there is no economic reason why it should be!

Under present circumstances the primary obstacles to continuous high-level economic activity appear to be political and psychological rather than economic. The public needs to be educated so that it recognizes that the provision of these facilities and services is as essential as defense expenditures are considered to be by the average citizen. Voluntary associations such as labor unions and denominational groups can perform a patriotic service in bringing this problem into public debate. Friends will especially wish to stress the opportunity these investments offer for adopting a disarmament program without a collapse of the economy as a whole. With public debate there is a chance that political obstacles may be overcome, as witness the passage of the first Social Security Act.

General Douglas MacArthur in a recent speech stated: "Each side, so far as the masses are concerned, is equally desirous of peace. . . . But the constant acceleration of preparation may well, without specific intent, ultimately produce a spontaneous combustion."

The tensions of an armaments' race can create an atmosphere in which unintentional actions can trigger a war. The individual member of the Society of Friends can argue for arms reduction as a means of reducing such tensions, and simultaneously point out that such a reduction in expenditures is not weakening the economy provided that defense expenditure cuts are used to purchase the facilities, services, and capitalization outlined above.

One thing appears certain. Any lack of these services and facilities will eventually plague us into a recognition of their importance, and the individual Friend can urge peace, without fear that he is suggesting that his relatives and friends necessarily will be faced with long-term unemployment.

Friends and Their Friends

The Religious Education Committee of Friends General Conference has announced that plans have been completed for the setting up of an office of religious education with a full-time secretary and an office assistant. The work will be carried on in the building occupied by the Friends Central Bureau of Philadelphia Yearly Meeting but will be under the administrative guidance of the General Conference office.

Bernard C. Clausen has been appointed secretary. He will begin his work on July first. Bernard Clausen is a member of Cleveland, Ohio, Monthly Meeting and is at present teaching religion at Lake Erie College, Painesville, Ohio. Before he joined the Society of Friends he was a well-known minister in the Baptist Church. He has worked actively for a great many years in American Friends Service Committee Peace Institutes throughout the United States. He comes to the position with a rich background of training and experience in the religious education field.

Bernard Clausen will work in the office, editing the Religious Education *Bulletin* and other publications of the Committee, and consulting with First-day school workers in person and by correspondence. He will also be available for field visits to Meetings, where he will confer with parents, teachers, members of Religious Education Committees, and others concerned with the religious growth of the Meeting membership. Bernard Clausen plans to attend the Cape May conference, and Friends will have an opportunity to meet him there.

In March, according to an announcement made in the Cambridge, Mass., Meeting *Newsletter*, Katherine Toll received an award from the Church World Service for outstanding work on behalf of refugees.

Malcolm Crooks, a member of Solebury Meeting, Pa., is now executive director of the Stonybrook-Millstone Watersheds Association, whose purpose is "to promote wise use and management of natural resources, and orderly community growth." From his headquarters at Princeton he acts as coordinator for various federal and local groups and manages educational meetings, talks, and demonstrations.

Robert and Lyra Dann of Corvallis, Oregon, have accepted a one-year appointment under the American Section of the Friends World Committee to work with Friends in Honolulu, Hawaii. They will help to carry forward the work that has been established there by Gilbert and Minnie Bowles and other Friends. Robert Dann retires this year from the University of Oregon after many years of service.

Helen Ward has painted and presented to Trenton Meeting, N. J., an oil painting of Trenton Meeting House. The picture, which has been greatly admired, was hung in the upstairs parlor of the meeting house.

At Pacific Northwestern Half-Yearly Meeting, held on April 21 and 22 at Victoria, British Columbia, serious concern was expressed over the Doukhobors' situation and its legal implications. Friends expressed their thanks to Emmett Guley, who has given valuable service to the Doukhobors. The question of associating Friends in British Columbia and Alberta with Canada Yearly Meeting had to be left for further consideration at a later time. The next Half-Yearly Meeting will be held at Portland, Oregon.

The Wonders of Seeds, a book for children published on March 22 by Harcourt, Brace and Company, is by Alfred Stefferud, a member of the Goose Creek United Monthly Meeting of Friends, Lincoln, Va. It will soon be reviewed in these pages.

The Wonderful World of Books, a symposium which he edited and which contains chapters by J. Bernard Haviland of Westtown School, Charles B. Shaw of Swarthmore College, and the late Eduard C. Lindeman, among others, was published in 1953 and has been reprinted four times in the soft-cover edition by the New American Library of World Literature and twice in a hard-cover edition by Houghton Mifflin Company. It also has been translated recently into Chinese, Arabic, and several other languages.

Since 1945 Alfred Stefferud has been editor of the Yearbooks of Agriculture of the U. S. Department of Agriculture in Washington. The volumes produced under his supervision are *Science in Farming* (1943-47), *Grass* (1948), *Trees* (1949), *Crops in Peace and War* (1950-51), *Insects* (1952), *Plant Diseases* (1953), *Marketing* (1954), and *Water* (1955). *Insects* and *Marketing* were chosen by the American Institute of Graphic Arts as among the "Fifty Best" books in their respective years, and they and *Water* were selected for exhibitions of American books in several countries overseas.

In February Urbana-Champaign Monthly Meeting of Illinois Yearly Meeting produced four half-hour television programs in connection with the series by the University of Illinois on "Religion on the Campus." The Meeting decided to emphasize the action which grows out of the meeting for worship. Films from the American Friends Service Committee and the Social Order Committee of Philadelphia Yearly Meeting on relief, peace, and work camps were used. Martin Cobin, a member of the Meeting, introduced each of the programs. Periods of silence took place on the air and in front of the cameras. An effort was made to give spiritual dimension to the programs.

The book on which Pauline Trueblood was working before her last illness and which Elton Trueblood has prepared for the press was published by Harpers in February on the anniversary of her death. Its title is *A Woman's Place*.

John F. Benton, a postgraduate student at Princeton University, has received a Fulbright scholarship for study at Dijon University, France. He graduated from Haverford College in 1953 and received his master's degree in medieval history at Princeton.

Jackson Bailey, notes the *Newsletter* of Cambridge, Mass., has been awarded a Ford Fellowship to enable him to continue his graduate studies at Harvard.

Allen Balsam, according to the *Newsletter* of Berkeley, Calif., will spend the summer in Guatemala on a fellowship with the National Foundation for Infantile Paralysis, doing research in nutritional-deficiency diseases.

Richard K. Taylor, now serving with the A.F.S.C. on a community development project in El Salvador, has received a fellowship from the Rockefeller Brothers Theological Fellowship Program for religious study. He will enter Yale Divinity School next September for a year's study under the grant. He is a member of Abington Meeting, Pa.

Dean Everett Hunt, retiring after 19 years as dean of men at Swarthmore College, will address the Senior Class at its final collection on June 3. Dean Hunt will continue to be active as professor of English and will write a book on various aspects of life at Swarthmore.

On June 4 and 5 there will be a meeting in Nairobi, Kenya, of representatives of Madagascar and Pemba Yearly Meetings and representatives of East Africa Yearly Meeting. Ranjit Chetsingh, formerly general secretary of the Friends World Committee for Consultation, will meet with these representatives, stopping over for a visit with East African Friends on his return to India.

Madagascar Friends will be represented at this meeting by Andrianaly and Ramarovahoaka. Charles Ferej is the representative of Pemba Yearly Meeting, and Benjamin Ngaira is one of the group representing East Africa Yearly Meeting.

A conference on the United States Work Camp Program of the American Friends Service Committee will be held in Woolman House on the Swarthmore College Campus from Wednesday evening, June 13, to Sunday morning, June 17, 1956.

A set of twelve "United World Books" has been published by Open Sesame, Inc., 470 West 24th Street, New York 11, N. Y. They are designed to introduce small children to the literature of other nations. Helene Scheu-Riesz has collected folk tales and legends from over ten nations in these attractive books, which sell at \$1.00 for the entire set.

The seventh session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 9 to 20, 1956, according to an announcement by W. A. Scharffenberg, chairman of the Board of Directors. The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice chairman, and other distinguished physicians and educators will participate in the Institute. An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, N.W., Washington 12, D. C.

A similar institute will be held on the campus of the American University, Washington, D. C., July 30 to August 10. This is the first time that the institute will be held in the East. Dr. Ivy and Dr. Emerson, together with other distinguished physicians and educators, will participate.

Jackson Holbrook Bailey, 30, has been awarded the Mary Campbell Memorial Fellowship "for graduate study in preparation for service as an emissary of international and interracial good will," the American Friends Service Committee's Committee of Award has announced. The award carries a stipend of \$1,000 for students seeking to study abroad. Those planning graduate work in the United States receive grants commensurate with their needs.

A member of the Cambridge, Mass., Meeting, Jackson Bailey is now studying for his Ph.D. degree at Harvard. He worked with the American Friends Service Committee from 1951 to 1954 and attended International Student Seminars in 1952 and 1954.

"I hope," he says, "to teach in the field of Far Eastern studies and participate in the process of interpretation of Asia to the West and vice versa, as the way opens." His thesis will deal with the political ideas and influence of Prince Saionji, prominent Japanese noble in politics from 1870 to 1940.

Representative Meeting, Philadelphia Yearly Meeting

Philadelphia Representative Meeting on May 18 welcomed James F. Walker as clerk, succeeding Gordon P. Jones, whose effective service for many years in that office is deeply appre-

ciated. It learned from its Field Committee that the Meetings at Atlantic City and Seaville, N. J., are taking steps to become Monthly Meetings. It approved some modernization of the rules governing the use of the Pemberton Fund to help Friends traveling to attend Philadelphia Yearly, Quarterly, or Monthly Meeting or in the service of the Yearly Meeting.

The Yearly Meeting Committee on Arrangements reported that the deadline for committee reports to be printed before Yearly Meeting is January 20, 1957. It expects the Temperance, Indian, and Social Order Committees to make oral as well as written reports next spring, while the Committees on Social Service, Family Relationships, and Elderly Friends, as well as FRIENDS JOURNAL, will be asked to report in writing only. It was noted that the clerks are expected to consider requests to present special concerns that any Committee may have.

The Race Relations Committee was asked to begin selecting about 17 delegates from this Yearly Meeting to a national conference of Friends on race relations, to be held over the Labor Day week end at Wilmington College. A committee was named to study means of distributing the annual income arising from the sale of the Schofield School at Aiken, S. C.

It was reported that Joseph Lippincott of the Moorestown Friends School faculty was likely to be this Yearly Meeting's recipient of the scholarship offered by the National Committee for the Prevention of Alcoholism for travel to and attendance at its summer institute at Loma Linda, Calif.

There was much interest in visits of Russian Baptist and Orthodox church leaders to this country. A protest was authorized against the issuing of a new liquor license at 1421 Arch Street, Philadelphia. There was a good deal of sympathy with the concern of Church World Service that the churches should be prepared to act promptly in cases of natural disaster.

RICHARD R. WOOD

Letters to the Editor

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

Letters to the FRIENDS JOURNAL indicate that Friends are becoming aware of the shocking conditions existing in our slaughter houses. Just now in Congress are pending bills in both House and Senate, H.R.8540 and S.1636, requiring humane slaughtering of meat animals.

A letter from the Congressman from my district states that he has received a number of letters in support of the House bill; that he believes the public demand for such legislation will have to be met; and that he, along with other members, is endeavoring to secure hearings for the bill.

There will be strong opposition to these bills from the packing interests, and our Senators and Congressmen will need all the support that friends of humane legislation can give them.

The National Humane Society at 733 Fifteenth Street, N.W., Washington 5, D. C., is a source from which information on the progress of this movement may be obtained.

Baltimore, Md.

ELIZA RAKESTRAW

Morris R. Mitchell in the *FRIENDS JOURNAL* for April 14 condemns profits and says they ". . . may be the unquestioned essence of error. . . ."

Does our friend understand that to earn profit in a free-market society one must serve? He must make a better product for the same price or a product of equal value to sell for less. He must render better service in supplying the wants of the people than others are able to render.

In a freer society, and before the days of big government and excessive taxation, most of the profit earned was used productively for creating more things that people need or rendering better service that they desire.

He speaks of the "appetites of machines for raw materials." It is not the machines that have the appetite but the needy people desiring food, clothing, housing, and essential commodities for better living.

A profitless society would mean a return to primitive conditions wherein probably three quarters of the world's population would have to perish because an industrialized society could not be carried on. If profit be denied the individual but accepted by the state, that results in totalitarianism and slavery. Profit is essential if mankind is to remain free, self-governing, and prosperous.

New York, N. Y.

HOWARD E. KERSHNER

King Arthur's table was round to indicate that all knights seated there were equal. Friends also feel that all are equal. The proper shape for a meeting for worship, then, should be a circle. Where Friends meet in a room unconfined by architectural requirements, the chairs almost automatically come to assume that arrangement. When a meeting house is built, it should be built the same way—perhaps modified to a square for ease in construction.

Why, then, should there be facing benches? Having eliminated the minister and the pulpit, why substitute a half-breed compromise that serves an oligarchy rather than the body of the meeting? Why, having been bequeathed facing benches, should we fill them? Responsibility to act as messengers of God rests on all of us.

I should like to design for Friends a square hall with benches on all sides, each row raised above the one before it. Until then, only feeling myself the carrier of a message that deserves that recognition will persuade me to sit on the facing benches.

Woodbury, N. J.

CHARLES C. THOMAS

Your editorial on "Psychic Speculations" interests me. In all such comments I miss any reference to the why of the teaching of reincarnation; in other words, the development of the potential divinity in each individual by repeated lives, each one comparable to a day in school. It would seem that Jesus and his disciples understood and accepted the teaching. Else why were they so ready with answers when he asked them, "Who do men say that I am"? "Some say thou art [the reincarnation of] Moses or Elias or others of the prophets." Then they understood that he implied that John the Baptist was

the reincarnation of Elias. Not proof, perchance, but rather suggestive evidence. Without this idea of the perfectibility of man as a long upward process, most speculation becomes meaningless. Is not man ready to use such a basis for study?

Jordan, N. Y.

MRS. HERMAN H. VAN HORN

With communication what it now is, any great nation can earn and reap the greatest gratitude from the hearts of the mothers of men by publicly declaring and living up to its declaration that never again will it add to its territory even an inch of ground that is taken by force.

Massiveness, size might seem desirable, but it is often misleading; the atom helped to teach that fact.

Owings Mills, Md.

EVELYN OWINGS

Coming Events

JUNE

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

2—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: Dan Wilson, director at Pendle Hill, "Fundamental Principles of Quaker Belief." Discussion following. All welcome.

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

3—Middletown Day. Meeting at 11, Daylight Saving Time. Friends are invited to come and worship with the Meeting and to be guests of the Meeting at the lunch which will be provided by Middletown Friends. Take Route 352 to Lima, Pa.

3—Second Anniversary, Dover, N. J., Meeting, Randolph Meeting House, Route 10, near Dover, N. J. Meeting for worship, 11:15 a.m., followed by picnic lunch.

3—Baccalaureate at Swarthmore College, Clothier Memorial, 11 a.m. Speaker, Dr. Brand Blanshard, professor of philosophy and Fellow of Calhoun College at Yale University.

3—William Bacon Evans will conduct the Adult Class of Darby Meeting, Pa. Subject, "Quakerism." Meeting, 11 a.m.; Adult Class, 11:45 a.m. All welcome.

3—Meeting for worship at the Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. Speaker, about 4:30 p.m., Clifford Dancer.

3—Haverford Quarterly Meeting at Old Haverford Meeting House, Eagle Road, Havertown (Oakmont), Pa. 4 p.m.

3, 10, 17—Reading by Charles Frederick Weller from *Speak Truth to Power* at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S. E., 3 to 4:30 p.m., followed by open discussion.

4—Commencement at Swarthmore College, Amphitheater, 10 a.m. Speaker, Judge Charles Edward Wyzanski, Jr., president of the Board of Overseers of Harvard University and Judge of the U. S. District Court in Boston.

6—Annual meeting of the Friends Neighborhood Guild at the Community Art Gallery, 735 Fairmount Avenue, Phila-

delphia, 8 p.m. Visitors will also have an opportunity to see the exhibit of arts and crafts.

10—Baltimore Yearly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; picnic lunch, followed by a business meeting and conference session: Donald and Delores Bremner, who have served with the A.F.S.C. and the Friends Service Council in Korea at Kunsan, "Alternative Service in Korea, 1953-1955."

10 to 17—Fourth Avon Institute at Avon Old Farms, Avon, Conn. Theme, "The Quaker Approach to Contemporary Affairs." For details see page 298 of our issue for May 12.

14—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

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

BIRTH

STABLER—On May 17, to Griffin M. and Lois Kelly Stabler, a daughter named LAEL ELIZABETH STABLER, a birthright member of Plainfield, N. J., Meeting. She is the granddaughter of C. Norman Stabler, Elizabeth Miller Stabler, Lael Kelly, and the late Thomas Kelly. She has three great-grandmothers. She is the ninth great-grandchild of Madora Linton of Wilmington, Ohio, the fourth of Mary Roberts Miller of New-

town, Pa., Meeting, and the 21st of Ida Palmer Stabler of Swarthmore Meeting, Pa.

DEATHS

LEWIS—On May 13, at St. Petersburg, Fla., after a brief illness, EMMA GILLINGHAM LEWIS, a birthright Friend and member of Baltimore Yearly Meeting and St. Petersburg, Fla., Meeting. During the last 12 years of her life since her retirement from government service, her chief pleasure was in making crib quilts for the American Friends Service Committee, at which task she worked untiringly. She is survived by three sisters, Lida W. Gillingham of St. Petersburg, Fla., Anna L. Rogers of Moorestown, N. J., and Ella G. Fisher of Bryn Mawr, Pa.; and 11 nieces and nephews.

WILDMAN—On May 6, suddenly, EDWARD EMBREE WILDMAN, in his 82nd year. A birthright member of Friends in the little Green Plain Meeting at Selma, Ohio, he had been a teacher in Philadelphia and vicinity for more than 40 years. He was an Elder in Twelfth Street Meeting, Philadelphia, until the recent removal of his membership to Moorestown Meeting, N. J. His wife, Bertha Otis Wildman, a daughter, Margaret Webster of West Lafayette, Ind., a son, Dr. Edward D. Wildman of Moorestown, N. J., and seven grandchildren survive.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

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.

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

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

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 Soro-

sis 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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

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

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

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.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

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 MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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

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

NEW YORK—Meetings for worship 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.

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

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.

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

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VACATION HOUSEKEEPER in Nantucket, Mass. Cooking for two adults, with no cleaning; plenty of time off; references. Write 8 Howard Street, Nantucket.

MOTHERLY LADY, good housekeeper, to look after home, three young children, and father from August 25 through September; Westport, Connecticut. Box B110, Friends Journal.

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

PERMANENT RESIDENT POSITION desired by Philadelphia business woman, single, unencumbered—hotel, institution, or private family. Box H109, Friends Journal.

HOSPITALITY for employed young Japanese lady on graduate student's visa until November. Wishes American home experience in exchange for family duties. Box B108, Friends Journal.

YOUNG FRIENDS SECRETARY WANTED FOR THE WILLIAM PENN FOUNDATION

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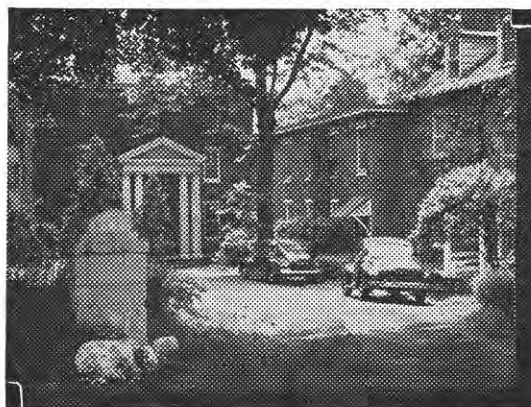
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