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THE wonder is not that there are many unbelievers in religion but that there are few. Religious unbelievers reject the claim of particular religious organizations that they speak infallibly for God. In this sense, God Himself is surely a religious unbeliever; He finds something of Himself in each religion; He finds Himself fully in none.

—DR. DAVID WESLEY SOPER,
Epistle to the Skeptics
(Association Press)

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Voices

By **KAAREN ANDERS**

Let me cry the troubles
Of all people who are troubled;
Let me cry the troubles
Of all troubled, tragic times.
I would be the raucous shout
Of all nations that are warring;
I would be their wailing pain,
When they count their dead.

Let me tell the torture
Of all people who are hungry;
Let me tell the wishes
Of the weary, bitter poor.
I would be the whimper
Of their children who are frightened;
I would be their moaning,
When they count their dead.

Let me sing the straining
Of all people who are stupid;
Let me sing their longing
To escape their ignorance.
I would be the gasping
Of all times when errors trap them;
I would be their sobbing,
When they count their dead.

Let me speak the grieving
Of all people who are feeble;
Let me speak their weakness
When they know their strength has ebbed.
I would be the pleading
For whatever life may salvage;
I would be the whispers,
When they count their dead.

Oh, I would be the total voice
Of all people who need helping;
I would be the healing words
For uneasy, anxious men.
I would be the insight
That interprets all their evils;
I would be compassion,
When they count their dead.

Yet my voice too may be feeble,
My spirit too may be dull
I as well may be frightened,
Loath to count the dead.
Then let me cry the anguish
Of a single, tragic moment,
Or let me be the falling
Of one small, unnoticed tear.

FRIENDS JOURNAL

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Editorial Comments

From Behind the Iron Curtain

A LITTLE over ten years ago a Czech professor teaching theology at the Princeton Theological Seminary, N. J., decided to return to his native country to accept the chair of systematic theology at the Prague John Hus Theological Faculty. He was Joseph L. Hromádka, who had taught theology at Princeton from 1934 to 1947. In Prague he became Dean of the Comenius Faculty of Theology in 1950. He is now a member of the Central Committee of the World Council of Churches and Vice-President of the World Presbyterian Alliance. In 1956 he was invited by Knox College, Toronto, Canada, to give the Laidlaw Lectures which have now been published under the title of *Theology Between Yesterday and Tomorrow* (The Westminster Press, Philadelphia; 106 pages; \$2.75).

His book makes exciting reading. Seldom have we found between the covers of so slender a volume so many revealing hints for a new appraisal of the East-West conflict as in this book. Hromádka is a dedicated Christian whose theological convictions ring true, although we do not share them ourselves. He speaks from behind the Iron Curtain to his Western fellow Christians with a candor possible only between loyal Christians who will not doubt each other's sincerity. He also expresses some self-criticism of the Church under communism, although the Western Church, primarily European Christendom, comes in for a much more severe attack.

Briefly, his thoughts run as follows: Events of our time demonstrate that the formerly uncontested leadership of the Christian nations is gone; that many Christian nations have become new mission fields for non-Christian ideas, and that the strategy of foreign missions has profoundly changed. The classes hitherto considered leading in Europe are gradually losing their monopoly of influence. The working class is assuming increasing influence in Europe (perhaps also in the United States?), and non-Christian nations may, possibly within one generation, reshape modern civilization. The revolutionary events of the last forty years could come about because the Christian churches did not speak up when they should have protested against social or racial evils or such flagrant cases of international injustice as the inva-

sion of Czechoslovakia and Ethiopia. Large segments of the Church are still living in self-assured adjustment to their surrounding society and are, or were, satisfied with dispensing moral advice, indulging in a serene existence, and escaping into theological self-righteousness.

A Christian Civilization?

For Mr. Hromádka there is no question that a European Christian civilization has ceased to exist. "We, Christian nations, are responsible for the death of ten million men in World War I and for the death of possibly millions of men, women, and children, for many millions of tortured and exterminated Jews during World War II" (p. 51). Hromádka thinks that traditional Western democracy no longer can cope with modern problems (this was written before Sputnik appeared!), and that the peoples of Asia and Africa are interested in political systems that help society "from the bottom" by liberating the very poor and exploited strata of society. Western Christianity, as Fulton J. Sheen once said, has the truth but no zeal; it has the light, but no heat; the ideal, but not the passion. Sheen, whom the author quotes, also questions the existence of love in the heart of modern educated and civilized Christians. Hromádka attaches to these remarks his own observation behind the Iron Curtain that "the more we go East . . . , the more we are confronted with passionate convictions, warmth of heart, and joyful hope" (p. 57).

Religious Aspects of the Problem

Hromádka believes that events of our time have a profound religious meaning and indicate that we are under severe divine judgment. But he also believes that we are in an era of divine grace and promise. We must no longer interpret vast contemporary historical contexts with the social and political patterns to which we were accustomed in the past. Our changes are global, all-comprehensive, and represent something entirely new in the structure of human society. We must guard against thinking that these events are a deviation from the "normal" course of history. We also must not interpret changes involving far over a billion people as the machinations of political propaganda, intrigue, or the ambitions of a

clique of selfish conspirators. Religiously speaking the situation calls for repentance, that is, for recognition of our own and our forefathers' shortcomings.

Hromádka admits that many of the recent changes have come about with suffering, violence, and hardships. He frequently preaches the gospel under communism in contradiction to much of what is happening behind the Iron Curtain. But as a Christian minister he sees the dividing line as running, not between Communists and non-Communists, but between the Lord of Glory and Mercy on the one hand and human sinners on the other hand. Ecumenical Christianity must preserve this crucial solidarity of thought and not attempt to reverse history.

Fortunately much of what the author says about the social and political conditions of Europe does not pertain to the United States, or—perhaps we should say—does not yet pertain to us. Some aspects of his severe criticism

of the "nominally Christian nations" should, nevertheless, give us pause, especially when we remember our racial problems. But all of his thoughts are of great importance to anyone trying to understand contemporary history and the psychology of some of our leaders who suffer from anti-Russian and anti-Chinese obsessions. One regrets that Hromádka says nothing about the new classes of ruling officials or middle-class functionaries in the supposedly classless new society. There are other gaps one would like to see filled. Yet within the short compass of one hundred pages we cannot expect answers to all our questions.

Hromádka's book ought to appeal to readers who are not satisfied with purely political interpretations and who believe, as we do, that God's spirit transcends man-made curtains, theological systems, and any other devices of our own making.

God and Three Human Conditions

By FERNER NUHN

GOD is that power for good which is available to us in our every condition—if we can recognize the state we are in as it may be related to God. What are some of the more recognizable states in which, as human beings, we find ourselves?

One is a state of well-being, perhaps even of real happiness! Oddly enough, this favored state is one which seems both to bring us close to the divine and to put us in danger of alienation from God. I remember a dear old lady of a most selfless and dedicated life who, after a delightful evening with congenial companions, said, "Oh, I feel *guilty*, I've enjoyed myself so much!" Did she mean that joy or fun is itself ungodly? I think not. I imagine she meant only that it seemed wrong for a person to be enjoying herself so much while there is so much misery in the world. But is even this feeling the best or truest one, religiously speaking?

Surely joy is one of the great ends and signs of the really good life. The greatest saints, most deeply concerned with human misery, show the keenest sense of fun in their daily lives. Even that temporary euphoria which sweeps in upon ordinary people when they meet good fortune, which causes big sweaty men who have won a ball game to embrace each other with bear hugs and hoist one another aloft, brings with it a measure of true bliss and enlightenment. At such moments, and even more so in quieter moments of happiness, we aren't mad at anybody. Love and generosity well up in us; we

have insights and inspirations which, if heeded, might recast our lives on bolder and greater lines. John Masefield sums up this truth in the line, "The days that make us happy make us wise."

And yet, there is a warning in that nudging of fear or guilt which we sometimes feel in the very moment of happiness. The danger is we may try to hoard our favors, gifts, blessings, in which case they are sure to bless us no more. The clue, then, is clear as to the way we should respond to a favored or happy state: instant gratitude to God, and to our fellow human beings too, for all those circumstances which surround our well-being, and the fullest readiness to put all our gifts and resources into the service of God and men.

But there is the opposite condition: misfortune, privation, suffering, even despair. Anyone may find himself in this state. Can God reach us in this condition?

Some of God's greatest responses have been to men and women who have sought Him from the depths of this state. Yet the very essence of this condition is the feeling of separation from both God and men. We are stricken by puzzling ills. Trusted persons prove untrustworthy. Worst of all, we seem to fail ourselves. In the very act of trying to do right, somehow we bring troubles on ourselves and others. We try this way and that to get out of our predicament, but each path seems blocked. No one, not the person closest to us, seems to understand what is troubling us. We have a terrible feeling that if there is a divine being in the universe, He has no use for us.

Ferner Nuhn, West Coast correspondent for FRIENDS JOURNAL, is active in Pacific Yearly Meeting.

In such a state, George Fox found that "there was none among them all who could answer to my condition." Jesus himself, on the cross, cried out in the words of the psalmist, "My God, my God, why hast thou forsaken me?"

What is the response appropriate to this state? It is somehow to be true even without the assurance of truth. It is to wait for God even though there is not now, and may not be for a long time, any sensible feeling of His presence. This is the very nature of this ordeal.

Albert Schweitzer, who had already given up a brilliant European career for his humble work in Africa, found that even this sacrifice did not bring an answer to his search for the meaning of life. For months, he tells us, he struggled in darkness, pushing at what seemed an "iron door." Finally, "unforeseen and unsought," during a long river journey, the answer came, the door yielded—with the phrase "reverence for life."

Deeply disappointed at the ending of his public career with but one term in Congress, Abraham Lincoln lived for six years in private life in Springfield, Illinois, puzzling in gloom over his apparent rejection by men and God. Anxious to serve his country, keenly aware of the ominous forces at work in it, Lincoln was not wanted, it seemed, either by his country or by God. No answer, no light, for six years. When events at last brought a new opportunity, it was just such a man as Lincoln now was, chastened by the hand of God, stripped of every shred of merely personal ambition, who could come forward and serve as the instrument of God and history in the nation's greatest crisis.

In time we see that only by our meeting up flat against the blank wall of our earlier limitations could there be opened up to us a new dimension of the knowledge of God. We may even learn, in time, how to deal with serious things with a certain lightness: to "strive and not to strive," to say in Emerson's words, "Go thou, sweet Heaven, or at thy pleasure stay!" assured that "Already Heaven with thee its lot has cast. . . ."

Man is made for joy and woe,
And when this we rightly know:
Through the world we safely go

wrote the flashing William Blake.

But so much of our life is neither joy nor woe! So much of our life, the greatest part of it, is a kind of low, undulating plateau of routine daily living.

We do the same apparently trivial tasks over and over again. We are pressed continually by small and large urgencies. Our surroundings become so familiar to us that we know every plate and saucer in the cupboard, and we hear our neighbor's car when it leaves at just the same time early every morning. We have an occasional

sense of the wonder of the universe and of the divine life within us, but it is faint and quickly gone.

Is God content with this state of things? Is there any appeal from this condition to the freshness and joy of which life is capable? God, who can deal with great things, is surely not incapable of dealing with smaller things. The gnawing sense of unfulfillment that we have is a sign of the divine distaste for the lukewarm and the mediocre.

Nor is our recourse necessarily a matter of finding new and dramatic tasks to take on: leaving wife or husband or children and going to India, or into a monastery. This may be the time, rather, to look freshly at our lives, where and as they are.

God is not limited by our limitations. "What seems trivial to us," said Meister Eckhart, "is more important to God than what we think important. Therefore, we ought to take everything God puts upon us evenly, not comparing and wondering which is more important, or highest, or best. . . . If we do that, God gives us his greatest in our least, and never fails."

In this light we may re-examine our daily hours and habits and see where we have fallen into cheap moods of grumbling, irritation, resentment, envy. We can study the myriad and amazing shapes that pride, the ever resurgent ego, can take in any life, resisting every truth that might renew and enlarge our lives, hanging us about with self-imposed burdens that keep us from enjoying the fun of living. We can note the false positions which we have somehow passively accepted, which insulate us from our real selves. We can set up some new standards, new disciplines, for ourselves, perhaps finding the fifteen minutes or half-hour a day for the deliberate cultivation of our inner selves and the infinite being of God. This door of routine too, will yield.

There is no place or phase of our lives which cannot be reached and redeemed, or at least made sufferable through "sufficient grace," by that Spirit which "makes all things new." God is He who, in truth and love, can answer (if not necessarily at once) our *every* human condition.

Internationally Speaking

Friends and a New Disarmament Effort

TASKER H. BLISS, major general, U. S. A., United States representative on the Supreme War Council in World War I, in his chapter "The Problem of Disarmament" in *What Really Happened at Paris* (edited by Seymour and House, New York, 1923) pointed out that armaments accumulated in one nation inspire the accumulation of arms by its rival; each seeks allies; the nations tend to become aligned in two hostile groups.

At last, if nothing has happened to precipitate the disaster earlier, one side demonstrates its ability to pile up more armed strength than the other; it achieves a "position of strength." Then, according to General Bliss, the stronger side is not safe. On the contrary, it is in very great danger. For the potentially weaker side, he believes, is likely to take the desperate gamble of a surprise attack rather than admit inferiority and accept the domination of the other side.

This considered judgment, by an experienced soldier of high rank, of the danger in arms rivalry and the fatality inherent in arms rivalry carried out to the bitter end is a weighty argument for regulation, limitation, and reduction of armaments by international agreement and under international supervision. Even those who believe that effective armed force, destructive as it has become, is now necessary as a deterrent, insist that that alone is not enough and that a more stable foundation for national safety is needed than competing deterrents can possibly provide.

The Sputnik seems to have roused the people of the United States to fresh enthusiasm for deterrents. This enthusiasm may in the end destroy the safety of the United States, unless it is accompanied, supplemented, and offset by acceptance of the idea of arrangements for regulating armaments under international supervision and for putting an end to the use of armed force by any nation to impose its will on others.

Hence the importance of the conference on Friends and Disarmament, to be held March 13 to 16 at Camp Miami, Germantown, Ohio, under the sponsorship of Friends General Conference, American Friends Service Committee, Friends Committee on National Legislation, Board on Peace and Social Concerns of the Five Years Meeting, and Friends Peace Committee of the Philadelphia Yearly Meeting. The outgrowth of a year's careful planning, it is to be a working conference with about 125 participants invited from all the Yearly Meetings in the United States and Canada. Its aim is to help Friends prepare themselves to work effectively for the development of an adequate disarmament system.

President Eisenhower has suggested to Marshal Bulganin that steps be taken (a) to develop such control of outer space as will make sure that it is used for peaceful purposes only; (b) to end the unrestrained production of nuclear weapons; (c) to stop the testing of nuclear weapons; and (d) to begin the controlled reduction of conventional weapons and military manpower. Secretary of State Dulles has supported these suggestions in his speech of January 16 to the National Press Club. They cannot be realized merely by stating them. They demand patient negotiation and the development of inter-

national agencies for supervision. They require painstaking study of the technical, legal and political problems involved, by private students as well as by government officials. Above all, they need support of informed public opinion—aware of the difficulties, fully appreciating the contributions that must be made by each nation and the obligations it must accept, and alive to the importance of making a start before our defense efforts destroy us and all that we value.

Friends have a new opportunity to help develop in this country the necessary understanding and support for the much-needed next steps toward disarmament.

January 19, 1958

RICHARD R. WOOD

"Opposed to Slavery, But . . ."

IN the year 1834 one John J. Shipherd was sent east from the newly formed coeducational school known as Oberlin College. His mission was to find teachers. Under the date of December 15, 1834, he wrote to the trustees at Oberlin urging them to appoint Asa Mahan and John Morgan. He also wrote that he desired them to adopt a resolution, to wit: "That students shall be received into this Institution irrespective of color." He further indicated that Mahan and Morgan would not accept appointment unless this principle was accepted.

This remarkable request and the subsequent discussion and action I found detailed in *Oberlin: The Colony and the College*, by James H. Fairchild (a former President of the college), printed in Oberlin, Ohio, in 1883. So closely do they follow, in the language of their own day, present patterns of vision, resistance, emotion, confusion, and ultimately (it is to be hoped), resolution that they seem worth reproducing at some length.

"The idea of receiving colored students was a new one, and the people of Oberlin were not prepared to embrace it at once. . . . They knew no precedents in its favor. No such thing, so far as they knew, had been heard of in the land, or in any land. There was earnest discussion and intense excitement. It was believed by many that the place would be at once overwhelmed with colored students, and the mischiefs that would follow were frightful in the extreme.

"Men . . . were alarmed in view of the unknown and undefined evil which threatened. Young ladies who had come from New England to the school in the wilderness—young ladies of unquestioned refinement and goodness—declared that if colored students were admitted to equal privileges in the Institution they would return to their homes if they had to 'wade Lake Erie' to accomplish it. . . . The record reads as follows:

"Whereas, information has been received from Rev.

J. J. Shipherd, expressing a wish that students may be received into this Institution irrespective of color; therefore, resolved, that this Board do not feel prepared, till they have more definite information on the subject, to give a pledge respecting the course they will pursue in regard to the education of the people of color, wishing that this Institution should be on the same ground, in respect to the admission of students, with other similar institutions of our land."

When the report of this failure of the trustees to take the action he desired reached Shipherd, he was grieved but not cast down. He wrote again to the trustees and sent an epistle to the people of Oberlin "overflowing with faithful love to all, reviewing the way the Lord had led them, exhorting them to patient continuance in well doing, and warning them against yielding to a worldly spirit and worldly principles." And he enumerated some twenty reasons for admitting students to Oberlin according to character, not color. Some of these reasons were:

"1. They are needed as ministers, missionaries, and teachers for the land of their fathers, and for their untaught, injured, perishing brethren of our country."

"3. They will be elevated far more rapidly if taught with whites, hitherto far more favored, than if educated separately."

"11. None of you will be compelled to receive them into your families, unless, like Christ, the love of your neighbor compels you to."

"14. They will doubtless be received to all such institutions by and by; and why should beloved Oberlin wait to do justice and show mercy till all others have done it?"

"19. If you suffer expediency and prejudice to pervert justice in this case you will in another."

"The trustees and the colonists to whom these appeals of Mr. Shipherd were addressed, were earnest Christian men and women. All their instincts and convictions were opposed to slavery, but they had given little consideration to their own practical relations to the subject. Slavery they regarded as a great evil—a curse; but the idea that they had anything to do about it, had not entered their minds. . . .

"These good people would not have hesitated a moment to go as missionaries to Africa, if such a duty had been made clear to them; but all their social prepossessions, not to say prejudices, were against the idea of a mingling of the two races in society here. It required time and consideration to make the thought acceptable. . . .

"According to Mr. Shipherd's request, another meeting of the trustees was held at Oberlin, February 9, at the house of Mr. Shipherd. . . . Many of the good people

had by this time become deeply interested in favor of the movement, and the results of this meeting were looked for with intense interest. Rev. John Keep, then of Ohio City, was at the time president of the Board. . . .

"The trustees convened in the morning, nine members being present, and the discussion was warm and long. Mrs. Shipherd was occupied with her household duties, but in her anxiety she often passed the door, which was ajar, and at length stood before it. Father Keep comprehended the case, and stepped out to inform her that the result of the deliberation was very doubtful. He greatly feared that the opposition would prevail. Mrs. Shipherd dropped her work at once, gathered her praying sisters in the neighborhood, and spent the time with them in prayer until the decision was announced.

"When the question was finally taken, the division of the Board was equal, and Father Keep, as the presiding officer, gave the casting vote in favor of the admission of colored students. The resolution which at length passed was not simple and direct, like the one proposed originally by Mr. Shipherd, but it seems the expression of timid men who were afraid to say precisely what they meant. It is as follows:

"Whereas, there does exist in our country an excitement in respect to our colored population, and fears are entertained that on the one hand they will be left unprovided for as to the means of a proper education, and on the other that they will in unsuitable numbers be introduced into our schools, and thus in effect forced into society of the whites, and the state of public sentiment is such as to require from the Board some definite expression on the subject; therefore, resolved, that the education of the people of color is a matter of great interest, and should be encouraged and sustained in this institution."

"The logic of the resolution is not very luminous, nor is the conclusion entirely unambiguous, but the effect was decisive. It determined the policy of the institution . . . and no other action has been needed on the subject from that day to this."

WILLIAM M. ALEXANDER

Annual Report of the American Friends Service Committee

THE American Friends Service Committee, in its fortieth year, reached new frontiers and tried new programs to ease the tensions of a cold war on both national and international levels. In its annual report Henry J. Cadbury, chairman and one of the founders, said that from its forty-year heritage the Committee is convinced that "love and goodwill, expressed in deeds as well as words, still can drive out hatred and can help men to see more sanely the answers to the urgent ques-

tions of races and nations." The Committee approached many of the world's problems through programs which increased East-West contacts, emphasized disarmament and peace, met refugee needs, broadened social and economic opportunity for many people, and created significant work and study experiences for young people.

In support of its work the Committee received a total of \$6,425,189 in cash and material contributions. Beyond the regular staff of about 420 persons the organization received volunteer assistance from nearly 100,000 persons of many faiths and races who participated as project workers, committee members, clothing workroom helpers, and contributors.

An eight-member international team visited Poland to renew associations and observe current conditions. The first international student seminar in Poland was held, and young Poles attended three other seminars in Europe. Two Polish students came to the United States for seminars and travel. One Yugoslav student came to this country for a seminar.

Twenty-six lawmakers from twelve countries of Western Europe and the United States attended the first conference for parliamentarians held by the Service Committee in Switzerland last summer. The project extended a pattern of the conferences for diplomats held in Switzerland and Ceylon.

The Committee sent its first representative to the Federation of Rhodesia and Nyasaland, in Central Africa, where a new multiracial university is developing.

Hungarian refugee relief work, which continues in Austria, expanded to Yugoslavia. The Service Committee was the only agency which concentrated on refugee camp welfare services for Hungarians in that country.

An emergency relief project assisted persons in the Suez Canal Zone.

The installation of 70 pump wells in Indian villages (more than twice the previous year) demonstrated the growth of the fifth year of social and technical work in the area. Over 60 Western and Indian workers extended development projects to 44 villages.

The AFSC's peace efforts tried to reach alert citizens and their voluntary organizations. Peace institutes and conferences, youth caravans, and world affairs camps, petitions and literature focused on disarmament efforts and the moral implications of nuclear tests.

Working on the frontiers of freedom in this country a school program in North Carolina helped communities prepare for and make the transition to desegregated schools. Through its housing and rights of conscience programs the Committee worked to resolve the crisis created when a Negro family moved into Levittown, Pa.

The AFSC programs with American Indians expanded with the assignment of a staff member to the San Carlos Apache Reservation and another to reservations in Southern California. It added an additional worker at the Intertribal Friendship House in Oakland, California, to provide family counseling.

About a thousand high school and college young people participated in AFSC projects in this country and abroad. Weekend mental hospital units enrolled over 400 volunteers, and there were about 75 work camps.

Multiracial University: A Genuine Instrument of Partnership

Extract from a Letter of Douglas V. Steere

TO turn . . . to the more encouraging factors in the Federation [of Rhodesia and Nyasaland] that buttress one's faith in the future of this great experiment in human relations, I think that the most heartening of all is the progress of the new multiracial university that opened its doors in Salisbury [Rhodesia] in March of this year and began its career with just over seventy students, seven men and one woman of whom were Africans. I found the students that I talked with more than satisfied with the academic diet, and very proud of the new institution of which they were charter members. In the total situation in the Federation, perhaps quite as important as the university's obvious contribution of the academic training of its students is the bringing into the public life of the capital of the Federation, some twenty-five first-class minds in a wide variety of fields. This university faculty, who are almost to a man people of liberal views, may, over the years, be expected to be of no small influence on the governing community with whom they will be thrown in frequent social contact. They will almost certainly be asked to serve on commissions, to assist legislators in consultative capacities, and in dozens of ways to make their weight felt in the fiber of the whole community. This weight thrown in the delicately balanced Federation scale pan is no small item on the constructive side.

When I talked with the then Acting Governor-General, Sir Robert Tredgold, he suggested that his greatest ground of hope for the Federation was in the attitude of the young people on race. He said that you might not be able greatly to change the older minds, but that he had often been walking in the country in the late afternoon and usually stopped on his way home to sit with white farm owners and their families, and almost invariably he found the young people on the right side on these issues of race. He told me of a white woman who noticed two African university students striding along the edge of the college grounds and she remarked somewhat bitterly to her unusually able African servant, "Look at them. They walk as though they owned the place." He replied courteously, "Madam, they do," and explained that in his own case he had stopped his education and given up, but that these fellows had persevered and now were in the university that had been set up to include them.

There is a good deal of evidence that when let alone, the university students of both races get on admirably with each other. I have dined in hall with them several times and found Africans and whites talking gaily to each other as they sat together at meals. I have gone to a student political club where three of the African students were present and found that these chaps took their share in the discussion without being either patronized or treated in any way different from the white students. A professor told me that in his principal class, his top and his bottom student happened to be an African. Asked by a visitor whether he had any white friends

in the university, an African student replied, "Of course."

The British Carr-Saunders Commission, which set up the lines along which the new university has been laid out, recommended that in the beginning the residences for European and non-European students should be separate, but that they should be of equal quality and equally close to the university. This recommendation has been carried out, but with only one African girl attending and the prospects for African women students in the near future inevitably small, it seemed best to the university authorities to put this African girl in a suite of her own at one end of the white girls' dormitory. The mother of one of the white girls made an issue of this, and a petition was signed by some of the girls asking for her removal from the white women's dormitory. Walter Adams, the Principal, and the University Council were firm in their rejection of this request, and the men students were contemptuous of what this group of girls had done under the older woman's instigation. The whole affair faded out just as we arrived in the Federation. At a meeting of the Empire Loyalists, the offended mother of this girl complained that the Principal had threatened her that her daughter would be asked to withdraw from the university if there was any more of this nonsense, since the university was completely devoted to a multiracial principle. It is apparent that the university official's stand on the matter was quite unequivocal.

A further step is being taken next March when the second class is received into the university. Because there is only one hall for European men and the hall for African men is not yet anything like full, the university authorities after all-round consultation with students, staff, and Council have announced that white students will be housed in one wing of this African men students' hostel in preference to compelling them to be put up in housing outside the university. All of this represents the university's impact on the total situation and confirms the view that young Rhodesians of different colors are growing up to another slant than their parents traditionally held.

The applications for next year's admission to the university indicate that the second year class may be from a fifth to a fourth African, although at this early stage one can only estimate the numbers that will survive the exacting examinations which they still face. Apparently up to now the prospects of getting financial aid from the Federal and territorial government grants available to Africans seem to be sufficient to care for this side of the matter, but this may be a place where later, as the numbers of Africans increase, some foreign help in terms of providing either full or supplementary African scholarships will be of great assistance. The number of African girls who are willing to take the long preparatory work for entrance into the university is very small as yet, but the first one who is in the opening class is a superb person who is universally appreciated. It is impressive that a number of the girls who were persuaded to sign the petition for her removal from their dormitory have since made their amends with her, and it is generally felt that it would not be easy to have a repetition of this kind of incident.

Basil Fletcher, an English Quaker who was a Professor of

Education from Bristol University, has been appointed by the Carnegie Institute to set up an Institute of Education at the University and to help with educational problems in the whole Federation. He has made a splendid start and is also the Deputy-Principal of the university. Professor and Mrs. W. Lonsdale Taylor of Dickinson College in Carlisle, Pennsylvania, where he is head of the Political Science Department, are the first couple to be appointed by the U. S. Department of State on its leadership program to augment the university staff. They have set up an American seminar that meets each week at the university during term time and have had a most gratifying response from the students. Channing Richardson, who is Associate Professor of Political Science at Hamilton College, and Comfort Cary Richardson [members of Germantown Monthly Meeting, Pa.] and their family have just arrived to spend a year attached to the university on a Ford Foundation grant. All of these visitors play their part in helping along the cultural processes of the university and assist the crossing of academic traditions and the exchange of ideas that enriches the life there. For Americans who have political, anthropological, or sociological interests, the Federation is a most fascinating place to be at just this time. The evolution of a new state and the hammering out of a new pattern of social relationships is going on at every moment of the day and is a process that is completely unconcealed.

A Christian Voice from China

JOSEPH PLATT, Kirkridge, Bangor, Pa., keeps alive his interest in China, where he and his family spent a period of active Christian work many years ago. He mailed us the following letter from a Chinese Christian physician who with her doctor husband went back into Communist China to practice medicine and assist in the appalling need for medical care existing in their homeland. She works in a Chinese hospital and writes as follows:

As you can imagine, the new way of life and the new social setup here have been very hard to swallow. Being in China, naturally, we want to belong in with the other citizens. . . . We have learned a lot. . . . Our government is truly doing great things for our people. China is a great deal better off. . . . To my great joy, the government has set aside four hours on Friday for all the nation to "discuss problems." It is a means of educating the people in the ways of communism. Whenever a problem is brought out in the purpose of establishing the Communist outlook on life, if there are parts that I agree with (which are very many), then I stand up for them and help to stress their importance. But it always follows that my ideas differ from theirs in basic concepts and value. Mine is Christian, theirs is Communist; so right then and there I explain where and why my viewpoint differs from theirs. This always arouses great discussion, debate, etc. But some of my viewpoints get across, I am sure. . . . However, we must all get to a point where we can really feel the pressure of our duty as Christians. The road is a hard and narrow path. If we don't feel the stones cut our feet and

briars prick our flesh, we must be on the wrong road. . . . We have our old friends and new ones and family around us. God has been very good to us. Happiness is in the wind. . . . My brother is much like me. He defends his faith at all costs and gave up his one and only love because she wanted him to give up his God. Do help me pray for his happiness and peace of heart.

The rectification campaign is on in full swing and everyone can criticize anyone else. In case a party member is found who does not show efforts to correct his fault, he is relieved of his post. . . . I have found it very interesting. Many people are still calculating their own interests instead of the interests of our country's progress. This sounds "Red" to you, I know, but believe me it is actually part of our basic Christian principle—to think and act not for one's own benefit but for the benefit of the majority of the people. The only trouble so far is the dogmatic insistence that communism is the only correct way for the world. That I cannot see. Thank goodness, a person is judged more on his ability to sacrifice self for the people than his ability to embrace communism as his religion.

Friends and Their Friends

Friends in Japan published in November, 1957, at the time of their Yearly Meeting, a 150-page history of seventy years of Friends work in Japan. The book, published in the Japanese language, had been authorized by the 1956 Yearly Meeting and supplements a similar history comprising the first fifty years of Japanese Quakerism, written twenty years ago. The new volume contains a picture of the 1957 Japan Yearly Meeting.

Kiyoshi Ukaji and Ichiro Koizuma are the authors and editors of the new volume. At his recent visit in Philadelphia Kiyoshi Ukaji informed us that most Japanese Meetings are now unprogrammed. At present Japan Yearly Meeting has 220 members, organized in four Monthly Meetings and two Preparative Meetings. There is an average annual increase of 10 to 20 per cent in membership. Most Friends live in Tokyo.

Last fall Douglas and Dorothy Steere had an opportunity for a prolonged visit with Friends in Salisbury, Southern Rhodesia, a group which received much attention in the United States and England when it published plans for the erection of a meeting house to serve as an interracial center. By now Friends expect to be in possession of the land and hope to complete the building shortly after Easter. They are meeting at present in the Church of the Seventh Day Adventists and in private homes. In the near future Salisbury Friends hope to have visits from several Friends from the Philadelphia region. The arrival of the Lofts and Richardsons, each with three children, was a great strength to the group.

Friends in Bulawayo, about 250 miles from Salisbury, have plans for the building of a similar center and have already collected a substantial sum for the project from their membership.

After reading our comments on the United Nations Meditation Room (FRIENDS JOURNAL, December 28, 1957, p. 839), a Friend mailed us the text of the prayer which the Friends of the Meditation Room distribute. It reads as follows:

O God, Creator of the Universe, who hast given to man as a home this world of law and order, we ask forgiveness for all we have done to create lawlessness and disorder. Take from us, men and nations, the selfishness and pride that beget strife and stifle love. Rouse us to pray and work for that unity of mankind that rises above all nations to world brotherhood. And, especially we pray for the Delegates of the United Nations. Give to these men and women a sense of Thy Providence and a knowledge that the good of all people must come before the good of any single person, race, or nation. Amen.

From *The Reporter for Conscience's Sake*, December, 1957, comes interesting information about an American citizen in Ghana:

William H. Southerland, personal secretary to Finance Minister K. A. Gbedemah of Ghana who recently breakfasted with President Eisenhower as a result of an American restaurant's refusal to serve him because of his color, is a native American and a conscientious objector.

He grew up in this country; is a graduate of Bates College, Maine; served all but four months of a four-year sentence to the federal penitentiary at Lewisburg, Pa., for religiously based refusal to register for the draft; and has been connected with the New York Executive Council for a permanent Fair Employment Practices Commission, Church World Service, and CARE. He met his Ghanaian wife in the United States; they were married in 1954, have three children, and live in Accra. William Southerland retains his U. S. citizenship. He has been Mr. Gbedemah's secretary since August, 1956.

Howard Brinton, Director Emeritus of Pendle Hill, will give a series of lectures on "The Christian Content of Quakerism" at the forthcoming Friends General Conference at Cape May, June 23 to 30. The titles for his lectures are "New Testament Christianity and Quakerism," "Christian Mysticism and Quakerism," "Differences between Quakerism and the Christianity of Seventeenth-Century England," "Influence of Christian Movements in the Eighteenth and Nineteenth Centuries on Quakerism," and "The Approach of Quakerism to the Non-Christian World."

The January Pacific Southwest *Regional Newsletter* of the AFSC informs us that Kirby Page died on December 16, 1957, at La Habra, Calif., at the age of 67. His many books and pamphlets had passed the million mark years ago. A memorial note in the *Christian Century* concluded:

The effectiveness of Kirby Page as a campaigner for peace was shown by the lengths to which local patrioteers would often go to keep him from speaking. He practiced as well as preached nonviolence, and in all sorts of circumstances he witnessed to his faith, now victorious.

Margaret M. Harvey, English Friend and author who spent several months at Peudle Hill in 1956-57, wrote in *The Friend* (London) at the occasion of the 150th anniversary of Whittier's birth last December 7 a thoughtful and appreciative study of the Quaker poet in which we find the following remarks:

Whatever we may decide about his status as an artist, Whittier was a great Quaker and a very sensitive spirit—the very rarity of this conjunction in these days entitles him to an appreciative examination—for, although his generous campaigning for the antislavery cause by pen and by the spoken word is what he is best remembered for, he made a very great contribution to the development of present-day Quakerism by the remarkable balance he kept between Christian essentials and their expression in Quakerly emphases.

And further:

Tales told of him in old age are most endearing. A legendary national character he may have become, but he never acquired the trappings that usually accompany such a figure; he remained human, shrewd, and utterly without pomposity. Let us then salute him as a great Quaker and a most lovable old saint.

The next Friends Family Work and Play Camp sponsored by the Social Order Committee of Philadelphia Yearly Meeting will be held at Cheyney State Teachers College, about three miles from Westtown, Pa., for a month this summer. The work project is development of a much-needed picnic area for children in nearby institutions. For all ages a varied program is being planned of worship, work, play, and discussion, the four facets of camp life. The cost will be about \$2.50 a day per person; \$1.00 a day per child under twelve years of age. Families will be accommodated in the college dormitory. The committee wants to get some idea of how many Friends families might wish to participate, serving as a sort of Quaker core. Write Gordon C. Lange, Work Camps Subcommittee, Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa.

Vital Statistics

A number of new subscribers to the FRIENDS JOURNAL are likely to be unfamiliar with our policies regarding vital statistics. We publish notices of births, marriages, and deaths only when the family concerned or the Meeting transmits such announcements to us. Please type or print names and places in such letters. Because of our chronic lack of space we shall appreciate it if Friends will limit announcements, especially obituaries, to the necessary minimum number of words.

There is no charge for these announcements. We are reluctant to accept news of this kind over the telephone and shall appreciate it if Friends will send such announcements to us in writing.



MEETING HOUSE AT 316 EAST MARKS STREET
ORLANDO, FLORIDA

The Southern Friends Conference will be held on March 7 to 9 in the meeting house at 316 East Marks Street, Orlando, Fla. This new meeting house of Orlando Monthly Meeting was dedicated on February 3, 1957.

Earlham College, Richmond, Ind., this year has an enrollment of 848 students, the largest in its history. Of these 611 are residents on the campus. The student body represents 36 states and 16 foreign nations, with 31 foreign students enrolled. About 70 students are from Friends preparatory schools. Altogether 32 denominations are represented, with 236 Friends leading the list. Methodists (118) and Presbyterians (97) are the next larger groups.

On March 10 to 12, 1958; immediately preceding the United Nations Conference being sponsored by Friends General Conference, there will be the National Workshop for Religious Liberals in Washington, D. C., sponsored by the Unitarian Fellowship for Social Justice. Speakers will include Herbert Block, the *Washington Post* cartoonist, Senators Joseph Clark, Richard L. Neuberger, Paul H. Douglas, and Jacob K. Javits, and other Washington leaders. Friends planning to come from a distance to the United Nations Conference on March 13-14 might want to include in the same trip attendance at this Workshop. The program is available from the Friends General Conference office.

Conference on Issues Before the United Nations

Under the auspices of the United Nations Subcommittee of the Friends General Conference's Peace and Social Order Committee, a special conference will be held at the United Nations on March 13 and 14, 1958, to provide Friends with many opportunities for understanding the continuing work of the United Nations. The Trusteeship Council and the Commission on Human Rights will be meeting at that time. There will be briefings by members of delegations and the Secretariat.

The conference is open to all Friends who wish to attend; Meetings have been asked to send delegates. The estimated cost, including board and room in New York City for the two

days, is about \$15. A copy of the program, with detailed information about the arrangements for the conference and reservations, can be obtained from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

DEATHS

BYE—On January 8, 1958, in Media, Pa., **ISABELL P. BYE**, widow of Calvin T. Bye, in her 100th year. She is survived by a daughter, Helen B. McNees of Media, Pa., four granddaughters, and thirteen great-grandchildren. Until recent years her home was in Wilmington, Del.

CLARK—On December 22, 1957, **ARABEL WILSON CLARK, Ph.D.**, member of West Chester, Pa., Monthly Meeting since her retirement in 1945 as science teacher in the Philadelphia public school system. Throughout her life a Quaker in action.

DARLINGTON—On January 10, **NORMAN S. DARLINGTON** of West Chester, Pa., aged 71. He was a member of West Chester Monthly Meeting. He is survived by his wife, Irene H. Darlington, a daughter, Mildred Slack, and three grandchildren.

Edward Atkinson Jenkins

When I first came to the Friends Historical Library Edward Jenkins was at work arranging and cataloguing thousands of pictures of Friends and Quaker meeting houses—a task to which he gave many years of devoted and valuable volunteer service after his retirement from business. He was one of the first of the older Friends, deeply rooted by birth and long family tradition in the Quaker community, whom I came to know. The Quaker way of life, which for the convinced Friend is inevitably something acquired or not quite acquired, was for him, it seemed, as natural as breathing. He embodied what I think of as the best qualities in the Quaker tradition—a gentleness, a certain simplicity and sweetness of spirit. Yet there was nothing self-conscious or solemn about his Quakerism. There was always a twinkle of humor, always an apt and amusing Quaker story for every occasion. So steeped was he in the Quaker tradition that we turned to him constantly for information that was not in any of the histories. I count it great good fortune that I had such an introduction to the Quaker community. There was something rare and precious in his spirit that we all knew and loved.

FREDERICK B. TOLLES

Coming Events

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

FEBRUARY

1-2—Philadelphia Young Friends Midwinter Conference, high school and college age, at the Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa. See issue of January 25.

1-2—Southwest Half Yearly Meeting of Pacific Yearly Meeting at the University of Redlands, Redlands, Calif. Information and registration: Harriet Rietveld, 546 Bradford Court, Claremont, Calif.

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita Morisey, "Ruth, Jonah, Esther."

2—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15, Peter T. De Groot, who has spent two years in Japan, will give an illustrated talk, "Japan: Problems and Possibilities." All invited.

2—Purchase Quarterly Meeting, at the meeting house, Purchase, N. Y. See issue of January 25.

2—Woodbury Friends Forum, in the meeting house, Woodbury, N. J., 8 p.m.: Earle Edwards, "Communist Poland's Year-old Revolution."

4—Friends Suburban Housing, Inc., Annual Meeting, at Whittier House, Swarthmore College, Swarthmore, Pa., 7:45 p.m. See issue of January 25.

6—Friends Council on Education, executive committee meeting with the Quaker headmasters and the board of managers of the new Teacher Training Program, in the Library of Friends' Select School, 17th Street and the Parkway, Philadelphia, 3 p.m. There will be no midwinter meeting of the Friends Council on Education.

6—How Much Racial Discrimination on the Main Line? First forum, "What Are the Facts?" in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches.

6—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Ira De A. Reid, Professor of Sociology, Haverford College, "The Politics of Racial Integration." Open to nonresidents.

7—Flushing, N. Y., Meeting House, 8 p.m.: Ida Day will give an illustrated talk on her trip to Japan with the Hiroshima Maidens. All welcome.

7-9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich.: Friday, in Rackham Building, 8 p.m., Norman Thomas, "Arms and the Economy"; Saturday, in Methodist Church, 9:30 a.m., Elton Atwater, Friends Representative at United Nations, "Prospects of Disarmament Through the UN"; 1:45 p.m., discussion, role of Friends working for disarmament; Sunday, in Friends Center, 10 a.m., meeting for worship.

8—Abington Quarterly Meeting, at the meeting house, Norristown, Pa.: 10 a.m., Meeting on Worship and Ministry; 11, meeting for worship, followed by business; 12:30 p.m., lunch served; 1:45, business session (report of Meeting on Worship and Ministry; reports of Executive and Nominating Committees; annual reports from Monthly Meetings). Indicate lunch acceptance and number of children to be supervised to Mrs. Melvin Weand, 25 Evergreen Road, Norristown, Pa.; phone, Broadway 5-0945.

8—Burlington Quarterly Meeting, at the meeting house, Montgomery and Hanover Streets, Trenton, N. J., beginning 10:30 a.m.

9—Baltimore Quarterly Meeting, at the Stony Run Meeting House, 5116 North Charles Street, Baltimore 10, Md.: 9:45 a.m., Ministry and Counsel considering Friends' relationship with the National Council of Churches of Christ in America; 11, meeting for worship; dinner. In the afternoon works of Quaker artists will be on display and Bliss Forbush will speak on Charles Yardley Turner. Program for Young Friends and younger children.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "The Book of Job."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Harold Taylor, President of Sarah Lawrence College, "Education and the Individual." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

9—Haverford College, celebration of John Greenleaf Whittier anniversary, in the Treasure Room of the college library, Haverford, Pa.: 4 p.m., Edward D. Snyder, Professor of English, emeritus, "Whittier—Some Little-known Paradoxes" (Shipley lecture); 5, tea served by the Library Associates.

9—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m.: Russell E. Rees, "The Quaker Message for Today's World."

11—Atlantic City, N. J., Meeting House, 8:15 p.m.: Esther Holmes Jones, "How the United Nations Is Meeting the Challenge of Today." The public is welcome.

13—How Much Racial Discrimination on the Main Line? Second forum, "Toward Peaceful Integration in Our Neighborhoods," in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

14—Nottingham Meeting, in the meeting house, South 3rd Street, Oxford, Pa., Brotherhood Meeting, 8 p.m.: Ralph A. Rose, "The Unexplored Depths of Human Brotherhood."

14—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: A. J. Muste, "World—At Peace or in Pieces."

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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

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

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

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

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

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

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

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

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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

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

NEW YORK

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

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

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

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

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 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

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days.

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

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

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

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

TENNESSEE

CHATTANOOGA—Meeting for worship, Sunday at 10:30 a.m. Telephone Taylor 1-2879 or OXFord 8-1613.

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. 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 each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6418.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

VIRGINIA

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

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

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

WASHINGTON

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

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