

# FRIENDS JOURNAL

*A Quaker Weekly*

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AUGUST 8, 1959

NUMBER 28

*LOVE* feels no burdens,  
thinks nothing of trouble,  
attempts what is above its  
strength, pleads no excuse of  
impossibility; for it thinks all  
things lawful for itself and  
all things possible. It is there-  
fore able to undertake all  
things, and it completes many  
things and brings them to a  
conclusion, where he who  
does not love faints and lies  
down.

—THOMAS À KEMPIS,  
*Imitation of Christ*

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*Poetry*

## FRIENDS JOURNAL



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## Canadian Yearly Meeting, 1959

CANADIAN Yearly Meeting, held at Pickering College, Newmarket, Ontario, on June 26 to 30, 1959, was grateful for the presence of visiting Friends from Britain and the United States. Janet Rees of London Yearly Meeting, Glenn Reece of the Five Years Meeting, Bernard Clausen and J. Barnard Walton of Friends General Conference, and Oliver Jones of Philadelphia made splendid contributions to our sessions.

Our sense of belonging to the international community of Friends was strengthened by epistles from many Yearly Meetings throughout the world, which helped us to share their experiences and aspirations.

It was inevitable that the subject of peace and international good will would have a prominent place in the deliberations. Friends' responsibility in this matter was vividly presented by Bernard Clausen and Glenn Reece, and it was a major emphasis in the reports of the American and Canadian Friends Service Committees and in the informative address by Oliver Jones on the work of the Vienna Center. The many and extremely varied projects of Friends both on this continent and abroad were brought before us in these reports and in those of the Friends General Conference, the Five Years Meeting of Friends, and the Friends World Committee for Consultation.

Perhaps the highlight in the internal business of the Yearly Meeting was the presentation and acceptance of the "Church Government" section of the new Discipline for Canadian Yearly Meeting. This represented the culmination of several years of patient work by the Affiliation Committee.

Life and growth were apparent in the report of the Young Friends, together with a real sense of achievement in the results of their seminar and work camp projects. Hopes were expressed for greater international cooperation of Young Friends in such endeavors.

Financial reports revealed evidence of Friends concern for the total work, not only in the efforts of the Finance Committee but in the actual response of Friends to the needs. A session on the stewardship of life increased the sense of responsibility for the right use of material means for enlarging our vision and responses to the claims of our world. . . .

There was a deep sense of fellowship and harmony among those present. Meal times, music periods, impromptu discussion, and conversation contributed to this sense of oneness.

Through the large book display opportunity was presented to Friends to catch up on recent literature, both Quaker and non-Quaker.

On First-day morning Friends from town and city Meetings enjoyed the experience of meeting in the rural setting of the oldest place of worship north of Toronto, Newmarket Meeting House.

In surroundings bearing witness to the strength and devotion of former generations of Quakers we realized anew our responsibilities for the future, and the need of dedication to the cause of human brotherhood in its widest expressions.

FRED HASLAM

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 8, 1959

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## Editorial Comments

### *By Faith, Not by Sight*

LIVING is not becoming any easier these days. Too much is happening that surpasses man's "normal madness," as Santayana once called it. Contradictions and swift changes accumulate everywhere. Any random review of events illustrates this confusion. Are we at peace or at war? Why do we support Franco, the Fascist, and Tito, the Communist, and yet continually affirm our opposition to dictators? One of our Presidents solemnly vowed "not to send your boys abroad"; yet soon after this promise he acted to the contrary. Another assured us of a balanced budget without ever achieving it. Liberals were asked in federal courts whether they had supported a Soviet Friendship organization, until it became known that Eisenhower had once supported the same organization. Less than ten years ago Japan and Germany strongly opposed rearmament; now they are being militarized again. Government officials assure us that atomic fallout is harmless, whereas eminent scholars quote proof to the contrary. On whose side was Dr. Teller, formerly of the AEC, when he stated blandly that an optimist is one who still believes the future to be uncertain?

In this rough and fluid climate the truth seekers are an anxious party, drifting along on the shaky raft of what is usually called "the best available information." Our perceptions are numbed, and distrust is mounting. The public accepts many an argument from sheer exhaustion, and the opinions of commentators flourish like daisies. Our universal anxiety not to get anxious is a sad symptom of our helplessness.

Sociologists, psychologists, and criminologists see in this climate of uncertainties some of the causes of our problems, especially in the areas of mental health and delinquency. A purely moralistic appraisal of man's errors is out of place. If organized religion would again rise as a prophetic force, we might learn anew what it means in this second half of the twentieth century to be single-minded, not to serve two masters, and not to be anxious about tomorrow. As it is, each of us must find his own little path on which to "walk by faith, not by sight." Our self-created confusion is likely to be the most disturbing factor in our crisis of religion and faith.

### *British Friends and the Refugee Year*

With the advent of the Refugee Year (see *FRIENDS JOURNAL*, April 11, 1959) the British Friends Service Council decided to embark on a refugee employment and rehabilitation project for the inhabitants of about a dozen camps near Linz, Austria. Several other organizations are working there for and with refugees, but none is engaged in the specific task of finding work for refugees. Austria is recovering economically, and the time for this particular project seems propitious. Most refugees have become demoralized in long years of enforced idleness or despair, and even the physically fit have psychological problems. The Quaker team aims at retraining men and women in their own skills or teaching them entirely new skills. The training done by other organizations will be supervised and in many cases will be financed by Friends. New refugees are constantly arriving from the East.

British Friends have a number of similar projects of rehabilitation going on in Lower Saxony, the Bad Pyrmont Rest Home, and the counseling work in Paris, Vienna, Salonica, Lebanon, Madagascar, Kenya, and Hong Kong.

### *English Young Friends Visiting Russia*

The forthcoming reactions about a visit to Russia which several young Philadelphia Friends hope to publish soon in our pages will receive added interest in the light of the impressions which a small group of British Young Friends had earlier this year. According to *The Friend*, London, all of them were received with genuine hospitality. Mary Harper, who had seen Russia on an earlier visit, stressed the Russians' enormous interest in fostering and furthering cultural interest, including the arts. Children receive the greatest consideration. Boarding school life evidenced a happy although somewhat formal relationship between students and teachers. David Blamire reported about the absence of religious interest. The people see no reality in religion. Orthodoxy lives in its traditional services and buildings, but the contrast of its thinking to established socialism is striking. Western culture in general is severely criticized. Yet cultural and artistic "progress" is harking back to Western standards of 40 or 50 years ago. Irene Jacoby, also a repeat-visitor, noticed substantial economic improvements and a result-



ing sense of self-assurance among the population. Discussions with young Russians demonstrated serious difficulties in explaining to them the purpose of small group deliberations and decisions. Leslie Phillips, also especially interested in economic matters, confirmed the impression about economic progress with more specific statistics concerning consumer goods and the price of renting apartments.

All Young Friends expressed their reservations about arriving at general conclusions and judgments. The vastness of the country and the effect of an impenetrable political organization upon the population make summarizing statements impossible. But the economic-cultural progress and the prevalence of calm self-assurance among the Russian people are beyond doubt.

### American Friends Service Committee and the World Refugee Year

**W**ORLD Refugee Year, a "human" counterpart of the recently concluded International Geophysical Year, began July 1, 1959. Proclaimed by resolution of the United Nations General Assembly, World Refugee Year is now receiving wide support. Fifty nations are actively participating in this united effort to alleviate many of the world's pressing refugee problems. Among the millions of refugees in all parts of the world, five groups needing immediate help have been designated: refugees in Europe (including special hardship cases), Algerians in Morocco and Tunisia, Chinese in Hong Kong, White Russians on mainland China, and Arabs scattered through five Middle Eastern countries.

The American Friends Service Committee, as its special contribution, is starting new programs for two of these groups, Algerian refugees in Tunisia and Morocco and Chinese in Hong Kong. It is also continuing its loan program and counseling service for refugees in Austria. Northwest Africa and Hong Kong are new locations for an AFSC program, but the AFSC has had a background of kindred experience. It worked with Chinese from 1940 to 1951 and has helped Arabs in Gaza, Israel, and Jordan since 1948.

In Hong Kong the AFSC will establish a community services program to provide vocational training for young Chinese refugees. Although this tiny area is crowded with almost a million refugees, many of whom are unemployed, there is still a need for workers with special skills. Tentative plans call for training young refugees to be carpenters, plumbers, electricians, and mechanics. In addition, the AFSC plans to establish demonstration child-care centers for children of working mothers.

It is estimated that there will be a quarter of a million Algerian refugees in Morocco and Tunisia by the end of the year. The ASFC sent material aids to Morocco this spring and will continue to send gifts-in-kind, including cod liver oil, drugs, clothing, textiles, and treadle sewing machines. A Committee representative will be in North Africa by August to supervise distribution and to plan for the development of relief services in camps. The program will include milk feeding stations, possibly later on medical and child-care services, and assistance to some of the many thousands of orphans and unaccompanied children in Tunisia and Morocco.

Besides these two new programs and the work in Austria, the Committee is continuing its distribution of food, clothing, blankets, and sewing materials to refugees in France and Germany, and has recently sent funds to help Tibetan refugees in India.

RICHARD FERREE SMITH

### Late on a Lazy Afternoon

By ELIZABETH CLARK

These are delightful loves to comprehend:

Summer woodlands by the lake,  
Quiet wings above the water,  
Willow wisps that bend—

Silence floating on the breeze  
And singing in your heart,  
And one, last, lonely rose, to lend

Direction to your prayer;  
Slow hints of twilight, purple-hued;  
A feeling that you wish would never end—

These are delightful loves to comprehend.

### How Proud and Pitiful

By ALICE M. SWAIM

How proud and pitiful the march of man,  
A pageant wavering down endless years  
Without cohesion or heroic plan,  
Diminished often by delays and fears.

How easily a Nero comes to power,  
Or maddened Hitler learns to sway the crowd;  
How brief and brilliant the decisive hour,  
How long the grieving years when heads are bowed.

How pitiful and yet how marvelous,  
That from this motley grouping should appear  
A few rare spirits, winged like Pegasus,  
To carry us beyond our prisoned sphere.

## *The Ladies Depart*

BEFORE the Ladies had arrived in the United States, many members of the volunteer American group who brought them here wondered whether their capacity for psychological rehabilitation had been weakened or even destroyed. For these women had seen man at his ugliest. They were Catholic members of the Resistance during the Second World War. They were captured and imprisoned at the Ravensbrueck Concentration Camp in Germany. Nazi doctors used them as human guinea pigs in medical and surgical experiments. They were made to suffer massive infections and raging fevers in order to test new sulfanilamide drugs. Muscles had been removed from their limbs in human transplanting operations. Other women, then in their 'teens or early twenties, had been used in sterilization experiments designed to reduce the population of conquered countries. It was the only instance in recorded history when a nation had used its power to carry out experiments on human flesh. The fact that the experiments yielded nothing of scientific value is an extraneous historical footnote.

The account of these experiments was fully established and detailed at the Nuremberg Trials. The doctors and surgeons involved made no denials. In their defense they said merely that they were acting under orders.

In any case, the survivors of the experiments never fully recovered, physically or emotionally. After the war, they returned from the concentration camp to a Poland charred in stone and spirit. While in Ravensbrueck they had been sustained by the determination to let the world know what had happened. But war and the effects of war are too clamorous for the individual voice, however strong the message and pure the accent. And the Lapins, as they came to be known, were unable to make an effective claim on the world consciousness.

There was yet another claim that concerned them. Neither East nor West Germany had made any attempt to refute the fact of the experiments, but neither one in the years after the war had offered any medical help or indemnification of any sort. West Germany represented itself as the legal successor to the previous government. Moreover, West Germany had spent some two billion marks for pensions and compensation to other survivors of concentration camps. But the Lapins were declared by Germany to be ineligible to receive any such benefits because they were citizens of a state with which Germany had no diplomatic relations.

The anguish and bitterness that these events had produced in the Lapins were understandable. Hence the concern among the Americans who had come together in their behalf. Could the Lapins take heart from the kind

of experiences they would have in the United States? For the purpose in bringing them here was not solely to give them medical treatment as required; it was hoped that they might be restored to some extent in spirit and outlook.

The apprehensions of the American volunteers may have been deep but they were not long lasting. The Polish Ladies adjusted themselves to their new environment in a way that was profoundly heartening to the American committee. In the early weeks after they arrived in December, a few of them had difficulty with the new environment. But most of these cases righted themselves nicely within a month or so.

Every effort was made to individualize the care of the Ladies. We didn't want them to feel that our concern was primarily for the group as a whole, or that they were being given depersonalized benefits. Accordingly, it was decided to divide the entire group into units of twos and threes and send them to different communities around the country. The implementation of this decision was made possible through volunteer cooperating committees in Boston, Philadelphia, Baltimore, Buffalo, Birmingham, Detroit, Fall River, Cleveland, Denver, Tampa, Phoenix, Los Angeles, and San Francisco. No more than four or five girls were in the metropolitan New York area during most of the period of the stay.

Altogether, thirty-five Ladies were involved in the project. Twenty-seven arrived in the first contingent last December, the balance in March. They remained in New York long enough to be examined by Dr. William Hitzig, medical consultant to the project, who had earlier traveled to Warsaw to review their medical histories with Polish doctors. Just before Christmas, the Ladies left for the various communities around the country where they found that the local committees had developed comprehensive programs to take care of their individual needs. These programs were not confined to the medical. Indeed, they stressed the psychological, social, and career needs of the Ladies. When not actually in the hospital, the Ladies would live with carefully chosen local families and take part in the community life. They would also pursue their professional interests and, if they so wished, study English.

Few of the Ladies remained in a single community during their stay in the United States. Many who spent the early part of the winter in northern cities like Boston or Buffalo or Detroit had a chance to get sun tanned in Tampa, or Los Angeles and Phoenix. Where possible, the central committee attempted to utilize the unique facilities or features of a locality in determining where

the Ladies were to be sent. Krystyna Wilgat, for example, was interested in geology and geography. After a preliminary period in New Canaan, Connecticut, she went to Phoenix, Arizona, where the local committee arranged for special field trips and for the use of the facilities at the state university. Joanna Szydłowska possessed genuine talents as sculptor, carver, and maker of jewelry. She spent most of her time in New York and California, where she could visit the museums, the shops, and the galleries. Another artist, Anna Zieleniec, was a talented illustrator of children's books. In California she had the kind of natural setting that is congenial to an artist. The Ladies whose work involved medicine or science were given opportunities to study and observe as their time and energies permitted. Władysława Lapinska went to Cleveland to stay with her sister, Helenka Piasecka, now an American citizen. Helenka is one of the survivors of surgical experimentation at Ravensbrueck. At war's end she was able to make her way to France and later to the United States, where she now is a teacher in the Cleveland public schools.

A major factor taken into account in the distribution of the Ladies to American communities concerned their medical needs. Some of the participating cities enjoyed national prominence in certain specialized medical fields. As might be expected, the national committee took advantage of this fact in assigning the Ladies. Most of the surgery for the project was done in Boston by Dr. Jacob Fine at the Beth Israel Hospital. Several of the operations in Boston were for the removal of neuromas caused by the surgical experiments on the legs. Detroit was exceptionally strong in the psychological facilities available to the Ladies. Dr. John Dorsey, of Wayne State University, was in charge of the Detroit program and headed a staff consisting of such eminent Polish-speaking psychiatrists as Dr. Victor L. Koszłowski and Dr. Thaddeus Sztokfisz.

The National Jewish Hospital in Denver enjoys world-wide renown for its treatment of tuberculosis patients. The committee was mindful of this in its decision to send one of the Ladies to Denver.

In the case of almost every one of the Ladies, extensive dental work was carried out. As might be imagined, this produced a considerable change in their appearances. Another factor contributing to their attractiveness was the new wardrobes in the United States. Some, in fact, were almost regally outfitted by the local committees. One of the Ladies, seriously underweight when she arrived in December, could boast of an eighteen-pound gain by May. Several others, somewhat overweight when they came, went on a high protein diet and could boast of appropriate reductions. One of the youngest of the group

received two marriage proposals within three months after her arrival in the U.S., accepted one of them, was wedded in April, will live in this country and become an American citizen.

The most remarkable change in the group as a whole, to repeat, was in the emotional and psychological regeneration of the Ladies. Symbolic of the new mood, perhaps, is the fact that the group is now more often referred to as the Polish Ladies than the Ravensbrueck Lapins. One of the Ladies told Mrs. Jeanne Benenson, the project executive director: "I don't know how to say it right, but I feel a new kind of electricity running through me." Another gave Miss Caroline Ferriday, who first brought the project to the attention of the Hiroshima Maidens group and who is regarded by the Ladies as a mother of the venture, a letter that described her feelings in these words:

"The welcome at the Detroit airport I will never forget. I was sick and very tired. At a certain moment I met the eyes of Dr. John Dorsey and, under the influence of his expression, a feeling of security came over me unknown since my return from Camp Ravensbrueck. . . . In complete consecration, lovely, smiling Judy Reynolds arrived for us. . . . From the persons with whom we are living and from those we meet, we are continually receiving so many proofs of their sincere friendliness that to the end of my life I am supplied with food for the soul. I regained faith in people. . . ."

If the Polish Ladies felt their experiences here expanded their spiritual horizons, the people with whom they lived could similarly testify to the richness of their own responses. From men and women like Peter Charlton, Marye Myers, Aka Chojnacki, and Sandra Johnston Winter in Los Angeles; Mr. and Mrs. John P. Frank and Mr. and Mrs. W. Horvitz in Phoenix; Dr. and Mrs. Richard Rodgers and Mr. and Mrs. Frank Hornbrook in Tampa; Mr. and Mrs. Harry Snellenburg, Jr., and Emilie Bradbury in Philadelphia; Judy Reynolds in Detroit; Dr. Leo Alexander in Boston; Emily M. Danton and Mrs. Mervyn Sterne of Birmingham; Anne Watson, Mary A. Ross and the Reverend and Mrs. Harry B. Scholefield of San Francisco; Alex D. Scott of Denver; Dr. Frank Lepreau, Jr., of Fall River—from all these people, representing the local committees, have come letters telling of their debt to the Polish Ladies. Mrs. Myers has written:

"I watched these four women descend from the plane bearing them from another existence. I watched their faces in the days, weeks, months following. I watched the miracle of faith restored, of love triumphant. And as I told each good-bye, a very real part of me dissolved and went along. It could not be otherwise. As their life was enriched by the goodness of others, so my life has been



doubly enriched by the illumination they have brought to me."

Where did the money for the project come from? The National Catholic Welfare Conference provided monthly allowances for the Ladies. The Danforth Foundation and the Albert A. Lasker Foundation gave key grants. The bulk of the funds came from individual contributors, many of them *Saturday Review* readers.

What was the high spot of the entire trip? It is difficult for the Ladies to decide. "We have much to choose from," says Maria Grabowska, who kept a detailed journal of the journey. Certainly one of the memories that will stand out for some of the girls has to do with their surprise when they stepped off the plane at Los Angeles and were greeted by Aka Chojnacki. Aka had herself been a fellow prisoner at Ravensbrueck. She had not been part of the particular block at Ravensbrueck where the Lapins were imprisoned because she was an American citizen; but she is credited by the Ladies with having helped to save their lives. One of the first things Aka did after she was released from the camp was to broadcast to the outside world about what was happening at Ravensbrueck. Imagine, then, the depth of feelings the Polish Ladies experienced when they saw Aka approach their plane in Los Angeles.

Among the other memories, no doubt, will be the recent cross-country sight-seeing tour in the weeks preceding the return to Poland. The members of the project's national committee felt it was important that the Ladies see something of the American totality before their departure. Accordingly, they arranged for the entire group to meet in San Francisco and then see America by chartered bus en route back to New York, preparatory to emplaning for Europe. . . .

Apart from observing the scenic wonders of America the Ladies had a chance to meet Americans at work and at play in small towns and large cities. "How I would like to give each of these people as much as they have given us," Joanna Szydlowska told Alexander Janta, with whom she stayed in New York.

When the chartered bus arrived in Washington, the Ladies discovered that they had become front-page news,

along with the Geneva conferences on Berlin and nuclear armaments. The reporters from the Washington newspapers were especially interested in the question of pensions and compensation from Germany. So were a large number of Senators and Representatives. Senator Jacob Javits, of New York, was host to the Ladies at a special lunch in the Senate dining room. Toastmaster of the occasion was Congressman Thaddeus M. Machrowicz, from Michigan, who has been close to the project since its inception. Among those who paid their respects to the Ladies at lunch were Senators Javits and Kenneth B. Keating of New York and Senator Edmund S. Muskie, of Maine. Members of the House who joined in the luncheon tribute were Congressmen John D. Dingell (Michigan); Clement J. Zablocki (Wisconsin); Emanuel Celler, Herbert Zelenko, Thaddeus J. Dulski (New York); and John Lesinski (Michigan).

After lunch, the Ladies visited the gallery of the Senate and observed the lawmakers in action. Then they gasped with delight when Senator Frank Carlson, of Kansas, a friend of the project from the start, called the attention of the Senate to their presence. He spoke of their background, then told the Senate the accounts of World War II "have never been squared."

"No amount of money can ever compensate these women for their suffering," he said, "but the Ladies have yet to receive any pension or compensation from the German Government. Other concentration camp victims have received payment, so there is no question of a precedent."

Then Senator Mike Mansfield, of Montana, reminded the Senate that "some things should never be forgotten"—especially the kind of evil that produced the abominations known by these women.

Senator Muskie was recognized and spoke of his own Polish ancestry. His father had come to the United States to escape tyranny. Against this background, the Ravensbrueck Lapins project had special meaning for him.

"All America," he said, "has been touched by the story of the Ladies." Senator Muskie also called attention to the role of Pan American World Airways in providing round-trip transportation for the Ladies and thus making the project possible.

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*WHAT the world needs is a new spiritual breakthrough. I'm not using the word "spiritual" in any esoteric or even specially religious sense. We need a new way of feeling about things, a new way among nations of approaching each other that will dissolve our fear and take away our intransigence. We know that what is happening in the world is folly—on both sides of the iron curtain. We know that statesmen of the world are not talking sense, that they are indeed more like crazed minds muttering in the middle of bad dreams. And we know that if we were in their place we might be no better. We know that we may be on the edge, if not of the Promised Land, of something much better than the world we've got.—KENNETH C. BARNES, "Education and Democracy," in *The Friends' Quarterly*, London, July, 1959*

Then Senator Javits spoke. He recognized that the problem of pensions and compensation was not uncomplicated and said he did not question the good faith of the German Government in attempting to clear away the obstacles.

He added that he would do his utmost to help remove such obstacles—and he was certain he spoke for many other members of Congress—so that “elementary justice” could be done.

Senator Richard Neuberger, of Oregon, said he believed it significant that on the very day the Senate was honoring the Polish Ladies it should also be considering legislation to use American funds for furthering medical research all over the world “so that precisely some of the agony which our guests from Poland suffered might somehow, through new medical techniques, be alleviated.”

The next Senator to take the floor was Thomas J. Dodd, of Connecticut.

“It ought to be said as a matter of record,” he pointed out, “that these dreadful experiments were carried out. The defendants in the dock at Nuremberg never denied that these evil things were done. The physicians confessed to their crimes. I can say that the record is completely truthful.”

The final two speakers were Senator Pat McNamara, of Michigan, and Senator Eugene J. McCarthy, of Minnesota. They joined in the tribute and said it would be a mistake to believe that the world was forever safe from further eruptions of the extreme evil that had taken place at Ravensbrueck.

In all, eight Senators had taken the floor to pay their respects to the Polish Ladies. When the Ladies left the Capitol building, one of them said that they had never before felt so confident of their cause.

Next stop was the White House, where the Ladies were received by Homer H. Gruenther, acting for Mrs. Eisenhower, and where Joanna Szydlowska presented a special ring that she had made for the First Lady.

The final event in Washington was a reception at the Polish Embassy, where the girls met Ambassador Romuald Spasowski, a number of members of Congress, representatives from the State Department, Washington officials of Pan American World Airways, and several journalists, among them Mr. Walter Lippmann.

From Washington, the Ladies went to New York for the final two weeks of their journey to America.

In addition to the young lady who married, four members of the group are staying behind in the United States. Maria Kusmierczuk is completing her study of radioactive isotopes at Mt. Sinai in New York; Stanislaw Osiczko requires further dental work; Irene Backiel is remaining at the National Jewish Hospital in Denver

for medical treatment; and Maria Jablonowska is involved in a training program in chicken farming.

When, on June 8, the Ladies took off on a Pan American Airways flight from New York on the first leg of their flight to Warsaw, they had completed the main part of the project that brought them here. But one big job remains: the matter of proper recognition of their claims by the Federal Government of Germany.

As this is written, good news comes to hand. A letter has just arrived from the German Embassy that indicates that some of the obstacles are being removed. Enclosed with the letter is a check for \$27,000 to be applied to the medical costs of the Ladies while in the United States. Even more important is a statement in the letter to the effect that the German Government is now “thoroughly and urgently examining possibilities for further relief.” If this means that the Ravensbrueck Ladies may receive adequate pensions and compensation, then the prospect is a happy one indeed.

NORMAN COUSINS

## New Mary Dyer Statue Unveiled in Boston

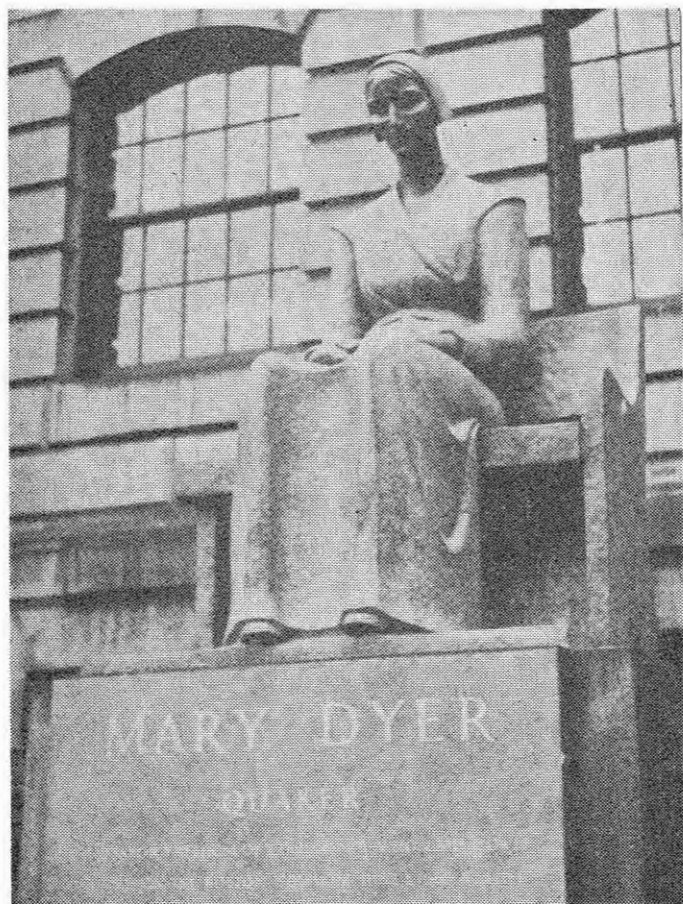
**D**URING the past several years New England Friends have been thinking about the tercentenary of their beginnings. In 1956 the Yearly Meeting celebrated the 300th anniversary of the arrival in Boston of those first Quakers, Mary Fisher and Ann Austin. Plans are being made to celebrate in 1961 the 300th anniversary of the first session of the Yearly Meeting. Some Friends have wondered whether any notice should be taken of the hanging of the Quaker martyrs on Boston Common in 1659–1661.

Fortunately, the Commonwealth of Massachusetts has provided a most suitable and fitting commemoration of these events. On July 9, 1959, Governor Furcolo of Massachusetts gave the main address at the unveiling of a statue of one of the early Quaker martyrs, Mary Dyer, on the State House lawn overlooking Boston Common. The statue is the work of Sylvia Shaw Judson, a Quaker sculptress from Lake Forest, Illinois, who was commissioned to do the work three years ago by the Massachusetts Art Commission. Among the 500 attendees were several descendants of Mary Dyer's six children; also present was Mary Newman, the only Friend who is a member of the Massachusetts legislature. Three New England Friends, Arthur Jones, George A. Selleck, and Henry H. Perry, had a part in the ceremony.

The Mary Dyer statue, a very moving one, shows a woman in simple seventeenth-century dress seated on a bench, obviously in an attitude of worship, with head bowed and hands folded quietly in her lap. Sylvia



Judson said she intended to show a figure depicting "courage, compassion and peace. I also wanted her quite simply to exist—solitary and exposed as though the only safety was within." The inscription on the base of the statue reads:



MARY DYER  
QUAKER

WITNESS FOR FREEDOM OF CONSCIENCE—  
WHO LAID DOWN HER LIFE ON THE  
BOSTON COMMON JUNE 1, 1660 RATHER  
THAN YIELD HER RELIGIOUS BELIEFS.

"MY LIFE NOT AVAILETH ME—IN COMPARISON  
TO THE LIBERTY OF THE TRUTH"

William Dooley, Chairman of the State Art Commission and Curator of the Boston Museum of Fine Arts, has said of the statue, "The Arts Commission agreed unanimously that this work by Sylvia Judson is the best the commonwealth has acquired in generations."

The statue was made possible by a bequest of \$12,000 given to the Commonwealth of Massachusetts by the

will of Zenos Ellis, a banker of Fair Haven, Vermont, who died in 1944. Zenos Ellis, although not himself a Friend, was proud of his Quaker ancestor, Mary Dyer, and directed that a statue of her be erected on the grounds of the State House in Boston. After a competition among sculptors, the sketch by Sylvia Shaw Judson was unanimously accepted by the Art Commission. The sculptress first did the statue in plaster at her studio in Lake Forest. This was then sent to Florence, Italy, to be cast in bronze.

The story of Mary Dyer begins in 1635, when she and her husband, William, sailed from England to the new Massachusetts Bay Colony in New England. The Dyers promptly joined the staid Boston church, and Mary began attending the discussion gatherings of Anne Hutchinson, whom Rufus Jones mentions as part of a definite pre-Quaker movement in America.

Anne was later brought to trial for heresy and disrespect of the clergy, excommunicated, and formally banished from the Massachusetts Bay Colony. As she made her solitary way out of the court after sentence had been passed that day in 1637, a younger woman took her hand and walked out with her. This younger woman was Mary Dyer.

The Hutchinsons went into exile in Rhode Island, where they were joined by the Dyers. William Dyer became a man of consequence and one of the founders of Portsmouth, R. I.

In 1650 Mary Dyer returned alone to England, where she remained for seven years. While there she came in touch with the new Quaker movement, joining it in 1654.

During her absence the first Quakers arrived in the colonies, and the Puritans' reaction was violent. The first to arrive were whipped and imprisoned, then sent back by ship whence they had come. The Boston clergy were afraid of this new religion, and got laws passed banishing Quakers from the colony; if they ventured to return, they faced having their ears cropped, or their tongues bored with hot irons, or even hanging.

Upon returning to Rhode Island, Mary Dyer heard of the oppressive laws the people of Boston had enacted against the Quakers. As the stories of Quaker persecution continued to come, she felt more and more strongly that God was calling her to challenge those wicked laws. In September, 1659, she traveled to Boston but was sent home again to Rhode Island. Within a month she was back in Boston, visiting Quakers imprisoned there. She was seized and condemned to be hanged on Boston Common, along with two other Quakers from England, William Robison and Marmaduke Stephenson, who

likewise had come to protest the brutal laws. The men paid with their lives, but at the last moment Mary Dyer was reprieved, the authorities evidently hoping to frighten her into submission.

The following spring Mary Dyer, under a strong sense of divine guidance, went once more to "challenge to their face the bloody laws of Boston." Upon reaching the town, she sent a letter of appeal to Governor Endicott, in which she wrote: "I have stayed in Boston that the Truth may have free passage among you and you be kept from shedding innocent blood. . . . If my life were freely granted by you it would not avail me so long as I should daily see or hear the sufferings of these people, my dear brethren, with whom my life is bound up, . . . for no evil-doing but coming among you."

Her appeal was of no avail. Nor was she herself spared, but again condemned to death. On June 1, 1660, she was hanged on Boston Common, a martyr on behalf of freedom of religion in America.

As she stood on the ladder of the gallows, she was offered her life if she would return home. "Nay, I cannot," was her firm answer. "In obedience to the will of the Lord God I came, and in His will I abide faithful to death." "My life not availeth me," she had written earlier, "in comparison to the liberty of the Truth."

The following year one more Quaker, William Leddra of Barbados, was hanged for witnessing against the unjust legislation. Twenty-seven more Quakers were being held in prison for the same offense, some already condemned to death.

When the news of Mary Dyer's death reached King Charles II in England, he despatched a special messenger, a Quaker banished from Boston, to carry the order that the Quaker hangings should cease. The story is dramatically told by John Greenleaf Whittier in his poem "The King's Missive." The community was sick of such extremes, the cruel authorities had been checked, and freedom of religion in America, for the most part, was assured.

No better tribute can be paid these Quaker martyrs than that of Whittier, who wrote: "The religious freedom of our age is the legacy of the heroic confessors who suffered and died rather than yield their honest convictions. We who inherit the faith and name of these noble men and women who gave up home and life for freedom of worship, have no desire to be complimented at their expense. Holding their doctrine and reverencing their memories, we look back, awed and humbled, upon their heroic devotion to apprehended duties, and with gratitude to God for their example of obedience unto death."

GEORGE A. SELLECK

### About Our Authors

Norman Cousins is Editor and Vice President of the *Saturday Review*. His address at the 1958 Friends General Conference, entitled "The War Against Man," stirred up an enormous interest among Friends and others, and has been listened to since on the tape recording of the address, available from Friends General Conference.

The text of Norman Cousins' present article, taken from the June 13 issue of the *Saturday Review*, is slightly abbreviated, and is here reproduced with the author's generous consent.

Fred Haslam, now retired, was for many years General Secretary of the Canadian Friends Service Committee, Toronto.

Richard Ferree Smith, a member of Germantown Monthly Meeting, Coulter Street, Philadelphia, is Director of the Refugee and Migration Service of the American Friends Service Committee.

George A. Selleck is Executive Secretary of the Friends Meeting at Cambridge, Mass. The photograph of the Mary Dyer statue accompanying the article "New Mary Dyer Statue Unveiled in Boston" was taken by George Selleck.

### Friends and Their Friends

Thirteen high school Young Friends sailed on the S.S. *Bremen* Tuesday, July 21, for a six weeks' Quaker Study Pilgrimage to England. William and Lorraine Cleveland of George School, Pa., are the directors of this first Youth Pilgrimage, sponsored by the Friends World Committee. A three-day orientation conference was held at the FOR Conference Center, Nyack, N. Y., under the leadership of the Clevelands and Thomas R. Bodine of Hartford, Conn., Meeting.

These young Friends will join eleven young Friends from England and the Continent at the Friends School, Lancaster, England, for two weeks of study, lectures, and discussion, mixed with visits to historic Quaker spots in Northwest England. James and Joyce Drummond will be codirectors at the school. The group will then go to Churchdown, Gloucestershire, England, for a two-week work camp, directed by David Robson and planned by Alun Davies of the Friends Work Camps Committee, London. They will be helping to renovate a much needed youth center.

A celebration of the 75th birthday of Howard H. Brinton was held at Pendle Hill on Saturday, July 18. Joining in the festivities and the cutting of a large birthday cake were the students attending the summer session at Pendle Hill and members of the Board of Managers, representing various Quarterly Meetings. Former Director of Pendle Hill, Howard Brinton was one of the instructors at the summer session, giving a course on Quaker journals.

John Raitt, a member of Scarsdale Meeting, N. Y., is currently featured as a singer and star on the nationwide Sunday evening Chevrolet program (in New York, WRCA, 9:30 p.m.).

G. Richard Gottschalk has been named President of Wilmington College, Wilmington, Ohio. Since 1947 he has been Commissioner of Education of the City of Syracuse, N. Y., and he is currently President of the Syracuse Board of Education. He is also a prominent New York business consultant, having founded his own management consulting business in 1946. Born in Dayton, Ohio, Dr. Gottschalk holds a bachelor's degree from Wichita University and a law degree from the University of Dayton. He is married and has two children. As the 13th President of Wilmington College, he succeeds Dr. Samuel D. Marble, now President of a tricounty college being constructed near Saginaw, Mich.

Wolfgang and Margaret Seiferth of Washington, D. C., are spending the summer in France and Germany. A grant from the *Evening Star* Research Fund is enabling Wolfgang Seiferth to carry out studies for his book on Christian symbolism in medieval art, dealing specifically with the two allegorical women figures of Ecclesia and Synagogue.

A meeting for worship was held on Sundays during July, 11 a.m., at the Shorewood Farm Manor House on Shelter Island, N. Y. Dr. George Nicklin of Westbury, L. I., N. Y., writes that on the afternoon of July 19 a memorial meeting was held to commemorate the visit of George Fox to Shelter Island to comfort the Quakers who had sought refuge there from Puritan persecution. Some of the refugees had been badly mutilated. The memorial meeting was held on Sylvester Manor at the site of the monument to the Friends who came to the island and to Nathaniel Sylvester, who first owned the island and gave them shelter.

A retreat is being sponsored by the Celo Monthly Meeting, N. C., on August 22 and 23 at Celo Community, two miles south of Celo village on Route 80, twelve miles from Burnsville, Yancey County, N. C. The theme is "Putting Beliefs into Practice." There will be time for recreation (swimming, hiking, and square dancing), and a program is being arranged for children and teen-agers. The cost for meals and labor (none for accommodations), Friday night through Sunday dinner, is \$7.00 per adult and \$4.00 per child. For further information write Margaret Neal, Route 5, Box 141, Burnsville, N. C. Clerk of Celo Meeting is Harry Abrahamson.

The cost of the *Handbook on Prison Service* (1959) mentioned on page 430 of the issue for July 25, 1959, is 25 cents, not 50 cents, as stated in that issue. The *Handbook* is available from the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The Department of Records at 302 Arch Street, Philadelphia, and the Friends Historical Library of Swarthmore College are closed as usual during the month of August and will reopen on the first of September. Friends urgently needing to consult records before that date may telephone KI 3-2371.

## Coming Events

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

### AUGUST

- 7 to 11—Germany Yearly Meeting at Berlin, Germany.
- 7-12—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Carey Memorial Lecture by Landrum Bolling.
- 8—Abington Quarterly Meeting at Quakertown, Pa., 4 p.m.
- 8—Burlington Quarterly Meeting at Mansfield, N. J. Meeting on Worship and Ministry, 2:30 p.m.; worship, 3:15 p.m.; business, 4 p.m.; supper, 6 p.m., furnished by Upper Springfield Monthly Meeting.
- 8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.
- 9—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Worship, 10:30 a.m.; 11:30 a.m., business; 12:30 p.m., basket lunch; at 1:30 p.m., Roy and Alice Angell will report on their recent European journey; 2:30 p.m., completion of business.
- 9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.
- 9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Bart, Pa., Meeting House (Route 896 west of Christiana, Pa.), 2 p.m. Box lunch preceding the meeting.
- 11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.
- 14—Worship and Ministry of Bucks Quarterly Meeting, at Falls Meeting House, Fallsington, Pa., 6:30 p.m. Covered dish supper; beverage and dessert provided by the host Meeting.
- 15—Bucks Quarterly Meeting at Buckingham, Pa., 10 a.m.; box lunch, 12:30 p.m. (beverage and dessert provided by the host Meeting); forum, 2 p.m., conducted as a worship-fellowship group. Subject, "What Is the Heart of a Good Meeting for Worship?" Chairman, John S. Hollister; introducer, George A. Walton.
- 15—Caln Quarterly Meeting at Caln, Pa., 4 p.m. Worship and business; bring a hot supper (Exeter Monthly Meeting will supply dessert and beverages). Evening speaker to be announced.
- 16—Salem Quarterly Meeting at the new meeting house in Lynn, Mass. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; sandwich lunch (bring your own); business, 1:30 p.m.
- 16—Meeting for worship at the Old Quaker Meeting House, Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about thirty miles south of Boston at the junction with Route 139.
- 20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana. Participating, Herbert Fledderjohn, Herbert Hadley, Larry Miller, Sumner Mills.
- 20 to 23—Seventh Biennial Family Institute, sponsored by the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting, at Westtown School, Westtown, Pa. For details write the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.
- 21 to 25—Pacific Yearly Meeting at La Honda, Calif.
- 22 to 29—North American Young Friends Conference at Rock Springs 4-H Ranch, Junction City, Kansas.
- 26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.
- 28 to September 4—New England AFSC Family Institute at Camp Union, Greenfield, N. H. Theme, "The Politics of Time— and Eternity." Resource leader, Andrew Roth. For details write the Peace Section, AFSC, P. O. Box 247, Cambridge 38, Mass.
- 30—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.



## DEATHS

**GATCHELL**—On July 15, at his home, Peach Bottom, Lancaster County, Pa., HARLAN STUBBS GATCHELL, aged 76 years. He is survived by his wife, Margaret Broomell Gatchell; three daughters, Elizabeth G. Naghski, Rebecca G. McIlvain, and Janet G. Wolleston; a sister, Mary A. Gatchell; a brother, C. Barnard Gatchell; and twelve grandchildren.

**INGERMAN**—On July 16, at her home in Carversville, Pa., ERNESTINE LEIGH INGERMAN, aged 51 years. She is survived by her husband, Charles Stryker Ingerman, and three children, Peter Zilahy Ingerman of Philadelphia, Michael Leigh Ingerman of Washington, D. C., and Prudence Leigh Ingerman of Carversville, Pa. A memorial service was held at Wrightstown Meeting, Pa., on July 19.

Ernestine Ingerman has been invaluable in the activities and spiritual climate of Wrightstown Meeting. One of her particular

loves was the First-day school, of which she was Superintendent at the time of her illness. She was a vital, interested member of many committees, full of ideas, especially for the young members, and an excellent administrator, who kept up-to-date on Friends publications and materials. She worked with dedication in community affairs; at the time of her death she was Executive Secretary of Welcome House, Inc., Doylestown, Pa. Her life will be a guiding light for all of us. Ernestine Ingerman will be missed by every attender and member of Wrightstown Meeting, as well as by a great number of very good friends.

**KIMES**—On June 3, Bertha Kimes of Willow Grove, Pa. She was a member of Horsham Meeting, Pa.

**STONE**—On July 3, in Washington, D. C., after a short illness, HELEN STONE, daughter of the late Dr. I. S. Stone and sister of Edna L. Stone and J. Austin Stone. She was a member of Goose Creek Meeting, Lincoln, Va.

## 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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

## ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

## CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—Meeting for worship, Sunday, 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, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

**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.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

**NEWTOWN**—Meeting and First-day school, 11 a.m., Hawley School.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## FLORIDA

**DAYTONA BEACH**—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

**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.

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

## HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

## ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

## 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

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

## MASSACHUSETTS

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

## MICHIGAN

**ANN ARBOR**—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

**SAGINAW**—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

## MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

## 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.

**RIDGEWOOD**—Summer schedule, meeting for worship, 7:30 p.m. to 8:30 p.m. at Meeting House, 224 Highwood Avenue. Harold De Jager, Clerk.

## NEW MEXICO

**ALBUQUERQUE**—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 830 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**—First-day meetings for worship:  
11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

**WEST BRANCH**, 15 miles north of Rome, route 26. Worship 11 a.m.; phone Boonville 543M.

## OHIO

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

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**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.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

**MEDIA**—125 West Third Street. Meeting for worship at 11 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, 20 South 12th Street, 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.  
Both Frankford meetings at Orthodox and Penn Streets at 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.

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

**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, Myrtle Nash, FA 3-6574.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1848.

**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, 11 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 MEltrose 9983.

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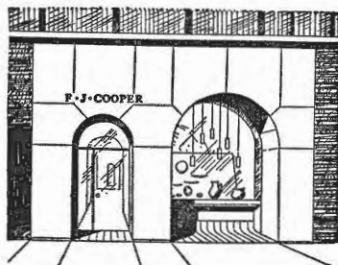
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