

FRIENDS JOURNAL

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EVERY ship that goes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a fore-plane borrows the genius of a forgotten inventor. Life is girt all round with . . . the contributions of men who have perished to add their point of light to our sky.

—RALPH WALDO EMERSON

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A Cup of Tea

TODAY bread cast upon the waters may return in some very queer forms. Consider, for example, your cup of tea. Have you done anything that you can remember that might return to you unpleasantly, if only in a cup of tea?

You can't think? And furthermore, you may ask, what is wrong with my cup of tea?

True, your tea may look and even taste all right. But it is quite innocently bringing back to you something that you cast upon the waters far away and long ago. Its return in your cup is annoying and embarrassing. Your tea may contain strontium-90.

Oh, it is safe enough. It is only one-tenth as strong as the human tolerance allowed by the National Committee on Radiation Protection and Measurements. You are assured of this by the Commissioner of the Food and Drug Administration in Washington, who has examined the tea and released about 46 tons of it for sale. It came from Japan and was held up last July in New York harbor because it was found to be radioactive.

I'm sure it is nice tea, and I'll probably drink some of it myself. But I'm afraid I'll dream of the gentle radioactive rain that fell on it in Japan and how wonderfully that strontium-90 has found its way into my pleasant little afternoon refreshment.

HOWARD HAYES

The Quiet Place

By DOROTHY B. WINN

Within my soul there is a quiet place,
A shrine to which I may retreat when fright,
Or pain, or stress has reached too swift a pace,
A shrine in which I see my Father's might.

I wait in stillness for his counsel there.
He never fails to heed my call, to lift
My spirit fully till I breathe a prayer
Of gratitude for His consummate gift.

Silence

By ETHEL AVERBACH

Seekers young and searchers old
Relaxed in quiet composure,
Harkening with the inner ear
For God's divine disclosure,
Guided by the Light within,
Our strength and inspiration:
To reach the goals for which we pray,
Illumine, Lord, for us your way.

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FRIENDS JOURNAL

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Editorial Comments

Popular Religious Literature

BOOK publishers have their worries. But the publishers of religious literature are more confident than in years past; sales figures promise to be steady or are even likely to increase. The interest in religious literature has constantly risen during the past decade.

A close analysis of our contemporary religious literature reveals, nevertheless, that all is not well. Growing criticism has been leveled against the success-centered character of some of these books, notably those by Norman Vincent Peale. Observers abroad consider such books "typically American" because of their undisguised techniques for increasing material success. They emphasize less the acceptance of God's will for life than our hope that life's course may change because of our petitions in word and deed.

What is the truth about such reproaches? Two sociologists, Louis Schneider and Sanford M. Dornbusch, now have published a careful investigation of this popular literature of inspiration, salvation, practical philosophy, and religious therapy. Their study, entitled *Popular Religion* (The University of Chicago Press, Chicago, Illinois; 174 pages; \$4.50), analyzes 46 representative books and arrives at the conclusion that this type of literature is preoccupied with success, life mastery, power, and peace of mind or soul rather than salvation in the traditional sense. In other words, the books are man-centered rather than God-centered. It is, of course, a question what interpretation one is to give to a term like "salvation." But it remains true that the unchanging verities and values of religion receive less emphasis than the material benefits that are to result from the practice of the writers' counsels. This popular literature stresses adjustment and conformity to the thinking of society and fosters psychosomatic teachings, but it obscures a good deal of the same religious heritage which the books purport to convey. The techniques employed by writers like Peale, Liebman, Merton, and others (Elton Trueblood also receives considerable attention in the study) make it obvious that much of this popular religious literature belongs to the realm of mass culture. The books attempt to make religion "useful" in the concrete sense of the term.

Critical observations like these will not ignore the relative values or truths that many of the books contain. After all, even the search for quick solutions of irritating personal or social problems may become part of a more significant search for eternal truth or lead toward a higher orientation. But the quick and easy production of this literature implies, nevertheless, the danger of shallow thinking and the mechanical prescription of remedial techniques that are apt to preclude in many individuals a deeper and persistent search for the acceptance and understanding of man's relationship to God. Many of the techniques employed in popular religious literature are also used by modern evangelists. Is this fact one more reason to be critical of them?

The Ghost of McCarthy

The other day an Ohio organization calling itself the "Circuit Riders" sent us a leaflet, accusing the translators of the famous Revised Standard Version Bible of extensive Communist affiliations. Among the accused is also Henry J. Cadbury, chairman of the American Friends Service Committee, eminent New Testament scholar, inspiring lecturer, and prominent author. It was interesting to learn from the leaflet that the genial author of our "Letters from the Past" supports the American Rescue Ship Mission, the Christian Leaders Against the Atlantic Pact, the Conference on Peaceful Alternatives to the Atlantic Pact, the World Peace Appeal, and similar organizations. This is a remarkable record for a scholar who is very busy and unusually versatile. Some of us feel guilty when we listen to the Philadelphia Query on Civic Responsibilities, which calls for our active support of peace and freedom of speech. The Advice appeal to "men and women of intelligence, high principle, and courage" to "combat ignorance, self-interest, and cowardice" and to work for these high causes. Henry Cadbury is in the distinguished company of men like Luther Weigle, Willard Sperry, James Moffatt, and many others, who are engaged in precisely this kind of work.

Did the Circuit Riders know that the insane woman who stabbed Martin L. King considered him "mixed up with the Communists"? Obviously, the Circuit Riders are similarly haunted by the ghost of McCarthy, a symptom that calls for an early examination.

The Mysticism of Rufus Jones

By ELIZABETH GRAY VINING

THROUGHOUT his life he [Rufus Jones] made a distinction between affirmative mysticism and negative mysticism. Here he parts company with many writers on the subject, to whom the negative is the classic type and indeed the only real mysticism.

The *via negativa*, as Rufus Jones saw it, called for withdrawal from the world, from all that is finite and temporal, in order to lose oneself in that which is infinite and eternal. The naughting of the self, the elimination of the I, the me, and the mine, the extirpation of all desire, the quenching of all thought, the merging of the individual personality in the divine Whole is necessary if union with the divine is to be achieved. Plotinus's often quoted phrase, "the flight of the alone to the Alone," expresses this summit experience. Ecstasy is the goal of the follower of this way.

The affirmative mysticism, to the interpretation of which Rufus Jones gave his life, was a "milder and more normal correspondence of the soul with God." The affirmation mystic, he declared in *Social Law in the Spiritual World*, "seeks union with God, but not through loss of personality." On the contrary, his personality is fulfilled in God. St. Paul's statement, "It is no longer I that live but Christ liveth in me," Rufus Jones understood as "no negation of personality but a triumphant type of immensely expanded personality." The mark of the affirmative mystic is a transformed personality, radiant, vital, filled with energy, who finds, as he said in *Social Law in the Spiritual World*, obedience to the vision more important than the vision and who seeks to serve God in this world.

Ecstasy in itself he distrusted, as being related to symptoms of hysteria, auditions, bodily changes, and hypnosis. Trances and ecstasies have an element of abnormality and are not the best part of mysticism. He considered it a weakness of the negation mystic that he encouraged men "to live for the rare moment of ecstasy and beatific vision, to sacrifice the chance of winning

spiritual victory for the hope of receiving an ineffable illumination which would quench all further search or desire." Thirty-four years later he put it even more strongly: "I am equally convinced that the emphasis upon ecstasy which the Neoplatonic strain of thought introduced into Christian mysticism was an unfortunate and very costly contribution, and quite foreign to the mysticism of the New Testament. In fact for many interpreters ecstasy came to be thought of as the *essentia* of mysticism: No ecstasy, no mystic!" He qualified this statement somewhat by making it clear that he was thinking of ecstasy chiefly as a semipathological state marked by an abnormal autosuggestibility and hysteria. "There is a type of ecstatic state, of inspiration and illumination, which seems to me to be a most glorious attainment and very near to the goal of life—a state of concentration, of unification, of liberation, of discovery, of heightened and intensified powers, and withal, a burst of joy, of rapture and of radiance."

The source of negative mysticism he found in the belief in a wholly transcendent God, unknowable, wholly other, abstract and characterless. He was fond of quoting in this connection the lines,

Whatever your mind comes at,

I tell you flat

God is not that!

This God of the negation mystic, the "nameless Nothing" of Eckhart, the "Divine Dark" of Dionysius the Areopagite, the "fathomless Nothingness" of Tauler, Rufus Jones characterized as the "Abstract Infinite." "The long struggle of man's mind with the stern compulsions of this abstract infinite, is, I think, one of the major intellectual tragedies of human life. . . . It is easy to see how that theory of the abstract [i.e., characterless] infinite would lead the mind of a mystic to expect his experience of God to terminate in a mental blank, and everlasting Nay."

To him God was a Concrete Infinite. He used the term for the first time in the introduction to *Spiritual Reformers* and continued to employ it to the end of his life. "No ancient or medieval thinker," he wrote in *Testimony of the Soul*, "ever dealt adequately with what we have learned to call 'the concrete infinite,' an infinite revealed in and through the temporal and the finite." The great symbol of the concrete infinite he finds in St. John's figure of the Vine with its many branches. "In that figure we have the suggestion of an Infinite that goes out into multitudinous manifestations and finds itself in and through its interrelated and finite branches.

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We are indebted to Elizabeth Gray Vining and J. B. Lippincott Company, Philadelphia, for permission to reprint a small selection from the recently published *Friend of Life*, the biography of Rufus M. Jones (347 pages; \$6.00).

Our review, published in the issue of the FRIENDS JOURNAL for September 27, 1958, has already pointed out the rich variety of content found in this biography, which has been written by a master pen. The present brief excerpt pertains to only one of the many interesting facets of the book, which weaves a colorful pattern from the many strands of Rufus Jones's life as a person, the father of a family, a scholar, writer, and religious leader of rare stature. Friends can be grateful for this definitive work, which will indeed convey to all readers the greatness and strength of Rufus Jones.

Perfection is not through isolation and withdrawal but through self-surrender and sacrificial limitation." In the *Luminous Trail*, after interpreting John 4:24 to mean, "God is essentially Spirit and men can join with Him in vital fellowship, for he too is spirit," he went on to say, "This report means that religion is founded on a concrete Infinite, for Spirit is a concrete Reality, not on an abstract and 'naughted' Absolute, and intercommunion is an intelligible process of Like with like."

The affirmative type of mysticism he traced first to St. John and St. Paul, who, he said, had been often disqualified as mystics by New Testament scholars who assumed that mysticism meant withdrawal from all that is finite and temporal. With the Renaissance and the recovery of New Testament models, a new type of mysticism came to birth, more Pauline and Johannine than the medieval type had been. The medieval view of God and man was broken by the new humanism, not the modern humanism of naturalistic philosophy that "reduced man to a natural creature" but the luminous humanism of Erasmus and the Renaissance thinkers, who discovered with joy the glorious potentialities of the human mind and spirit. "The focal idea of this new type of mysticism," he wrote, "is the glowing faith that there is something divine in man which under right influences and responses can become the dominant feature of a person's whole life. The favorite text of the exponents of the affirmation mysticism was that noble oracular fragment in Proverbs already quoted: 'The Spirit of man is a candle of the Lord.' This line of thought goes back for its pedigree, without much doubt, to the humanism of the Renaissance."

To this humanism, "at heart deeply Platonic and mystical," was added the Reformation's rediscovery of the primitive message of Christianity and its insistence on the responsibility of the individual in the sphere of religion. "The center of religion was no longer thought of as being an external imperial organization; it was felt to be the inner life of the individual man. This shift of attitude was like the coming of the vernal equinox and with it came a new outburst of mystical life." From the strand of mysticism of the Friends of God, the humanism of Erasmus, the inward religion of Luther's early insight, and the glowing message of the New Testament came, as Rufus Jones showed in his historical studies, the mysticism of Caspar Schwenkfeld, Hans Denck, Sebastian Franck, Sebastian Costellio, and Jacob Boehme, the spiritual reformers whom he believed to be the forerunners of the Quakers of the seventeenth century.

Thomas Traherne, the seventeenth century poet, he cited as a brilliant interpreter of affirmative mysticism, and he considered William Law its chief exponent in the

eighteenth century. William Blake was, he said, the "most notable mystic" of the latter century, but in none of his books did he care to tackle the elucidation of Blake. Nor was Blake one of the many poets whom he frequently quoted.

Although he insisted upon the distinction between affirmative and negative mystics, he declared with equal emphasis that there were both affirmative and negative elements in both types of mysticism. The difference between the two types was a relative difference. "There have been no negation mystics who were not also affirmative, and there neither are nor will be any important affirmation mystics who do not tread at some point the *via negativa*,—the hard and dolorous road."

All the great mystics up to the Reformation were, he felt, negative because of the prevailing metaphysics but affirmative in their experience. Again and again he paid tribute to their lives and their personalities, to the good that they did in the world. He loved them and he wrote of them in book after book, Meister Eckhart, whom he called "the peak of the range," Plotinus, the anonymous author of the *Theologia Germanica*, St. Bernard of Clairvaux. Even Dionysius the Areopagite, whom he considered responsible for much of the more extreme form of negative mysticism, he spoke of as "this dear man." . . .

By this classification, Rufus Jones clearly belongs with the religious mystics. God to Rufus Jones was personal in the sense that we can enter into a relationship with Him. To use Martin Buber's term, He is not the God of the Philosophers, but the God of Abraham, Isaac, and Jacob, to whom we can say, "O Thou!"

Beyond that, Rufus Jones's mysticism is profoundly Quaker. It is colored by the Quaker strain that has come through his home and the meeting, through his reading of Quaker sources, through his knowledge of the New Testament and the primitive Christianity to which seventeenth century Quakerism was a conscious return. Though he found immense inspiration in Plotinus, in Eckhart, Tauler, the *Theologia Germanica*, and Ruysbroeck, he was happiest with them when they were expressing, in other terms, ideas which were Quaker ideas; also when they moved away, he was obliged to say sadly, as he did of the author of the *Theologia Germanica*, "I go most of the way in joyous company with this dear man whom, not having seen, I love. But I cannot finally be satisfied with any system of thought which empties this world here below of present spiritual significance or which robs the life of a human personality of its glorious mission as an organ of the Life of God here and now, and which postpones the Kingdom of God to a realm where the Perfect is a One with no other."

Friends Peace Testimony

Its Relation to Current Nonviolent, Direct-action Peace Demonstrations

CAUSES of the recent trend towards direct action in the peace movement seem to be remarkably the same in all countries where such manifestations have taken place. There has been, and still is, a slow, steady culture lag or slowing down in the social institutions that implement the wishes of the public. This shows particularly in the slowness of governments and other institutions like the church, educational groups, and private associations to respond to the continued popular demands for positive steps towards disarmament. Cessation of nuclear bomb testing and an end of the cold war and its policy of "massive retaliation" have been protested by leaders in many fields as well as by private citizens.

Further, the sources of informed opinion have often been controlled, so that the press, radio, TV, pulpit, and community forum cannot be counted on to express the deeply felt desires of the public. To make matters worse, government spokesmen, officials, and scientists in government employ make contradictory pronouncements or change their ideas and policies with no satisfactory explanation.

The result of this confusion—lack of acknowledgment of the seriousness of the issues involved by those in power and the callous official reception given to groups representing pleas for action in the field of disarmament—has turned the average citizen away from hope of effecting changes in the usual manner.

Those who are not so terrified by fear or made so apathetic by frustration that they no longer protest now seek out others to join them in bringing home to the average man, as well as to those in authority, their determination to demand a new policy of action in the face of imminent dangers to life and health, wars such as man cannot imagine.

Although we often fail to realize it, social changes are taking place all around us. Laws do not make such changes; they merely enforce them after public opinion has expressed its approval of such alterations in the accepted patterns of behavior. Thus public sentiment must find channels of expression. Lincoln said of this problem, "Public sentiment is everything. With public sentiment, nothing can fail; without it nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

In this day of constant crosscurrents of ideas hurrying

towards our eyes and ears every hour through the printed word, TV, and radio, we long for a simple demonstration of our faith. In the nonviolent, direct action we have been seeing is frank, unashamed, unwavering testimony to the things we hold most deeply to be true. We and all men of good will can run to join these ranks, thankful to cast off all the weight of frustrated hopes at last.

Before we can fully evaluate the new trend in the peace movement, we should examine some of its characteristics. Many of them are among the "bench marks" of nonviolent action laid down by Philadelphia Yearly Meeting Peace Committee in its *Guide on Nonviolence*.

First and perhaps the most important feature has been the serious, studied plans of action worked out both beforehand and in the day-to-day program. This prevents rowdy or wildcat behavior that would open the whole operation to immediate criticism by the public. During the sit-down fast in the Atomic Energy Commission headquarters in Germantown, Maryland, each day a strategy conference was held. This resulted in carefully disciplined conduct in the face of fifteen refusals to accede to the participants' request for an interview with Admiral Strauss, who finally did talk with the group.

Dignified behavior in action has been manifested on all peace walks. The Aldermaston March in England at Easter was characterized by deep silence as it approached the British H-bomb factory. Friendly gestures by the public on the walk to the U.N. headquarters were accepted by the marchers in good spirit, but contacts and conversations were carried on in an earnest, purposeful manner.

No threats or picketing with the purpose of intimidating other groups or individuals were used. There seems to have been no self-conscious effort to attract public support, although banners and placards were carried. Good will was carefully cultivated with the officials of the Atomic Energy Commission and U.N., who in most cases showed sympathy with the demonstrators.

Willingness to suffer any consequences of their action was shown by most groups. The *Golden Rule* crew disregarded dangers of radiation and storms, and calmly met their prison sentences. The sit-down fast group endured hunger quietly during their entire demonstration. Firm, patient persistence won the day when Admiral Strauss appeared to talk to them.

It is strange but true that many of the same types of behavior characterized early Friends, who marched on

foot throughout England to spread the message of one who could speak to man's condition. The "Valiant Sixty" swept through the country like a fire. Meetings for worship were held in public places without secrecy. Arrests, long imprisonments, floggings, maimings, and hangings of both men and women failed to quench the flames of this spirit of truth.

Violence and retaliation were never used, and Friends were described by a contemporary as going like lambs to the slaughter, meekly accepting the punishments imposed on them.

The underground railroad before the Civil War, in which Friends especially in the Ohio River valley took part, was practiced without violence. Friends felt that divine law stood above man-made statutes that degraded human beings. Quietly, but with prayerful determination, hundreds of slaves were assisted to freedom by members

of the Society. Posses, reprisals, and arrests did not stop their work.

Today we have come to a time for a re-evaluation of our three-century-old peace testimony. We reach this moment in our history, looking both backward to our ancient stand and forward to a new era with fresh eyes and open hearts. Let us ask ourselves some questions, each answering to his own conscience.

Are we faithfully putting our beliefs in a first place in our lives, leading rather than watching where people need positive proofs that peace must be had for the sake of suffering humanity? Are we willing to explore new ways to demonstrate that we are unafraid to join other like-minded men and women in asking governments to save a world groaning in terror of man-made suicidal weapons?

MARY G. CARY

The Special United Nations Assembly and the Middle East Crisis

By ELTON ATWATER

AUGUST 21, 1958, will undoubtedly be remembered as one of the most memorable days in United Nations history. On this occasion, it will be recalled, the special session of the General Assembly by the overwhelming vote of 80-0 approved an Arab-sponsored resolution entrusting Secretary General Hammarskjöld with the delicate task of making practical arrangements to uphold the Charter in relation to Lebanon and Jordan, and thereby to facilitate the early withdrawal of American and British troops from these countries.

The resolution came as a surprising but extremely gratifying expression of unity on the part of all ten Arab members of the United Nations, including Sudan, Tunisia, Morocco, and Libya, as well as the Arab states in the Middle East. Up until this time, Lebanon and Jordan, which had originally accused the United Arab Republic of intervention in their internal affairs and had invited American and British forces to assist them in their difficulties, had been sharply ranged against the four other Middle East Arab states, which had been demanding the immediate withdrawal of foreign troops as the first requisite for peace in the region. The Soviet Union had been

skillfully exploiting this division between the Arab states by insisting that American and British forces must leave Lebanon and Jordan immediately and that any United Nations resolution which did not call for such an immediate withdrawal would be sidestepping the real issue.

The decision of the Arab states to close ranks was immensely significant, for it not only reduced the opportunity for the major powers to interject cold war politics into the United Nations deliberations, but it also opened the door for Mr. Hammarskjöld to undertake his negotiations with the consent of all interested parties. Other resolutions before the Assembly, although proposing a similar assignment for the Secretary General, would not have won unanimous Assembly backing and would not therefore have provided as strong a mandate for Mr. Hammarskjöld as did the Arab resolution. Moreover, the unity of the Arab states on a moderately worded resolution left the U.S.S.R. little choice but to vote for it, and it demonstrated the ability and willingness of the Arab group to act independently of the U.S.S.R. even when the latter had been supporting some of their objectives. The extent of the Soviet compromise is more apparent when it is recalled that the U.S.S.R. was now voting for a resolution very similar in substance to the Japanese resolution which the Soviet representative had vetoed in the Security Council on July 22, 1958. It had been this Secu-

Elton Atwater is Associate Director of the Quaker Program at the United Nations, representing the Friends World Committee for Consultation and the American Friends Service Committee. He is on a two-year leave of absence from Pennsylvania State University, where he is Professor of Political Science. He is a member of State College Meeting, Pa.

rity Council stalemate, followed by the breakdown of negotiations for a summit meeting at the United Nations, which led to the convening of the Special Assembly. It was therefore little short of remarkable, and unprecedented in the history of the United Nations, that the Assembly acted *unanimously* on a major issue which the Security Council had been unable to resolve.

What led the Arab states to adopt a united and moderate position on an issue which had previously been the cause of such sharp division? I cannot, of course, answer this question with any degree of certainty, but might hazard a few possible explanations.

(1) The moderating influence of the North African Arab states, notably Sudan and Tunisia, which had never given their unqualified support to the United Arab Republic's position and which had urged greater action by the League of Arab States to assure respect for the sovereignty and independence of all its members.

(2) The relatively moderate position in the Assembly taken by the United Arab Republic itself. The representatives of the latter made only two brief speeches before the Assembly, neither of which was marked by such strong language as was used by the delegates of Iraq, Saudi Arabia, and Yemen. It may well be that the United Arab Republic, aware of the widespread support in the Assembly for asking the Secretary General to try to untangle the Middle East crisis, felt that it would be far wiser for this to be undertaken with Arab consent rather than without it. By agreeing to this, it may be that the Arabs, with the help of India and some of the other Asian states, were able to gain Western assent to include in the resolution the idea that the Secretary General's negotiations should "facilitate" the "early withdrawal" of foreign forces from Lebanon and Jordan.

(3) Reference in the Assembly resolution to certain principles from the Pact of the Arab League and the Bandung Conference regarding good neighborly relations, nonaggression, noninterference, and respect for other systems of government, which constituted a more diplomatically acceptable means for the Arab states to reaffirm these obligations than the wording previously embodied in the Western-sponsored Norwegian resolution.

(4) The election of General Chéhab as president of Lebanon on July 31, which was a major step towards the restoration of stability within Lebanon. Since it also meant that Lebanon under the new administration (after September 24) would undoubtedly seek closer and more friendly relations with the United Arab Republic, the latter could now afford to be more moderate and conciliatory.

Approval of the resolution, even by unanimous vote, does not mean that the long-range problems of the Mid-

dle East are solved. Serious attention must still be given to the basic causes of tension in the region arising from the constructive aspirations of Arab nationalism, the extremely low living standards in the Arab countries, and the festering sores of the unresolved Arab-Israeli conflict. President Eisenhower made a significant contribution to this when he suggested to the Assembly that an Arab regional development institution be established. The Foreign Minister of Ireland also proposed a fresh approach to the problem of the nearly 1,000,000 Arab refugees by suggesting that the United Nations raise a \$1 billion fund to repatriate and resettle them, rather than leaving the entire responsibility to Israel. The total cost of such a program, he added, would in the long run be less than the indefinite maintenance of refugee camps and services.

Quakers have long been concerned about these basic needs of the Middle East, and our Quaker staff at the United Nations had many opportunities during the special Assembly to express our feelings to a wide number of delegates representing all sides in the controversy. Sydney Bailey and Elton Atwater were present throughout the period of the Assembly, and Clarence E. Pickett was present for part of the time. Consideration was given to assembling a small Quaker team for the special session, as is done during the regular Assembly session, but the time was too short to accomplish this.

In our conversations with United Nations delegates, we tried to stress the value of such steps as the following: (1) early withdrawal of American and British troops from Lebanon and Jordan, accompanied by the strengthening of the United Nations Observation Group and the Truce Supervision Organization in those countries; (2) creation of a United Nations organ to report on all radio propaganda, particularly that which tries to foster violence in other countries; (3) an embargo on arms shipment to the Middle East; (4) recognition of the right of freely chosen governments to enter or refrain from entering political associations with other states; (5) recognition that the United Nations might play some role in helping the people of a country to choose or change their form of government; (6) renewed impetus to the search for a peace settlement between Israel and the Arab states, including an agreement on the refugee problem; and (7) the early establishment of a comprehensive plan of economic and social development for the Middle East.

The special session of the General Assembly concerned itself primarily with how to facilitate the withdrawal of American and British forces from Lebanon and Jordan. The resolution approved on August 21 did request the Secretary General to continue his studies and consult the Middle East Arab countries regarding the

establishment of an Arab development institution, but it was generally felt that consideration of this and other long-range problems should be deferred until the regular session of the Assembly in the fall. These meetings are now under way, and it will be our hope and endeavor that constructive steps be speedily taken by the United Nations to reduce the underlying causes of tension in the Middle East.

Fifty years ago a crisis such as that which occurred

this summer, accompanied by ultimatums, outside pressure, and military intervention, might easily have swept the principal contestants over the brink of war. But the negotiations at the United Nations and the activities of the Secretary General provided a safety valve which helped the forces of moderation get under way. This is one of the new dimensions which have been added to international diplomacy today, for which the people of all countries can be profoundly grateful.

Friends Testimony on Alcohol

A Re-examination in the Light of Psychiatric Knowledge

By GEORGE NICKLIN

FRRIENDS have not always had a testimony on alcohol, though apparently the use or manufacture of intoxicating beverages was not well tolerated from the earliest meetings. It was, however, not until 103 years after the founding of the Society that a specific query was introduced in 1755, as follows:

Are Friends careful to avoid the excessive use of spirituous liquors, the unnecessary frequenting of taverns and places of diversion and to keep to true moderation and temperance on account of births, marriages, burials and other occasions?

Howard Brinton in *Friends for 300 Years* points out that this query was gradually modified in the direction of greater strictness. In 1874 the "young men" in Philadelphia successfully revolted against the "older men" on the facing bench, insisting the query be changed to include "all" liquors. One might conclude from this that members of the facing bench were indeed a "spirited" group in those days. But this trend paralleled the temperance movement in the United States and led early in the twentieth century to a query on total abstinence. Naturally, Friends' opposition to alcohol has been based on the difficulties it caused in their own and in others' interpersonal relations.

Alcoholism

During the 1920's the United States experimented with enforced abstinence on a nation-wide basis, only to find itself appalled at the undermining of its legal-judicial system. The medical profession faced the problem of a mounting death rate from alcohol poisoning, usually the wood alcohol type, due to the unsupervised manufacture of spirituous beverages. All this led to the repeal of Prohibition in 1933.

George Nicklin, M.D., is a member of Westbury, N. Y., Preparative Meeting and a practicing psychiatrist in New York City. The above article is an abstract of an address he presented at Cornwall, N. Y., Meeting on October 6, 1957.

During Prohibition the rate of alcoholism had fallen while the alcohol death rate rose. Since repeal of Prohibition the death rate (primarily from wood alcohol) has dropped while the incidence of alcoholism has risen. Estimates on the current number of alcoholics in the United States vary from 1,500,000 to 6,000,000 out of 65,000,000 consumers of alcohol (*Alcoholism*, by George N. Thompson, M.D., C. C. Thomas, 1956). It is of interest that these consumers are a minority of our 170,000,000 people. There are five to six male alcoholics for each female alcoholic, according to hospital admission statistics.

The end of Prohibition, of course, should have raised our motor vehicle death rate since alcohol is involved in at least 25 per cent of all motor vehicle accidents (National Safety Council). In 1934 the National Safety Council reported 14.4 fatalities per 10,000 vehicles in the United States. In 1953 there were 6.9 fatalities per 10,000 vehicles. Likewise, the fatality rate per 100,000,000 vehicle-miles-traveled dropped from 17.4 in 1934 to 7.1 in 1953. One might conclude from this data that the end of Prohibition had a good effect on traffic fatalities. Other factors, however, such as better car manufacture, better roads, better tires, and better driver education were probably important to the improvement.

Realistically, addiction to alcohol is a very serious disease. Amongst known alcoholics life expectancy is twelve years below the national average. Psychiatrically, excessive alcohol intake is considered a sign of severe emotional illness. Indeed, most alcoholics on psychiatric study are found to be using alcohol as a tranquilizer for their unusually severe anxiety. Sobriety only brings them face to face with the deep emotional problems that typify this illness. These problems usually stem from a difficult childhood or a severe family problem in the present. Some physicians have advanced the additional

theory that addiction to alcohol may be a metabolic disease just as diabetes is a metabolic disease.

The psychiatrist does not call alcoholism evil or sinful. He regards it as a disease and measures it as "bad" only in the sense that it impairs a person's effective functioning. It is unlikely that one would say to a possible pneumonia victim, "Keep away from the cold weather!" or to the potential diabetic, "Keep away from sugar!" Though alcohol is not quite in the same category, it is equally difficult to say to the potential alcoholic, "Stay away from alcohol!"

As yet there is no satisfactory way of predicting who will and who will not become ill. The risk if one does use alcohol is roughly one in thirty of becoming an alcoholic.

Temperance Workers

The temperance worker can be just as emotionally ill as the alcoholic, though pursuing a less socially disturbing course. I am not referring to the healthily motivated temperance worker who is truly aware of the alcohol problem, and who realizes that temperance is by definition moderation. I am referring to the overly rigid advocate of abstinence who is unhealthily motivated by a profound anxiety based on his own childhood or life experience. His self-righteous attitude concerning abstinence may interfere greatly in his effective social functioning, not only as a temperance worker but as a human being. It would be wise for any such person to do some introspection of his own motivation, and if he feels a concern about himself, to seek counseling.

What Friends Can Do

The mentally ill alcoholic who has stopped drinking has to face his overwhelming anxiety without the tranquilizing effect of alcohol. He needs emotional support from friends, and this may no longer exist because of the ostracizing behavior in which he has engaged. With

understanding, Friends should find it possible to be sympathetic toward these ill people. Alcoholics Anonymous, the organization of fellow alcoholics who lovingly help others with the same affliction, has provided the most effective answer to date for the alcohol problem once overt illness has appeared. Friends should assist members of Alcoholics Anonymous where possible.

Friends in addition can educate the public to the risk, and urge restriction of advertising and of sales to people under twenty-one. But in true Friendly fashion, each must find his own path with as full a knowledge as possible of the facts. Above all, we should not be overly rigid or self-righteous in our stand on temperance. Too much rigidity encourages the forbidden path for the rebelling member of society. Prohibition by taking a rigid stand made drinking a fashionable and socially acceptable way of violating the law in many groups during the 1920's.

In summary, Friends are urged to re-examine their stand on alcohol in the light of psychiatric knowledge, which considers the affliction of alcoholism as a symptom of mental illness, *i.e.*, an emotionally distorted way of handling interpersonal anxieties. Friends are urged to consider that excessive rigidity with regard to alcohol can be as serious an affliction as too much laxity. Friends Meetings are urged to join with such groups as Alcoholics Anonymous and the Mental Hygiene Movement in offering facilities for the treatment of alcoholics, and in hastening the day when widespread recognition of alcoholism as a disease problem will make proper treatment facilities available to these people who are so much in need of them. Friends should continue efforts to control the dissemination of alcohol and of its advertising, as well as to help carry on an educational program on the alcohol problem. Last, and perhaps most important, Friends are urged to see the reality of this situation and realize that it requires the constant use of good judgment and flexibility in meeting the problem.

Coming Soon

The following articles will be published in the near future.

Atoms for Peace—or War? by Kathleen Lonsdale

The Peace Testimony in Philadelphia Yearly Meeting, by Lyman W. Riley

The Indispensable Ingredients of Fearlessness, by Dorothy Hutchinson

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FRIENDS JOURNAL

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AFSC Notes

The transfer of the American Friends Service Committee Mexico-El Salvador program from the American Section to the Foreign Service Section on October 1, 1958, went beyond an internal administrative change.

Succeeding Wanneta Chance as director of the Mexico-El Salvador program is Nancy Richardson Duryee, who for the past four years has been Coordinator, AFSC Projects Personnel, in Philadelphia. Nancy Duryee and her husband, Samuel S. Duryee, Jr., are members of the Germantown, Pa., Meeting, Coulter Street.

In accepting the transfer of the program to Foreign Serv-

ice, Willis Weatherford, Chairman of the Program Priorities Committee, included among the recommendations the following: (1) Edwin Duckles should serve as AFSC Commissioner in Central America and Field Director in Mexico. A Field Director should be appointed for El Salvador. (2) Persons whose service in Mexico or El Salvador is expected to continue for one year or more should be considered as appointees, subject to approval by the Personnel Committee in the same manner as all other Foreign Service appointees. Those who plan to serve less than one year should be considered as project participants. (3) The Mexico-El Salvador Program Committee should be continued, the chairman becoming a member of the Foreign Service Committee. Ruth Dominovich is continuing her services as chairman of the continuing committee.

Appointments to India, El Salvador, and Mexico have been announced by the American Friends Service Committee.

Two couples will serve for two years in the Barpali Village Service in Orissa, India. Thomas Mott Fraser, Jr., member of the Manhasset, N. Y., Meeting, has been appointed Education-
alist. He will be accompanied by his wife, Dorothy Fraser, who has specialized in Fine Arts, and their two children, Daphne, aged 2, and Cynthia, aged 6 months.

Warren Leslie Prawl will serve as Agriculturist in Barpali, while Nancy Lou Prawl will be a team member and administrative assistant to Robert Gray, Field Director of the project.

Meta Rescher, secretary and assistant to the Director of the Friends International Center in Pasadena, Calif., is beginning work for twelve months as a project leader in Mexico, where she will work with college-age young people and others outside Mexico City.

George A. R. Silver, a member of Deer Creek Meeting in Harford County, Md., has been appointed a team member in El Salvador for two years. His work in El Salvador will fulfill his alternative service requirements.

Jane Anne Badger, a member of the Providence Monthly Meeting, Media, Pa., whose home is in Boulder, Colorado, will be a team member in El Salvador for one year. In El Salvador she probably will be working in the village of Joya de Ceren, where the AFSC group assists an El Salvadorean social work agency.

Friends and Their Friends

A home for released prisoners was opened on June 16 at 1227 South Crenshaw Boulevard, Los Angeles 19, Calif., under the direction of the Prison Committee of the Pacific Southwest Regional Office, American Friends Service Committee. There are at present four men in residence, who have their meals with the resident director and his family, paying for their room and board, though somewhat under the current rate. No one can remain for more than 90 days. An eight-page illustrated brochure gives information on the project. Thomas W. Nelson, Director of the Program for Released Prisoners, says in a covering letter, "We feel our home does have the homelike atmosphere we aimed for. It is also satisfying to note the positive effect the fellows have on each other."

Joseph C. Satterthwaite was nominated in August by President Eisenhower to the post of Assistant Secretary for African Affairs. In July Congress authorized the post and the formation of a Bureau of African Affairs in the State Department. The new bureau was once a part of the Bureau of Near East, South Asian and African Affairs.

Joseph C. Satterthwaite has served as Ambassador to Burma, diplomatic agent at Tangier, Ambassador to Ceylon, and director of the Office of Near East and African Affairs. More recently he was Director General of the Foreign Service. He is a member of the Friends Church at Tecumseh, Michigan (Ohio Yearly Meeting, Damascus).

The following statement on nuclear tests was issued by the Friends Peace Committee, London, England, on September 9, 1958:

While welcoming the British government's promise to suspend the testing of nuclear weapons on October 31st next and to enter into negotiations with the U.S.A. and the Soviet Union, the Peace Committee of the Religious Society of Friends deplores the decision to continue tests in the meantime.

Further tests may give Britain some technical advantages, but only at the price of placing the government in a position of moral weakness. This was precisely the point on which the Soviet government was criticized earlier this year, when unilaterally ending tests after a hectic series of completed experiments. Is there any reason to suppose that similar action on the part of Britain would not be so regarded both in the Soviet Union (where it might prejudice the success of future negotiations) and throughout the world?

The grave issues facing mankind call for courageous action, not hesitation.

Let Britain act and abolish tests at once.

George School opened its 65th year with the largest enrollment of the children of Friends in its history, a total of 233. Included in the total enrollment of 451 students is Edouard Rouby, who comes to George School from the Collège Mixte de Guebwiller, an Alsatian coeducational secondary school. He will be living with Kate and Arthur Brinton, English teacher at George School since 1931, whose son Keith spends this year at Guebwiller. Claus Blome from Dusseldorf continues George School's exchange program with Jacobi Gymnasium. Reuel Sides represents George School at Jacobi.

The Autumn issue of the *Religious Education Bulletin*, now being distributed, contains an expanded version of the talk given at Friends General Conference, Cape May, N. J., on June 29, 1958, by Elizabeth H. Watson of 57th Street Meeting, Chicago. It is here entitled "People at Peace with Themselves." This four-page leaflet is free on request from the Committee on Religious Education, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Alfred Haines Cope, Assistant Dean of Utica College, New York, and a Friend, is the author of "A Layman Speaks" in the *Utica Daily Press* for August 9, 1958. The column is headed with a large photo of the author. In part he says: "There cannot be a good society without good individuals; cheat others and the cost will be your own. If we need anything now, we need effective individuals, sensitive and sensible in faith, aggressive in the search for knowledge, and persistent in the search for justice considered in historical perspective. Such persons are prone to study the implications of 'the impossible' and then they make it possible so that all may benefit."

Kelvin Van Nuys writes from Rapid City, South Dakota: "We try to keep a tiny meeting going here in the Black Hills, getting three or four families together biweekly from 75 miles around, the Ralph Schlomings, the Dick Ruddells, the Neiferts from Pine Ridge occasionally, the Dean Shannons, and various guests."

M. Elizabeth McCord of Hockessin Meeting, Del., is now Guidance Counselor at Jenkintown High School, Pa. She was formerly Head of the Primary Department at Wilmington Friends School, Del.

Millville Meeting, Pa., on August 22, was notified that this year its annual rental fee was expected, one peppercorn. When John W. Evens first rented two acres of land to Millville Quakers in 1794, that was the annual fee, payable on August 28. This year, John Evens, a descendant, decided to revive the old custom, which in recent years had been ignored. The contract runs for 999 years. A peppercorn, incidentally, is a dried berry of a black pepper.

The Annual Meeting of the John Woolman Memorial Association was held on Sunday, September 21, in the Mt. Holly, N. J., Friends Meeting House. In spite of heavy rain there was a large and attentive audience. Friends and others respond when there is sufficient incentive!

The report of the Directors, Daniel and Jane Dye, drew a happy picture of a good year at the Memorial, where over 1,200 visitors signed their names in the guest book. Among other items of interest, it was reported that the library at 10 Downing Street, London, now includes a specially bound copy of John Woolman's *Journal* (with the Whittier introduction). This was a gift from the retiring cabinet member, the Rt. Honorable Viscount Crookshank, a descendant of John Woolman's.

"The Secret of Faithfulness" was the title given by Dorothy Hutchinson of Abington Meeting, Pa., to her profoundly moving address about John Woolman. In a searching interpretation of the power of the Spirit which motivated this great Quaker, she made clear the secret of his faithfulness. The application to us of the present generation of Friends was arresting and provocative. Part of the text of her lecture will appear later in the FRIENDS JOURNAL.

Charles C. Price, Chairman of the Department of Chemistry at the University of Pennsylvania, has a review of Linus Pauling's recently published book, *No More War*, in the *Saturday Review*. The title of Pauling's book, Charles Price says, "is an imperative command which can be ignored only to the utmost jeopardy of civilized life on this planet." A review of the book will soon be printed in these pages.

A series of seminars for high school students has been scheduled by the American Friends Service Committee for the 1958-59 season. Participants, who are teen-agers of different religions, races, and national origins, pool ideas and search for peaceful solutions to problems at the community, national, and international levels. Listed are seminars in Washington, D. C., on November 19 to 22, January 22 to 25, February 11 to 14, March 19 to 21; at the United Nations on October 22 to 25, April 15 to 18, May 6 to 9; at Washington, D. C., and the United Nations (primarily for people from outside the Middle Atlantic Region) on December 10 to 17 and April 1 to 8; and at Pendle Hill, Wallingford, Pa., February 18 to 21. Similar seminars are available to college students. For topics to be considered at each of the seminars, cost, and further details, applicants should get in touch with the nearest AFSC office no later than a month preceding a seminar.

This year Congress approved the biggest peacetime military budget in history, \$39.6 billion. This was \$816 million more than the President said is "necessary for our security." According to the Friends Committee on National Legislation, the unwanted \$816 million is by itself more than was appropriated for all the following put together: the Development Loan Fund, all U.S., U.N., and OAS Technical Assistance, the U.S. exchange of persons program, all contributions to the U.N. and to U.N. specialized agencies, all contributions for refugee relief, and health and education programs for American Indians.

A reprint has been made of an article by Henry van Etten on William Penn's "Essay on the Present and Future Peace of Europe" as it appeared in the July to December number, 1957, of *Revue Internationale d'Histoire Politique et Constitutionnelle*, issued by the Presses Universitaires de France. In the article Henry van Etten reviews the structure and powers of Penn's proposed Society of Nations, envisioned as a Parliament of European States.

The Missouri Valley Conference of Friends

The 1958 annual meeting of the Missouri Valley Conference of Friends was held at Park College, Parkville, Missouri, August 30 to 31 and September 1. Cornell Hewson of Penn Valley Meeting, Kansas City, Mo., and E. Russell Carter of Oread Meeting, Lawrence, Kansas, were cochairmen of the Conference. Leela Lonacker of Penn Valley was in charge of the program for the children.

The first meeting of the group heard reports of the Friends

General Conference given by John Oliver, Margaret and William Rector, who attended the sessions at Cape May. Preceding the meeting for worship on Sunday, members of the following Meetings reported on the state of the Society in their communities: Des Moines Valley, Manhattan, Kansas (by letter); Iowa City, Lincoln, Nebraska; Oread Meeting, Lawrence, Kansas; and Penn Valley Meeting, Kansas City, Mo.

Three workshops were held on Sunday afternoon: "The Independent Meeting," led by Edgar Palmer; "The First-day School," led by Caroline Peterson; and "Next Steps for the Missouri Valley Conference," led by Cecil Hinshaw. The evening session was devoted to a report on the organization and work of the Friends World Committee for Consultation by Joseph Karsner of Philadelphia.

At the meeting for business on Monday morning the following officers were chosen for the coming year: Cecil Hinshaw, Presiding Clerk; Virginia Oldham, Recording Clerk; and Sam Hayes, Treasurer. Dorothea Treadway and Hazel Lyne presented a digest of the epistles received from North America and abroad. Jeffrey Larson was chosen as the representative of the Conference to the Young Friends Committee.

A discussion of plans for the 1959 Conference brought the suggestion that the Presiding Clerk write to each Meeting in the Conference, asking that a representative be appointed to a Central Committee. The Committee was empowered to make decisions in the period between sessions, with the understanding that consultation would normally be by letter. This suggestion was approved.

A request that the possibility of affiliation with a larger established body of Friends be put on the agenda for next year met with approval. Edgar Palmer and John Oliver were asked to gather information concerning such possible affiliations.

VIRGINIA OLDHAM, *Recording Clerk*

BIRTHS

CLAESSON—On September 11, in Stockholm, Sweden, to Lars and June Young Claesson of Skyttevägen 22 viii, Sollentuna 5, Sweden, their second child, a son, PAUL ERIK CLAESSON. Their daughter Nina is now four years old.

KAISER—On June 15, to John K. and Margaret Wolf Kaiser, members of Atlanta Monthly Meeting, Ga., a third son, JEFFREY WAYNE KAISER. His maternal grandparents are Andrew J. and Edna W. Wolf, members of Clear Creek Monthly Meeting, McNabb, Illinois.

SADLER—On September 22, to Loren G. and Joanna Bucknell Sadler of R.D. 1, Stevens, Pa., a daughter, ROSALIE ANN SADLER. The parents and Rebecca and Lyndon, their other children, are members of Lancaster Monthly Meeting, Pa. The maternal grandparents, Samuel R. and Sarah M. Bucknell, are members of West-town Monthly Meeting, Pa.

SCHWANTES—On August 8, at New York City, to Roger and Helen Schwantes of Scarsdale, N. Y., a son, CHARLES WAYNE SCHWANTES. The father and grandparents, Paul and Glad Schwantes, are members of Purchase Meeting, N. Y.

MARRIAGE

SHUMAN-GROVE—On October 4, at the Wrightstown, Pa., Meeting House, VICTORIA GROVE, daughter of Mr. and Mrs. Victor A. Grove of Titusville, N. J., and JAMES BURROW SHUMAN, son of Ike and Elizabeth Shuman of New Hope, Pa. The groom is a member of Wrightstown Monthly Meeting, Pa.

DEATH

ROBERTS—On September 28, suddenly, MARTHA SIMPSON ROBERTS, wife of William Ely Roberts, aged 83 years. A member of Lansdowne, Pa., Monthly Meeting, she was active in her Meeting and also in the Philadelphia Yearly Meeting. Retiring by nature, she had a gentleness, brightness, and firmness of spirit which endeared her to all who knew her. She will be greatly missed in her community. A memorial service was held in Lansdowne Meeting on October 5, at 3 p.m.

Coming Events

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

OCTOBER

11—Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 10 a.m. to 4 p.m. Morning, "Alaska Work Camp," John Ferger; "Segregated Housing, the North's Greatest Challenge," Paul Blanshard, Jr., and Thelma Babbitt; "How Can the AFSC Meet Hardening Attitudes on Internal and External Problems?" Hallock Hoffman. At 1:30 p.m., documentary color film, "Barpali," which describes a Quaker self-help project being carried on in 44 Indian villages; the sound track includes authentic Indian music. At 2 p.m., "Quaker Response to Middle East Problems," Elmore Jackson; "Meeting Our Russian Counterparts," Joseph Stokes.

11—Fritchley General Meeting at Fritchley, near Derbyshire, England.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "The Work of John the Baptizer."

12—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Howard G. Platt, "Some Early Friends and What They Wrote."

12—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Elwood Cronk, "A City Which Hath Foundations."

12—Green Street Monthly Meeting, 45 West School House Lane, Philadelphia, Conference Class, 10 a.m.: film, "All the Way Home," by the Philadelphia Commission on Human Relations; Lary B. Groth of the Commission, moderator.

12—At Wilton Meeting, Conn. Meeting for worship, 11 a.m.; about 1:30 p.m., Melvin Patterson, Quaker member of the Tuscarora Indian Nation and newspaper reporter, "The Great Need for Reconciliation among the Tuscarora People." Bring a picnic lunch.

18—Western Quarterly Meeting at London Grove, Pa. Worship and Ministry, 9 a.m.; meeting for worship, 10 a.m.; corporation meeting, 11 a.m.; at 1:30 p.m., panel discussion on religious education, with Agnes Coggeshall as moderator. Topic, "The Forward Look." Lunch will be served.

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Influence of John on Christian Faith."

19—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

19—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

19—Address at Shrewsbury, N. J., Meeting House, 3 p.m., the Meeting's annual Peace Day: William Huntington, mate of the *Golden Rule*. Meeting for worship, 11 a.m.

25—New York-Westbury Quarterly Meeting at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, near Main Street. Business meeting for Ministry and Counsel, 10 a.m.; meeting for worship and business, 10:30 a.m. Anna and Howard Bruntion will speak further on the same topic of the two past Quarterly Meetings, "The Holy Spirit and the Meeting for Worship." Please bring your box luncheon.

25—Chester Quarterly Meeting at Providence, Pa., 3:30 p.m.

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 2-3262.

ARKANSAS

LITTLE ROCK—Meeting for worship, 9:30 a.m. Education Building, Pulaski Heights Christian Church, 4724 Hillcrest; Robert L. Wixom, Clerk, 25 Point of Woods Dr.; MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

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.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 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.

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., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

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

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

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

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

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

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7778).

IOWA

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

CEDAR FALLS—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

MARYLAND

SANDY SPRING—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5505.

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 4-3887.

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.

NEW JERSEY

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

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

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

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

NEW MEXICO

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

NEW YORK

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.

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 4-2695.

OKLAHOMA

STILLWATER—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

PENNSYLVANIA

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.

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, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, 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.

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