

# FRIENDS JOURNAL

*A Quaker Weekly*

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*L*IVE your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life, you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thoughts, your words, your acts, all work to the same end, and that end not self, but God. That is what we call character.

—FLORENCE NIGHTINGALE

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*Quaker Work Camp in Alaska*

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## Internationally Speaking

### Recent Studies on Disarmament

SERIOUS work is at last being done about some of the difficult problems of disarmament. The Institute of War and Peace Studies has published *Inspection for Disarmament* (Columbia University Press, \$6.00) reporting its study of the problem of inspection. The study was assisted by some fifty experts in many fields and was directed by Seymour Melman, Associate Professor of Industrial and Management Engineering. Its conclusions are reported to be that an absolutely perfect system of inspection is impossible, but that it is not necessary. A workable system is entirely possible and can greatly increase the safety of the nations taking part in it. Public support for inspection is important. Serious violations of agreements regulating armaments would be difficult if people understood the value of the disarmament arrangements to the safety of their own country.

Philip Noel-Baker has supplied the book needed for public understanding in *The Arms Race—A Programme for World Disarmament* (New York, Oceana Publications, 1958, and London, Atlantic Book Publishing Co., 1958; 579 pages; \$6.00). It is the result of forty years of concern for disarmament and peace, of experience in disarmament negotiations in the Paris Peace Conference of 1919, the League of Nations preparations for the Geneva Disarmament Conference that began in 1932 and as Personal Assistant to Arthur Henderson, president of that Conference, and as Secretary of State for Air during part of the Labour Government of 1945 to 1950. Mr. Noel-Baker is not now technically a member of the Society of Friends, but he was one of the organizers of the Friends Ambulance Unit in the First World War.

*The Arms Race* presents briefly and bleakly the necessity for disarmament. Weapons now available can destroy the people of the nation against which they are directed, and with unimaginable suffering. The arms race cannot give safety; it can at best assure equal damage. Its deterrent value is questionable because of the possibility of error, bad judgment, or irritation. Evidently, all nations would be much safer under a system of general disarmament.

The necessary minimum requirements of such a system are considered. Naturally, much attention is given to nuclear weapons; but missiles, biological and chemical warfare, and less unfamiliar means of delivering the new devastating weapons, such as submarines and aircraft carriers, are discussed. Since elimination is the desirable remedy for weapons of mass destruction, the problems of making sure that agreements are lived up to are dealt with. Mr. Noel-Baker agrees with the Institute of War

(Continued on page 469)

# FRIENDS JOURNAL

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## Editorial Comments

### *The Near East*

OUR share in Near Eastern events might have looked a bit like the hasty expedition of an eager fire company if our intervention had not precipitated the worldwide criticism it was bound to arouse. Meanwhile, one more of our agonizing reappraisals has begun, and we can only hope that it will include a broad and honest reassessment of our entire Near Eastern policies. At the moment we are in the uncomfortable situation of not knowing how to extricate ourselves from our self-chosen dilemma, while an unsparing cataract of reproaches is pouring down on us. We are charged with imperialism and colonialism, as well as with Suez tactics and aggressive intervention.

Although by the letter of our treaties the constitutional head of the Lebanese government had every right to invite our armed forces, the wisdom of such a step is another question, and major problems arose after we had arrived in Lebanon. The country's Prime Minister was attacked. General insecurity seems to prevail. What will happen to the present regime after we have left? What exactly was our purpose in occupying Lebanon, apart from encouraging "the Lebanese government in defense of Lebanese sovereignty and integrity"? Were we to demonstrate to the Near East and Russia how effective we can be in sealing off a borderline? Were our armed forces, like all good soldiers, "raring to go" and display to the tax-weary American public how useful they after all are? Were oil interests exerting a paramount influence in our decision? How long are we to stay?

Observers in the United Nations as well as the Near East no longer fear that the American and British interventions are likely to have been the start of a big war. Yet the scene is hardly less fevered than on the first day. At this writing the preliminaries for a summit conference, possibly cooperating with the U. N. Security Council, are being prepared. From the start we were looking for developments that would supply us with legitimate reasons for withdrawing from Lebanon in as good a form as possible, now that certain events have taken an unexpected turn.

All of Lebanon's neighbors have assured the world

of uninterrupted oil deliveries. Iraq even proclaims friendly sentiments to everyone concerned. Russia has not mustered any "volunteers." Obviously the dramatic backdrop justifying our action, or its continuation, is missing. Are these developments the desirable results of our military intervention? What other ways or means are at our disposal to ascertain the will of a people in a crisis like this? The expected summit conference will throw more light on these questions. It may also save whatever of our reputation can still be saved.

There can be little doubt that we have lost credit in that segment of the Moslem world which had concluded treaties with us primarily because of our prestige as the strongest and richest nation. Our adversaries opposed these treaties for precisely the same reasons. Now our friends in the Near East will have justified doubts about our wisdom and the steadiness of our nerves, while our enemies continue to derive support from our intervention.

For us the moment has come to recognize the new forces in the Moslem world that are about to shape the future. Our preposterous hankering for stability at any price, that has made us support too many reactionary rulers elsewhere, is playing bad tricks on us now. It will no longer do to consider unpopular aristocrats, parasitical landowners, and turbaned chieftains the pillars of oriental society. In our time the peoples of the Near East are on familiar terms with progress and even revolt or revolution. At precisely the moment when King Farouk fled Egypt we should have discarded the static image of the benign Moslem ruler smoking his water-pipe in leisurely repose, attended by submissive servants who delight in supplying his golden comforts. The rapid industrialization which we so eagerly support has brought about the most radical changes. Industrialization, we should know, carries always vast social changes in its wake that breed political agitation and new ideologies. The Pan-Arabic movement is led by young Arabian intellectuals anxious to keep their political tools as sharp as possible. Nasser's uncomfortable tactics may be only a first sampling of this political mood. Resentment and mistrust on our part are likely to stifle the productive interplay of initiative and imagination within our own ranks. The future cannot be made secure by the techniques of yesterday. Our stubborn refusal to recognize



Russia's interest in her next-door neighbors and the fear that the Near East will go Communist need drastic revision. The frank recognition of overdue political and social changes in the Near East and our willingness to cooperate within the framework of the U. N. is the only course open to us. For the rest we may have to remember Anatole France's words, who said, "The future is hidden even from those who make it."

### Letter from Scandinavia

**B**OTH Denmark and Norway have had recently their yearly assemblies, Denmark, May 9 to 11, and Norway, June 6 to 8.

Denmark Yearly Meeting started with a public lecture by Olive Tyson of London Yearly Meeting on "Worship, a Personal Experience." The next day was devoted to reports and business matters. On Sunday morning there was meeting for worship and after that greetings from foreign guests. On Sunday afternoon extracts from epistles from other Yearly Meetings were read, and Olive Tyson's theme was taken up for further consideration.

Besides Olive Tyson from London there were representatives from Sweden, Germany, and Ireland Yearly Meetings, and two American Friends attended some of the sessions. The representative from Norway Yearly Meeting could not attend on account of illness.

Norway Yearly Meeting was as usual somewhat longer, namely, three full days. In the opinion of all who attended it, this Yearly Meeting was felt to be unusually fine. This resulted in part from external factors and in part from spiritual factors.

The weather was excellent the first two days and good the last day. The new house, already in use last autumn but then not quite finished, proved to suit the needs of the Meeting both for business sessions and for somewhat bigger assemblies. The garden, which at the last moment last fall had been made presentable, is now really beautiful and will be still nicer next year. All these factors belong to outward aspects.

That the program seemed to strike the right balance between the different concerns and business matters was partly due to organization, but more to the whole spiritual climate of the Meeting. Much more important were the lecture and discussion and the decision to take up an important piece of social work.

Margaret Gibbins of Scotland General Meeting gave the Friday evening lecture on "Quakerism, a Faith for Our Time." It was given in Norwegian, correctly written and delivered with a beautiful Norwegian intonation. It will be published as a pamphlet.

Saturday afternoon was devoted to a discussion on

"The Problem of Being a Human Being Today." Three introductory speeches had been planned, but two of the speakers were not able to be present; yet the discussion was not less inspiring. Many of those present, both members and nonmembers, took an important part in the discussion and on a very deep level. The lecture and discussion, both open to the public, and the meeting for worship on Sunday morning were well attended, nearly to the capacity of the rooms.

There has been for some time a deep feeling that as a Society we ought to have some kind of social activity, especially now that we have the money necessary to start something. In the last few years things have developed in such a way as to lay a task directly in our hands. One of our members, Sigrid Lund, who formerly participated in several activities for handicapped children, has recently had a concern to provide some kind of professional education for very young boys and girls with an I.Q. lower than normal but not enough inferior to be treated as mentally defective. In such cases opportunities for development are good. A teacher who is herself skillful in teaching that kind of children and young people has offered a farm with two good houses (one not quite finished) on very reasonable terms for a long-term lease. The district medical inspector, who has been working in the Norwegian project in Travancore-Cochin, India, is very enthusiastic about the plan and has promised to to help in every way he can. It is practically certain that after two to three years public money, state, county, and local, will be forthcoming. But the first years will be rather costly. The Yearly Meeting decided without a single dissenting note to start such an institution. It may start by next winter, or possibly somewhat later. It was felt by everyone taking part in that session of the Yearly Meeting that an important step had been taken.

The Yearly Meeting ended by having an excursion with lunch at one place and coffee at another, and a short final session at which the epistle was read.

How far this good yearly assembly will lead to greater vitality remains to be seen, but a sense of dedication was felt by everyone.

OLE F. OLDEN

### The Blue Cat

By ANN RUTH SCHABACKER

Felinely couched  
Upon the amber shore,  
That great blue cat,  
The sea, with paws of foam  
Springs at the sky,  
And then to sleep subsides.

## The War Against Man

By NORMAN COUSINS

I SHOULD like to talk to you about a trip behind the Iron Curtain that ended about fourteen days ago. I went to Warsaw for the purpose of looking into the condition of 53 women who had been the victims of medical experimentation during World War II and who during all these years have not received adequate medical help. The world seems to have forgotten that in the concentration camps German doctors, acting under orders and on full authority from the German government, carried out experimental operations on thousands of people.

There was one experiment that had to do with high altitude tests. Here they would take people and put them in decompression chambers without oxygen masks, and then decompress the chambers until altitudes of 45,000, 55,000, and 65,000 feet were simulated. At 50,000 feet harm would be done to the heart. If a person were kept at that simulated altitude for any length of time, permanent damage would be done to the heart. An altitude of 65,000 feet would kill a man. They would take the people out of the decompression chambers, some of them at 55,000 feet, cut open the cranium, and cut open the heart to see what the viscosity of the blood was in the heart. Another experiment had to do with producing low bodily temperature in human beings, and they succeeded by keeping people out in the cold without clothes and dousing them repeatedly with buckets of ice water. They succeeded in bringing the human temperature down to 85.6.

The particular project that brought me to Poland was concerned with a group of women who as young girls, varying in age from four to about thirty, had been used for experiments. The doctors were testing antibiotics from sulfanilamide drugs. They would cut open the legs of the young girls, pound broken glass or gangrenous materials into the bones, sew up the cut, and then stand by to wait to see how the fever raced through the human body, and then attempt to control it. Or they would try to transplant muscles, removing muscles from the legs or thighs of the girls, and attempt to transplant them to other human beings. There was one case in which two girls had their legs amputated, and an attempt was made to transfer the legs.

We cannot forget these things because some of the survivors are still alive and need help. The existence of these women came to our attention about two months ago as the result of a

visit to the offices of the *Saturday Review* from someone who had met one of the victims, who are known as the Ravensbrück *lapins*. Ravensbrück is the name of the concentration camp where these young girls were held prisoners. *Lapin* is the French word for guinea pig. There were 53 such *lapins* in Poland, our visitor had learned, who were crippled, with heart

disease, tuberculosis, hepatitis, all the diseases that resulted from the debility left by the medical experiments, and she thought that perhaps the same group which made it possible for the girls from Japan to come to the United States for plastic surgery might make it possible for these women to come to the United States. . . . So I was asked by the group which took an interest in the Hiroshima girls to go to Warsaw for the purpose of looking into the problem.

You couldn't reach these people. They were afraid, and you could understand the fear. These people had seen the bowels of hell. Their city has been burned, not once but several times. They look at Germany, and they see a nation which has raced through Poland. After Germany they had to put up the masters of communism.

Finally I found some of the girls. The most moving thing about them to me was that it was most difficult to convince them

that this was not a trick, that I had not been put up to this by the Communists to get them to complain so that then the government could step in and have reason for action against them. Finally we were able to convince them it was not a trick, and then the next most difficult thing was to persuade them that there was a basis for hope in the world. They had become completely alien to hope. I worked with a young woman who is an interpreter, a woman whose parents were killed by the Germans during the war, who lost a brother to the Russians; this woman could literally speak their language.

Now we are going to do everything humanly possible to get those girls out of Poland. Until they get out of Poland, we are going to send them medicines, food, money. Not that this will save their lives, but it may at least indicate that they do belong to a human community.

They asked me why I had come to Poland. Did I hate the Nazis? I said that I did not hate the Nazis, and that my feeling was one of shame, shame of belonging to the human race when I read about this; it was a feeling of sickness of belonging to a species that could have perpetrated these horrors. I met a young girl of eighteen who at the age of four had been used for practice in surgery. An intestinal resection had been formed. Her descending colon had been rerouted, and now she wears a little sac for elimination on her side. She will never be well



Norman Cousins

Norman Cousins, Editor of the *Saturday Review*, gave the above address on June 26, 1958, at the Friends General Conference, Cape May, N. J. The address as printed here is somewhat shortened. A group of suggestions he made following the address, "What, Then, Shall We Do?" may be found on page 445 of the issue for July 26, 1958.



again. The feeling I have is not one of loathing for the people who did it. I have a feeling of shame for being one of them. We are all members of the human race. These experiments were not carried out by men from Mars; they were carried out by our brothers. I think the shame is large enough to cover us all.

I looked back through the records of the Nuremburg trials where the documents of what happened to these girls was read into the record, and where the doctors themselves did not deny that these experiments had been performed but said they were acting under orders; and someone else said that well, after all, it was the time of war, and many people were dying, and they thought perhaps some good might come out of this. These people might die anyway. Therefore they thought they had sanction to proceed.

I thought about this while I listened to the arguments of Admiral Strauss, the former head of the Atomic Energy Commission, or men like Dr. Willard Libby of the AEC, who say that since 35,000 people are killed by automobiles, if 35,000 people are killed in this area, that is no more than would die on the highways. The utter absurdity of that particular issue, the callousness to life! So long as some people are being killed on the highways, it is all right to go out and murder other people! We have lost all track of responsibility.

It seems to me that this is a dramatic collapse of conscience. If one human being were killed as the result of nuclear testing, then all the people of the United States would have to account for the death of that one person; and to attempt to decide this issue, as the government has tried to decide it, on the basis of the fact that not many people would be killed, is, it seems to me, a matter for the concern of every person here. We belong to the government, and the government belongs to us; this is part of us. If we don't like it, it is our job to make sure that it is made right. If we do not make sure that it is made right, then we become a party to that particular morality, just as much as we become a party to what the German doctors did if we don't do something about the Ravensbrück *lapins*.

Now the Atomic Energy Commission has also said that the average harm is rather small. They are referring in particular to the study made at Columbia University under the auspices of the AEC, a study made only a few months ago, which shows that every single person in the United States now carries radioactive strontium in his bones. The report showed that there had been an increase of some 30 per cent of radioactive strontium in the bones of adults, 51 per cent in the bones of children from the ages of four to sixteen, and 62 per cent in the bones of infants under the age of four. The reason for the higher increase in infants is that a body which needs calcium mistakes radioactive strontium for calcium and stores the radioactive strontium in the bones. Since the calcium demands of infants are greater than those of adults, the children are going to have more radioactive strontium in their bones.

When the Atomic Energy Commission admitted this, the AEC was talking about averages. It said the average is still below the danger line. You cannot talk about averages when you are talking about radioactive strontium in the bones of human beings! The proper amount of radioactive strontium in the bones of a child is no radioactive strontium. To talk about

averages is like reading a newspaper headline about a man who went berserk in New York City, drew a loaded revolver, and emptied it into a crowd, and then you would read a newspaper headline that would say that the average lead poisoning in the United States had increased .000002 as a result of the fact a madman emptied his revolver into a crowd last night.

It is just as preposterous for the Atomic Energy Commission to talk about averages with respect to radioactive strontium, because there are some areas in the United States where you have had shock fallout, fallout 100 times, 200 times the average. In other parts of the United States, such as in Florida, the fallout has been relatively slight. The important thing is not what is the average. The important thing is: Are people being hurt? How many people will be hurt next year? How many people will be hurt as the result of continued testing? Where will we be five years from now, ten years from now? And the government is proceeding blindly, and I say this advisedly.

The Atomic Energy Commission has said the fallout risk is negligible. The United Nations report, due to come out in a week, will show that the fallout is not negligible. It will show that there has been a specific and definite increase in leukemia throughout the world as a result of nuclear testing. It will show that people have died as a result of nuclear testing. It raises grave questions because it talks about all the things that are not known for which we must have respect before we proceed.

Edward Teller, who invented the hydrogen bomb in the United States, has been attempting to raise a campaign to convince the American people that he has invented something which in the course of testing does no harm, is necessary. He has gone to see the President of the United States; he has been brought there by the AEC.

I would like to say some things about Edward Teller. I was brought up always to use polite language; I was taught never to question the good faith of another person. But a few months ago I became an angry man, and I tell you that I believe that Edward Teller is a liar and a murderer. He is a liar because it has been demonstrated that what he has said is not true; he is a murderer because a policy has been based on what he has said, and people are being hurt by it, people have died because of that policy.

We do not have the right to take risks for other people, and yet this country has proceeded, Great Britain has proceeded, and Russia has proceeded. Up until a few months ago after they completed a long series of tests of their own, these three countries have proceeded to take risks for other human beings. I say, and I am sure you will agree with me, that no nation has the right to contaminate the air. We do not have the right, Russia does not have the right, Great Britain does not have the right to jeopardize the air, the water, the food, and the human tissue that belong to others; and this is the central issue involved in nuclear testing.

There is no security in the course of action which involves the use of these weapons. There is no security involved in a so-called nuclear deterrent, because the stockpiling of these weapons does not create a deterrent. All it does is to make each side increasingly nervous and trigger-happy. I believe that American security begins with a statement to the world that we

would rather die ourselves than use these weapons on human beings. I believe our security is connected with our ability to understand the nature of the age in which we live, to speak for mankind, to represent the human race at a time when the human race lacks representation.

It is impossible to have competitive sovereignties in a world as small as this world is today; it is impossible to have combustible sovereignties in a world in which Russia and the United States are only twelve minutes apart. There is no defense except in real peace, the kind of peace which is our responsibility to make and not the responsibility of the government alone to make. We are twelve minutes apart from the Soviet Union by way of an intercontinental ballistic missile which already exists.

It is important to understand exactly what a hydrogen bomb is. It becomes important to understand exactly what our companions are in the world, what our mechanical companions are which are uncontrolled. A hydrogen bomb has been tested and is now being stockpiled by both the United States and the Soviet Union that is 1,000 times more powerful than the bomb that destroyed Hiroshima, Japan, and killed 230,000 people. Let's try to visualize this if we can. Can you imagine a plane taking off, let's say at one o'clock, with a nuclear bomb of the Hiroshima type and dropping that bomb on a city? Can you imagine another plane coming along at two o'clock, picking up another atomic bomb, and dropping that bomb on a second city? A third plane coming along at three o'clock and picking up a third atomic bomb and dropping it on a third city? Now I ask you to imagine this process of bombing going on hour after hour, day after day, for two months. The accumulated destruction of those two months is now contained in one bomb that can be carried by one plane or one missile, against which there is no defense.

Look at it another way. Think of all the cities that have known bombing in our time, for example, in World War II—London, Coventry, Birmingham, Manchester, Southampton, Madrid, Barcelona, Calais, Cherbourg, Milan, Cologne, Darmstadt, Düsseldorf, Mannheim, Warsaw, Kiev, Pilsen, Stalingrad, Leningrad, Moscow, Bangkok, Chungking, . . . Tokyo, Kobe, Nagoya, Hiroshima, Nagasaki, Seoul, Panmunjong, etc.—just a partial list of the cities of man with known bombing from the air in our time. Now add up all that bombing and multiply by two, and it still does not come up to the amount of destructive power that is now contained in one bomb that can be carried by one plane or one missile, against which there is no defense except peace. Now these bombs exist, not in tens but in thousands. When war comes, these bombs will be used.

People will say, "Well, this could happen, of course, but there's nothing I can do about it," or "I'd better not think about it," or "It's so horrible that no one could possibly let this happen." Indeed, you now have some people saying that the very horror of it is the best guarantee that it will not happen. And a curious thing is that some of the very people who say that are the very ones who say, "Let's continue testing the bomb. Let's make Russia realize that at a moment's notice we're ready to drop this bomb and do everything we have within our power." And the same thing is being said on the other side. The fact of the matter is that the same insanity which produced

the present situation will bring the present situation to a nuclear boil. You cannot expect to live in a situation of saturating insanity without the saturation becoming evident.

I'd like to submit to you that what is necessary now is something in the order of expendability. I do not think that we're going to be able to do what is necessary on a part-time basis. In short, I don't believe it's going to be enough to write a letter to the editor or write a letter to the President. Yes, I think we must do these things, but I think that what is now required is a supreme commitment, the kind of thing that the men of the *Golden Rule* have done. I can think of no greater power than this. When people spoke of the men of the *Golden Rule* as they started out from the West Coast, they would say (I heard them say as I traveled across the country), "Why, these men are fools. These men are crackpots." Then they would add, "What do you think is going to happen?" The men of the *Golden Rule* had reached something deep inside everyone so that even in the act of disparaging, a concern was awakened inside that was real.

I believe that, as Dr. Schweitzer said, we are obligated to tomorrow. We have a certain heritage; we have the sacred duty to pass on this inheritance in time. The state has many rights. But no state has the right to set aside the natural rights of man, which is genetic integrity. And it's this cause, it seems to me, to which we must now attach ourselves, with the realization that we may have to become expendable.

What Gandhi discovered was the greatest power of which any man is capable, the power to bring to life inside himself the lives of others. He discovered the power of identification because he was willing to lay down his life for another person, and this became real because people understood it. At the moment the sacrifice was genuine; the power was felt.

Never before in human history could peace, if established, bring so much to so many men. Never before in human history did we have the resources and the means and the knowledge to make human want obsolete. Never before were we able to tap the basic energy of the sun, to draw out the minerals and resources from the ocean. Never before did we have the medicines that would enable us with additional study and research to cure the so-far-incurable diseases of man. Never before did we have the means to feed people in the world. We now have this power within ourselves. Just think what we win if we win!

It seems to me we make the opportunity real by recognizing that government by its very nature cannot make the decisions that are necessary in the present situation. It cannot make those decisions without a mandate from the people themselves. A government exists for the purpose of protecting its sovereignty. But we now have decreed a higher sovereignty in the world, a human sovereignty.

There comes a point in every democracy at which the people must lead the leaders. This time is now. I believe that you understand the language of tomorrow. I believe that you will vindicate the next generation, and in so doing give heart to a man in Lambaréné in French Equatorial Africa, who now regards this as the most important issue in human history and is prepared to give his life for it, and who, I am sure, will be glad to hear when I write to him tomorrow that there is a group in Cape May, New Jersey, which not only understands his language but is making his language come to life.



## Quaker Work Camp in Alaska

FIFTEEN young people are giving their summer in a Quaker project to improve living conditions in an isolated Alaskan village. The group is at Beaver, Alaska, a village of about 110 Indians and Eskimos, just six miles below the Arctic Circle. It is sponsored by the American Friends Service Committee. The volunteers will build about a dozen cabins to reconstruct the village away from the Yukon River, which is gradually eroding the present homesites. Though the cabins will be modest, they will be the first dwellings the villagers have had with windows, floors, and wall partitions. The project was begun by the Alaska Rural Development Board, which supplies tools and machinery for the work.

The campers flew from Seattle to Fairbanks, about 100 miles south of the village. The final leg of the trip was made by a small plane which required two trips to take the group to its destination. They will live in three prefabricated huts erected recently. Water and sanitary facilities have been improvised by the campers. A shower was arranged by erecting a barrel on timbers seven feet high and enclosing an area beneath with wooden slabs. The muddy water from the Yukon River is boiled or treated with chlorine for drinking.

Dr. John Ferger, a physician, 10 Union Street, Dryden, New York, and his wife are directors of the camp. He previously worked in Alaska while doing alternative civilian service as a drafted conscientious objector. They are accompanied by their three young daughters. The American Friends Service Committee conducted one previous project in Alaska. In 1953 it had a work camp in Kake in the southeast portion of the territory.

Among the Americans at the camp are Doris Atwater, Anore Bucknell, Sally Elliott, Christopher Fried, William Hickman, Joseph Kotzin, Florence Lincoln, Gerald Morsello, George Rhoads, Bonnie Richman, Amos Roos, Joyce Seelye, and Virginia White. Two foreign students are in the camp, Jiro Watahiki of Japan, a student at Pendle Hill near Philadelphia, and Elizabeth Milne of Yorkshire, England, who received a graduate degree from Smith College.

## Letter from New England

KENNETH BOULDING, in his opening address the first night of New England Yearly Meeting, said that the test of a Society is whether it is redemptive. Does it take the soiled tissue of our lives and make it over into something new? Many of us had that experience at this year's sessions of New England Yearly Meeting. Our lives were made over, at least for the moment. Kenneth Boulding spoke of man as a listening post, a receiver of messages, but a doer also. "It is a combination of the listening ear and the itching foot that gives Quakerism its power."

In the Bible Half-hours Katharine Paton touched on the same theme in considering the books of Samuel. "Speak, Lord; for thy servant heareth." "We know that

He can and does speak to us," says the Yearly Meeting Epistle, "but our ability to be reached by God depends upon whether we can say with Samuel, 'Thy servant heareth.' Only as we are able to conquer our pride, complacency, self-will, and inertia, and only as we open our hearts to God, do we hear His voice. Such listening releases the power to transform our lives."

Alexander C. Purdy assured us, in his closing address on Sunday afternoon, that "if a man is silent, humble, and obedient, God will speak to him, the light will shine upon him." "It is the inward light that brings us into unity, an inward and essential unity, not just a backslapping congeniality. The genius of Friends lies in a deep unity which can stand the strains and stresses of human relationships, the kind of unity that underlies a marriage, a unity deep and tough enough to permit freedom."

In the very moving morning and afternoon sessions in which the Yearly Meeting considered the question of affiliating with the Friends General Conference, it was brought out that it was particularly appropriate for New England Yearly Meeting, as a constituent member of the Five Years Meeting, to take the initiative in affiliating with the Friends General Conference. New England was the first of the separated Yearly Meetings to unite, in 1945. It is a Yearly Meeting made up of many different kinds of Friends. "There is a great variety of points of view among us. Yet we have found a unity that underlies our differences, a unity that comes from living and working and worshipping together." The decision on affiliation was put off another year, as there was still uneasiness in the minds of some. But the sense of worship that pervaded the discussion, the careful consideration given the minority point of view, the brevity and aptness of what each speaker had to say made these sessions a wonderful example of the Quaker business method at work.

A similar sense of unity (this time mixed with feelings of repentance and considerable humility) underlay the sessions set aside for the School Committee and the Special Committee on Moses Brown and Lincoln Schools. An entirely new atmosphere of trust and understanding and good communication has come about since last year's sessions of the Yearly Meeting. Under the leadership of Willard Ware, the School Committee has made a fine new beginning. "Friends throughout the Yearly Meeting are concerned, willing, and sometimes anxious. The non-Friends associated with the schools are friendly, cooperative, and looking to the Quakers for guidance and leadership. If we all play a part: parents, alumni, students, faculty, trustees, School Committee, Friends throughout the Yearly Meeting, our schools can continue to grow and prosper and provide the kind of Quaker education we dream about."



There were other highlights. One thrilling evening was devoted to reports from four extraordinary new ventures established within the Yearly Meeting in the past five years: Woolman Hill, Beacon Hill, the Meeting School, and South China Camp. One evening a panel of scientists described the horrors of nuclear warfare. At an afternoon session Moses Bailey spoke movingly of the work on the mission field at Ramallah, Jordan, in the turmoil around the Holy Land. Another afternoon a decision was made to sell the present Huntington Home for older Friends and move to a safer and more convenient structure, changing the name to the Huntington-Dixon Home and changing the composition of the committee in charge so that it would contain "six reliable men Friends and six women Friends" (nothing said about *their* reliability) in line with Sarah N. P. Dixon's will. And one evening young Friends entertained in a stimulating program that included the performance of a small orchestra consisting of a trumpet (played by a nine-year-old), two flutes, a clarinet, and an English recorder. Since there was no known music written for this peculiar combination of instruments, Timothy Cheney, the adult leader of the group, composed a piece for the occasion, composing it bar by bar during rehearsals to stay within the talents and capabilities of the performers!

It was a fine Yearly Meeting, pervaded by a sense of God's presence. The worship sessions were many and fruitful, and the Sunday morning service was, in the words of Alexander Purdy, "the finest meeting for worship I have attended in a long time."

THOMAS R. BODINE

### The Golden Rule

**L**YLE TATUM, chairman of Non-Violent Action against Nuclear Weapons, and the crew of the ketch *Golden Rule* have announced the termination of the *Golden Rule* project against the nuclear tests in the Pacific. The following statement was received from the crew of the *Golden Rule*, now serving sixty-day jail sentences in Honolulu:

When we sailed the *Golden Rule* for the bomb test area, we stated that we would proceed as far as possible. We sailed from San Pedro to Honolulu. Twice we have attempted to sail from Honolulu to the Marshall Islands bomb test area. Twice we have been stopped by government action.

The second time we were sentenced to sixty days in prison. We are still in jail. It is, therefore, impossible for us to sail again before the end of the present tests. Hence we must regretfully announce that we have proceeded as far as possible and have been stopped.

At the same time the crew of the *Golden Rule* announced their backing of Dr. Earle Reynolds, former Antioch College anthropologist, who is captain of the ketch *Phoenix of Hiro-*

*shima*, which left Honolulu June 11, bound for Japan via the nuclear testing area. Aboard the boat, a 50-foot ketch, is the Reynolds family, including two teen-age children, and a Japanese crewman, Niichi Mikami. Before sailing, Earle Reynolds issued a statement which said in part, "This trip is the culmination of a four-year voyage around the world. By this final trip we are calling on the people of the United States to examine their government's policies and actions which are now gravely suspect in the eyes of the world."

Lyle Tatum, in Philadelphia, stated that the end of the *Golden Rule* project does not mean the end of opposition to nuclear testing on the part of Non-Violent Action against Nuclear Weapons.

From the Honolulu City Jail, Albert Bigelow, William Huntington, George Willoughby, Orion Sherwood, and James Peck sent a letter to President Eisenhower, again urging that he use the powers of his office to stop the current series of tests in the Pacific and "to start turning the course of history away from nuclear warfare."

On June 28 the *Golden Rule* protest ship was sold to an undisclosed buyer. The asking price was \$16,000, but the price actually paid was not divulged. The money will be used to pay costs of the project.

### Internationally Speaking

(Continued from page 462)

and Peace Studies that practicable methods of inspection can be worked out. He recalls that in the spring of 1955 the Soviet Union accepted the inspection proposals put forward by the Western powers, who withdrew their proposals without explanation the next September.

The elimination of military aircraft, particularly of bombers, was found to be possible at the Geneva Disarmament Conference. In 1933 this proposal was nearly accepted. It was blocked by the then Secretary of State for Air in the British Cabinet, who defeated the Prime Minister and Foreign Secretary. The "service" ministers, however, have not always won such arguments. The disarmament of the boundary between Canada and the United States was achieved by Lord Castlereigh and John Quincy Adams against the advice of their colleagues in the military departments.

Elimination of nuclear weapons is needed, and supervision to make sure that the elimination is real is practicable, although probably not likely to be perfect. The delivery of nuclear weapons, however, would be greatly restricted by the elimination of bomber planes, missiles, submarines, and aircraft carriers. In these cases evasion is more difficult, and most of the necessary arrangements were worked out by the Geneva Disarmament Conference. They are ready to be used whenever the nations really wish to increase their safety. The Geneva Conference has also provided the basic outlines of control of "conventional" weapons, including manpower.

*The Arms Race* reviews and summarizes the work for disarmament both in the United Nations and the League of Nations, as well as in the naval limitation agreements of 1922 and 1930, whose importance is rightly insisted on. Mr. Noel-Baker is blunt about difficulties, insistent about opportunities to advance, and emphatic about the necessity of ending the arms race. He shows that on the whole the technical problems can be solved and that the serious question is whether the governments will make the political decision to move toward national safety.

*The Arms Race* is well indexed, gives a useful "Who's Who" of most of the authorities quoted, and has helpful references forward and back to related material in other parts of the book. It is readable. It describes the complex and almost mystifying modern weapons with careful reference to scientific and military authorities, yet with direct simplicity helpful to nontechnical readers. It outlines a program with enough detail to deserve the attention of statesmen, and enables citizens to learn what can reasonably be expected of their statesmen and what they themselves must be prepared to support.

Mr. Noel-Baker does not regard disarmament as an isolated affair. He thinks of it in the context of a world organization able to offer peaceful methods of dealing with all kinds of disputes and prepared to do something in the way of restraining resort to war. He quotes a letter to Lord Robert Cecil, written during the Second World War by Winston Churchill: "This war could easily have been prevented, if the League of Nations had been used with courage and loyalty by the associated nations."

July 24, 1958

RICHARD R. WOOD

## Friends and Their Friends

The American Friends Service Committee has approved the allocation of \$3,000 to help meet emergency needs rising out of current difficulties in Lebanon. The Committee responded to reports of food shortages and medical needs among both Christian and Moslem groups in Lebanon. The money was immediately sent to a Service Committee representative in Beirut. A spokesman for the Committee said, "The situation is being followed closely by Quakers in Lebanon, who have been asked to inform the Committee of emergency needs as they develop."

The Service Committee has been active in the Middle East since it was asked by the United Nations to administer relief to Arab refugees in 1949 in the Gaza strip. Following that experience the Committee started community service programs in Israel and Jordan.

Our next issue, to be dated August 23, 1958, will contain 20 pages. Beginning with the issue of September 6, 1958, the FRIENDS JOURNAL will resume weekly publication.

On July 24 the American Friends Service Committee asked for the immediate withdrawal of all American military forces from Lebanon and simultaneous enlargement of the U.N. Observation Group as the first steps toward peace and stability in the Middle East. As a next step the Committee suggested that the United States go immediately before the United Nations and declare its readiness "to cooperate with all nations in comprehensive plans for the social and economic development of the Middle East."

"At the same time a companion proposal should be presented calling for major efforts by the United Nations to resolve the economic and political problems that prevent any settlement of 900,000 Arab refugees whose presence is a constant source of bitterness and a tragic example of prolonged human suffering."

Lewis M. Hoskins, Executive Secretary of the Committee, sent a copy of the statement to President Eisenhower.

The Committee's statement said it deplored "the fact that these actions were initiated entirely outside the auspices of the United Nations, at a time when that body was undertaking in Lebanon measures designed to discourage infiltration across borders. This action of the United States government jeopardizes the effectiveness of the United Nations as the world's best hope for peace."

The Committee commended the United States for placing the matter before the Security Council and insisting that further discussions of the crisis be held under its auspices.

Historically, the Committee said, Americans have criticized the tendency of other powers to treat the Middle East as a pawn in the European power struggle.

"Since its closer involvement in the area, the United States has spoken and acted in ways which to the Arab world are little different from those which Arabs have resented in the past."

"Americans far too often look upon the Middle East as the private domain of the West . . . fail to recognize the genuineness of the rising tide of Arab nationalism and the legitimate demands of Arab states to manage their own affairs."

"The Baghdad Pact and the Eisenhower Doctrine seem to us to perpetuate the old concept of Western domination for Western ends, and every soldier and marine landed in Lebanon reinforces this impression."

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Harold Tollefson, pastor of the Friends Meeting at Sabina, Ohio, assumed his new duties as pastor of Minneapolis Friends Meeting on August 1, 1958. Before going to Sabina, Harold Tollefson was Secretary of the Five Years Meeting Advance Program and served for many years as Secretary of Baltimore Yearly Meeting, Homewood.

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Dr. Ned B. Williams, Professor of Microbiology at the University of Pennsylvania's School of Dentistry, was recently made President of the International Association for Dental Research. More than 700 of the Association's 1,000 members attended the convention, which was held in Detroit. Dr. Williams is a member of Swarthmore Meeting, Pa.



On the cover of the April issue of *American Forests* appears an excellent picture of Alfred Stefferud, showing the titles of contributions he has made as Editor of the U. S. Department of Agriculture Yearbooks since 1947. A feature article details the quality of these source books on *Trees, Water, Soil, Insects*. The 1958 publication will cover *Land Use and Ownership*. The creed of the author is expressed in the final words: "The future cannot be trusted to luck, but will require foresight and planning to assure judicious use of our land heritage and its maximum contribution to our well-being."

Alfred Stefferud is a member of Goose Creek Monthly Meeting, Va., and Program Chairman of Baltimore Yearly Meeting, Stony Run, which is meeting with Baltimore Yearly Meeting, Homewood, at Western Maryland College, Westminster, Md., August 8 to 13.

Edward Miller, Director of Continuing Education of Antioch College, was recently appointed chairman of the Religious Education Section of the Adult Education Association of the United States. He is a member of Providence Monthly Meeting, Media, Pa.

The second American Friends Conference on Race Relations will be held at Westtown School, Pa., over the Labor Day weekend, beginning on Friday, August 29, 10:30 a.m., and closing on Labor Day after a late lunch. The conference is an outgrowth of the Conference on Race Relations held in Wilmington, Ohio, in 1956. Allocations for 205 participants have been given to all Friends groups. Each Yearly Meeting will select its own representation. It is expected that the conference will move ahead in the implementation of the declaration and queries made at the 1956 conference. In the program, talks by concerned Friends and experts in the field of race relations will alternate with sessions in smaller groups, in which the topic of the conference will be further explored as it relates to housing, employment, education, and recreation. Information can be had by writing to Victor Paschkis, Secretary of the Conference, c/o Room 624 Engineering, Columbia University, New York 27, N. Y. Young Friends interested in attending the Conference should write to Kay Krewson, 638 Hillcrest Avenue, Glenside, Pa.

Three Russians will arrive August 10 for a four-week visit in the United States under the sponsorship of the Young Friends Committee of North America. The Committee of Soviet Youth Organizations has appointed Vladimir Nicolaev, Vladimir Yarovoi, and Anatoli Glinkin as the visitors. Traveling with the Russians will be six American young Friends.

The tour of the group will take them to New York; Philadelphia; Washington, D. C.; High Point, N. C.; the T.V.A. at Knoxville, Tenn.; Indianapolis, Ind.; Chicago; West Branch, Iowa; and Des Moines. In most places Friends families will be hosts for the group. Visits to factories, schools, courts, cultural events, stores, museums, social service agencies, and

farms will be included in the tour in an attempt to give the Soviet visitors a well-rounded picture of American life.

Young Friends who will travel with the Russians, or act as hosts at one point in the trip, are Richard Taylor, Paul Lacey, Mary Ellen Hamilton, and Mary Hohler of Philadelphia; France Julliard of Washington, D. C.; Wilmer and Rebecca Stratton of Columbus, Ohio; Eleanor Zelliot of Richmond, Ind.; and Robert Osborn of Evanston, Ill. The Russians will return to New York on September 6 to begin their trip home.

## Letters to the Editor

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

May I draw attention to the fact that the House of Representatives has passed the Humane Slaughter Bill, H. R. 8308? It is due to come to the Senate floor shortly. Mr. Alfed P. Davies, head of the powerful meat packers' lobby, is busy among the Senators. Anyone interested in seeing this legislation passed should write his Senators at once. Address them at Senate Office Building, Washington, D. C., and do not fail to give the number of the bill, H. R. 8308.

Wichita, Kansas

IRENE VICKERS BAKER

[Rudolph J. Supplee of Aldan, Pa., writes that "there is a bill, S. 1497, before the Senate Committee on Agriculture and Forestry to provide for humane slaughter of livestock. It should be brought before the Senate before this session adjourns." Chairman of the Committee is the Hon. Allen J. Ellender of Louisiana.—Editors]

May I correct an error on page 416 of the FRIENDS JOURNAL of June 28? I find there an announcement for June publication by the Johns Hopkins Press of my book *The Father of the Brontës*. The date of publication has now been set for September, after September 5, I am told.

While I do not subscribe to the FRIENDS JOURNAL, since I live with my cousin, Emerson Lamb, who is a subscriber, I am a regular, cover-to-cover reader of the magazine. I particularly like your editorials; they speak to my condition.

Baltimore, Md.

ANNETTE B. HOPKINS

I must confess at being surprised and a little embarrassed to find some of the French slogans which I quoted translated into English. I did not think it was necessary to do that, but, if you wish me to, shall be pleased to put English versions of French quotations in brackets. On this occasion "Massu au poteau" does not mean "Club the fat leg." I suspect this was concocted with the help of a dictionary. Massu is the Paratroop Commander who played a major role in the movement in Algiers, and the slogan means "Massu to the post." On a minor point, "Les fascistes ne passeront pas" should read "The Fascists shall not pass."

Paris, France

WOLF MENDEL

## Coming Events

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

### AUGUST

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Speakers, Moses Bailey, Jerome D. Frank, J. Floyd Moore, Emmet M. Frazer.

9—Abington Quarterly Meeting at Cheltenham, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; supper, 6:30 p.m. (bring box supper; beverage and dessert will be served.)

9—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry and meeting for worship, 2 p.m.; business, 4 p.m.; supper, 6 p.m., will be provided. One or more members of the Philadelphia Yearly Meeting Peace Committee expect to attend.

10—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. At 9:45 a.m., Bible study led by Dorothea Blom ("The Psychology of the Psalms"); 10:30, meeting for worship; 11:30, business; 12:30, lunch (bring basket lunch); 1:30 p.m., address by Katherine Phelps of the Westchester County Mental Hygiene Association; 2:30, completion of business.

10—Annual Reunion of the Conscientious Objectors of World War I at Black Rock Retreat, Route 472, four miles south of Quarryville, Pa., 9 a.m. Sermon by Lloy A. Kniss, a Mennonite. Bring your own lunch; coffee will be served.

10—Calm Quarterly Meeting on Worship and Ministry at Exeter Meeting House, Pa., 1:30 p.m. Meeting for worship, 11 a.m. Bring box lunch; dessert and beverage provided.

16—Calm Quarterly Meeting at East Caln Meeting House, on State Route 340 northeast of Coatesville, Pa., 4 p.m. Bring a box lunch and beverage; dessert provided. After supper, D. Robert Yarnall, "Friends Ideals in the Business World Today."

16 to 20—North Carolina Yearly Meeting, Conservative, at Cedar Grove, near Woodland, N. C.

22 to 24—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Worship, business, fellowship, address by J. Floyd Moore, "A Spiritual Ministry for Our Times."

24, 31—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

25 to 29—Young Friends Conference at Camp Onas, Rushland, Pa.

28 to 31—Illinois Yearly Meeting at Camp Wakanda on Lake Mendota, Madison, Wis. Worship, business, round tables, recreation; addresses by Eric Curtis, Levinus K. Painter, Gilbert F. White, and McClure McCombs.

29—Salem Quarterly Meeting on Worship and Ministry at Woodbury, N. J., Meeting House, 7:30 p.m.

29 to September 1—Annual Retreat Weekend at Pendle Hill.

Cost, \$20. Advance registration is necessary; write the Secretary, Pendle Hill, Wallingford, Pa.

29 to September 1—American Friends Conference on Race Relations at Westtown School, Westtown, Pa.

30—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

### BIRTH

STABLER—On July 9, to George M. and Jeanne Johnson Stabler, their fourth child, a daughter, REBECCA LYNN STABLER. She is the tenth grandchild of Laurence J. and Sarah M. Stabler and the 29th great-grandchild of Ida Palmer Stabler. The parents are members of Clearcreek Monthly Meeting of Earlham College, Richmond, Ind., and the paternal grandparents and great-grandmother are members of Swarthmore Monthly Meeting, Pa.

### ADOPTION

SOLLMANN—On June 2, by Elfriede M. Sollman, MARIANA INÉS, born September 25, 1956. Elfriede Sollmann is a member of New Haven, Conn., Monthly Meeting.

### DEATHS

CHAMBERS—On July 21, FRANCES CANBY CHAMBERS, wife of the late J. Howard Chambers, aged 99 years and nine months. She outlived her husband and all of her four children. She was a member of Central Philadelphia Monthly Meeting.

DARLING—On July 23, in California, CHARLES D. DARLING, aged 18 years, of Ithaca, N. Y. He was the son of Dr. C. Douglas and Ruth Walton Darling and a grandson of George A. and Emily I. Walton. A graduate of Ithaca High School, he had been admitted to the University of Maine.

MENDENHALL—On July 5, at Westfield, N. J., WILLIAM ORVILLE MENDENHALL, at the age of 79. He is survived by a son, William, living at New Orleans, and two grandchildren. Dr. Mendenhall had been President of Friends University, Wichita, Kansas, and of Whittier College, Calif. He had also served for a time as Presiding Clerk of the Five Years Meeting.

STRINGHAM—On July 1, after an illness of three weeks, GERTRUDE MARSHALL STRINGHAM of Plainfield, N. J., aged 89 years. She was an active member of Rahway and Plainfield Monthly Meeting, N. J. She was the widow of Norman D. Stringham and is survived by a daughter, Winifred S. Bauer of Atlanta, Ga.; a son, Leroy M. Stringham of Summit, N. J.; a grandson and two great-grandchildren. Interment was in the Friends Cemetery, Amawalk, N. Y.

WASHBURN—On July 3, at Newtown, Pa., ELIZABETH CHADWICK WASHBURN, wife of the late Charles E. Washburn, in her 90th year. She was a member of Quaker Street Monthly Meeting, N. Y., and was also very active in the St. Petersburg Meeting, Fla. Surviving are three daughters, Helen Cadwallader of Philadelphia, Pa.; Miriam Keever of East Northfield, Mass.; and Martha Fronefield of Wayne, Pa.; several grandchildren and great-grandchildren.

## MEETING ADVERTISEMENTS

### ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sun-

day, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

### COLORADO

BOULDER—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

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

### CONNECTICUT

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

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W.,

one block from Connecticut Avenue.

### FLORIDA

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

### HAWAII

HONOLULU—Meeting, Sundays, 2:26 Oahu Avenue, 10:15 a.m.; tel. 994-447.



**ILLINOIS**

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

**INDIANA**

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

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**KENTUCKY**

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MARYLAND**

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**MASSACHUSETTS**

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

**MICHIGAN**

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

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

**MINNESOTA**

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

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**NEW HAMPSHIRE**

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

**NEW JERSEY**

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

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

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHEWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**

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

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

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

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

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

**Flushing**: at 137-16 Northern Boulevard. **PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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

**OHIO**

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**PENNSYLVANIA**

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Germantown, 45 West School Lane, 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

**PUERTO RICO**

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

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

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

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

**VIRGINIA**

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

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 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.

**WASHINGTON**

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 9983.

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