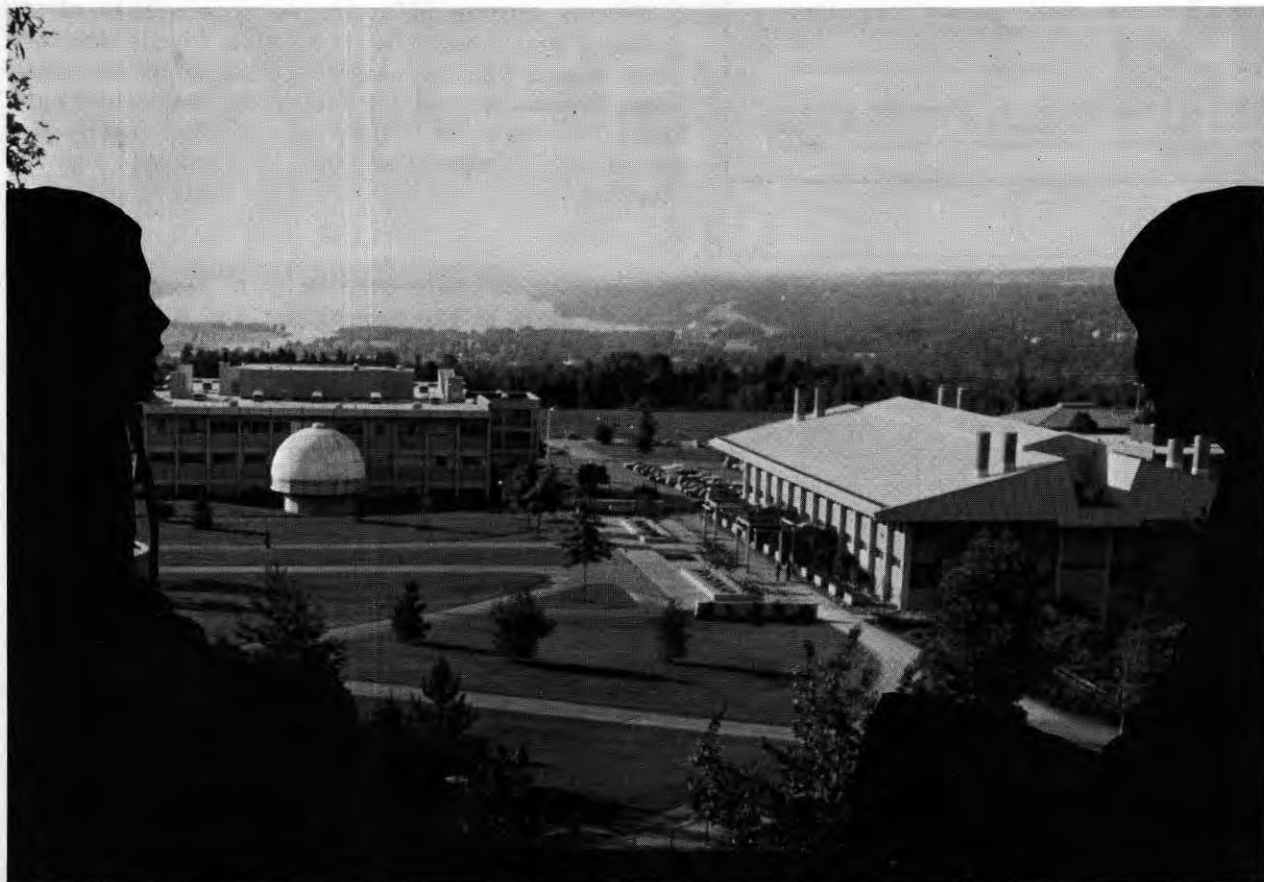


August 1/15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today

Ithaca 74: Friends General Conference





FRIENDS JOURNAL

August 1/15, 1974
Volume 20, Number 13

Friends Journal is published the first and fifteenth of each month (except in June, July and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

JAMES D. LENHART, *Editor*
JOHN F. HIMMELEIN, *Managing Editor*
NINA I. SULLIVAN, *Advertising and Circulation Manager*
MARGUERITE L. HORLANDER, and
LOIS F. ONEAL, *Office Staff*

BOARD OF MANAGERS

1974-1977: Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, William Hubben (*Secretary*), Margaret B. Richie, Daniel D. Test, Jr. (*Chairman*), Eleanor B. Webb, Elizabeth Wells.

1972-1975: Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Ada C. Rose, Patricia McBee Sheeks, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft.

1973-1976: Laura Lou Brookman, Helen Buckler, Mary Roberts Calhoun, Eleanor Stabler Clarke, Richard J. Crohn, Opal Gooden, Francis Hortenstine, William B. Kriebel, A. Alexander Morisey, Walter H. Partymiller.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, William Hubben, Richard R. Wood.

Subscription: United States, possessions: one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 for postage. Single copies: 40 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Second Class Postage paid at Philadelphia, PA and additional offices.

Copyright © 1974 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Contents

God's in His Heaven; All's Right with the World <i>Alfred Stefferud</i>	388
A Visitor's Memories of Early British Friends <i>Now and Then</i>	390
First Touch of Dark— <i>Nina Kiriki Hoffman</i>	391
Time Tree— <i>Nancy Breitsprecher</i>	391
Clearness Committees— <i>Dorothy Mack</i>	392
Minutes of Meeting— <i>Brinton Turkle</i>	394
Toward Renewal— <i>Robert J. Rumsey</i>	395
Choice— <i>Robert E. Spiller</i>	395
Friends Around the World	396
Reviews of Books	404
Letters to the Editor	406
Classified Advertisements	408
Announcements	409
Coming Events	410
Meeting Announcements	411

Illustrations—*Eileen Waring*

Photographs—*Ruth Blattenburger and Charles Wright*

THE PHOTOGRAPH ON THE COVER is the work of Charles Wright.

Quips & Quotes

Overheard at Ithaca:

John McCandless wryly commenting about "a few Gurus whose goo you came to rue."

QQ

Peter Ritchie-Calder's observation that "Instead of going out and telling developing nations what they need, we should have gone and asked them what they wanted."

QQ

"There are 400 people throughout the United States on trial as a result of Wounded Knee and other demonstrations," Rarihokwats of the White Roots of Peace said. "These trials are important not only because of what they do to Indians but because they represent a new level of repression that ultimately will affect you."

QQ

Rarihokwats also observed that American policy in southeast Asia is "simply the policy toward Indians extended farther west."

QQ

Friends who had fallen into the popular habit of applauding were advised by their Indian friends that such harsh sounds drive the spirit of a group away. After that, some Friends adopted the Indian way and said "Yuh" when they approved. Others grunted. Still others gave the thumbs up sign. And a few stalwarts kept right on clapping.

QQ

Prominent at Ithaca were copies of the June 24 and June 31 issues of The New Yorker with Richard Harris' account of the troubles Charles and Neva James, a Quaker couple from Elmira, New York, have encountered since 1969, when Charles as a protest against the Vietnam War wore a black arm-band to the school where he taught. Mentioned in the articles that discuss his firing and the subsequent legal battles that remain undecided almost five years later was Jules Burgevin of the Ithaca American Civil Liberties Union who has been deeply involved in the case. One day a man walked into the FGC office on the college campus with copies of a decision by the college's provost turning down a recommendation by the Department of Philosophy and Religion that Father Daniel Berrigan be appointed a visiting professor because he "lacked the competence and lustre." "I wanted Quakers to know what was happening while they were here and why," he said. "I'm Jules Burgevin." One suddenly felt some of the support that the Jameses have had—and some of the responsibility that goes with the name "Quaker."

The First Word

The Challenges of Ithaca

AT FRIENDS GENERAL CONFERENCE Elizabeth Watson described God as "vaster, deeper, higher than the human mind can know. Each of us, like the five blind men with the elephant, takes hold of God at a different place and therefore comes up with a different description, none of which is adequate. Each of us," Elizabeth continued, "filters the stainless white radiance of eternity through the stained glass of our own experience."

With Ithaca '74, this year's General Conference of Friends, now etched on the stained glass of my experience, I find my mind continuing to filter all that happened between June 22 and June 29 at Ithaca College in New York and producing a veritable kaleidoscope of impressions.

Particularly vivid is Berit Lakey's ending of what she and her husband, George, shared of their experiences in helping to build "communities of awareness":

"Life is not dormant. It is not brittle.
Life is luscious and wild and reckless
And most creative under the Lord.
God sets his people free . . . Free . . . FREE!"

As she throws out her arms and stands before most of the 1,300 persons at the conference, Berit seems to be both inviting and challenging me to go "deeper and higher" as a person and in the process to deepen and intensify my religious experience.

That is more than challenging, though—it is frightening. How much easier and safer instead to stay on the familiar paths, with familiar people and their comfortable ideas.

And then, for some reason, Jesus comes to mind. Sooner or later he always does. At Ithaca Jesus was described in personal, psychological and theological terms. Yet I think of the path he walked, the way he walked it, and the places it took him—into the desert, then with the people, then into Jerusalem to confront not one but two Establishments, the government *and* the church. Finally, the path took him to Golgotha, the "place of a skull." Then, because he had been utterly true to that of God within himself *no matter where it led*, Jesus' path took him not to death but to spiritual immortality.

What a wild and reckless and creative and totally freeing way to live! And it is a path that is ours for the taking and a life that is ours for the living.

Berit Lakey also had said at Ithaca that the struggle to become free "involves lots of pain and lots of risk and that it is well nigh impossible to do it without a community of support." George Fox and the early "Children of the Light" as well as Jesus and his Disciples exemplify this

need. What strength and support and joy and love they gave to and received from one another as *together* they broke and explored new ground and built new communities of the spirit.

That same human spirit is crying to be allowed to grow and develop and express itself today just as it was in the times of Fox and of Jesus. The accumulation of centuries of materialism has piled weights and provided strait jackets for that spirit in our day just as dogma and ritual had done in Fox's or as the Roman Empire and organized religion had done in Jesus' time.

And just as in those earlier times, the comfort and security and satisfaction and just plain habit of today's status quo make it a moot question at this point whether existing structures of society, including the Religious Society of Friends, can tolerate new manifestations of the spirit that ironically they themselves have helped encourage and nurture. Is there an important message for contemporary Friends in the historical fact that both early Quakerism and early Christianity could not be so tolerated and had to make new paths to their collective spirit?

Gatherings such as at Ithaca '74 provide a resounding and reassuring answer to that question. Yes, some Friends are breaking new ground and in the process finding support in and through Quakerism. Yes, we Quakers can not only tolerate, but understand and at our best even foster some of the differences between as we seek the path of our spirits separately, yet united. Yes, we can come together for a time and renew our determination to liberate the spirit within ourselves and in all humankind.

And while the stained glass window in my mind that represents Ithaca '74 has some cracks in it because of some jarring encounters, the total experience challenges me to see the light as being whole and bright and in "stainless white radiance" no matter how many cracks there are in my windows or how dim the light at times may seem. Beyond the window the light indeed is eternal.

Ithaca '74 also challenges me to open my eyes—no, all of my senses—and experience the fullness of life and the vastness of all creation. Beyond the window the light is also whole.

Further, the conference challenges me not only to perceive and receive the light, but to reflect it. Not so that it blinds or dazzles others, but so its warmth attracts them. Beyond the window the light is lovely.

Above all, I am challenged to remember that when it is all said and done, I will still be blindfolded and the elephant will still be there. Beyond the window, the light is God. What a magnificent creation!

JDL

God's in His Heaven; All's Right with the World

by Alfred Stefferud

IT IS A LITTLE TOO DARK to read, but it is not quite lighting-up time. It is a good time for reflection.

They are leaving the world to darkness and to me and Felix: The birds that have been at the feeders in my backyard; the two handsome but unwanted gray squirrels (unwanted because they hurt trees and drive red squirrels away); the glowingly happy neighborhood children, who have finished their football on the common behind my house or their bicycling along the road in front; the friendly dogs (Chum, Jamie, George, Sessan, Ben) whom I have met again in the field close by.

Felix also seems ready to call it a day. His belly full, his curiosity sated, his purr of contentment finished for the time, he is a round, gray ball on the table before me. He knows his name but not what it means. He is a happy cat.

My thoughts now as the shadows lengthen are mostly about three books I have been reading today and the pleasures I have had with birds, animals, and people. The books speak to my condition. They are, respectively, unhappy, reassuring, and inspiring. Two are new; the third is about a hundred years old.

The first is *Loneliness*, by Jeremy Seabrook. (Temple Smith, London, £2.75.) He is a sensitive, unsentimental, engaging young man who relied more on his gift of total recall than on tape recorders to put down clinically on paper the interviews he had with thirty-three lonely persons, who tell him painfully and sometimes hopelessly the secrets of their private lives that they (and, very likely, most of the rest of us) try to conceal.

The lonely ones, the captives in their private, anguished prisons, are of diverse ages and stations; loneliness can afflict anyone, anytime, and for some it may be an incurable affliction.

Delia is a spastic, intelligent and lively, who is in a desert isle of a council estate. "Why do my neighbors never stop in? I think the answer is mainly fear. Fear, not only of my physical disability and communication problems, but also fear of becoming involved. If only they would come and see for themselves they would find I am not deaf, dumb, or daft."

Andrew Collison is a successful barrister: "I've lived in other people's judgments; the outer trappings. It becomes a kind of captivity in the end."

He adds: "I am as desperate and alone as it is possible for any man to be. I try not to be self-pitying. And I certainly have no time for those who say that being rich is more tragic than being poor."

Among the others are a withdrawn thirteen-year-old

boy, friendless and uncomprehending; a prosperous woman who separated from a husband she married to make the most of herself socially; a widower, aged eighty-eight, who stands on his doorstep, repeating to passersby "an ancient and obsolete wisdom which his hearers mistake for senility;" and Norman Blake, who is more than sixty and still trembles with rage when he thinks of an upbringing empty of love and affection.

What causes loneliness? An unhappy childhood? Poverty? Inadequate education? An overly affluent society? Personal inadequacy? Traumatic experiences? A lack of love (even of the kind that Felix and Chum can give)? No family ties? Our consumer-oriented, hedonistic society that encourages expectations that cannot be fulfilled? Selfishness or egocentricism? A lack of belief in God or religion? I could list another dozen question marks.

Jeremy Seabrook says his book "does not look for answers or even attempt a wide analysis," but he speaks of it as a social problem and one that "suddenly has become a trendy subject for concern," possibly of "the social services and, briefly, idealistic school children."

Maybe—if one takes "social problem" to mean a problem of society (all of us, that is) and not one that we all too willingly turn over to case-hardened social workers and the unhumane bureaucracy of social services, thereby easing our conscience. Trendy or not, it is something that will be with us a long time, for loneliness is a part of life and the gentle love that can do much to assuage it seems to be becoming more and more of an empty word.

From my second book—*Quaker by Conviction*, by Geoffrey Hubbard; Penguin Books, Harmondsworth, Middlesex, England, and 7110 Ambassador Road, Baltimore, 21207; \$1.95; 254 pages—I quote a paragraph (a little out of context) that bears on my thinking this evening:

"... The most disturbing Friendly failing is visible both in Meetings and in individuals. It is difficult to name precisely but it is something like smugness yet not quite, something like lack of vision yet different. It is a sort of breadth of concern with completely unnoticed blank spots, a concept of service that has somehow become fossilized. It is flexible and adaptable thinking that is beginning to go arthritic, a following of the inward light that finds the glare too strong, a tendency to wish the still small voice would speak out rather more clearly, but preferably saying something more acceptable. . . . There is no real willingness to reconsider the values of our various concerns, and particularly not to consider what is the most useful thing that a few thousand inner-directed people could do in this world."

What can I do, I ask myself in this darkling period of self-examination—I, who am not arthritic or lonely or

Alfred Stefferud is a member of Friends Meeting of Washington. He lives in Amersham, Buckinghamshire, England.

smug but who cheerfully admits to being more than three-score years and ten? It does no good, I have found, to write to the bloodless, résumé-bound personnel offices of American Friends Service Committee and Friends Service Council. All one gets from them are cold forms to fill out. (List your major subjects in college; list the positions you have held; list five references; complete tripe items six to sixteen on page six; since we do not trust you, have it all notarized. Well, almost.)

Geoffrey Hubbard's interesting, charming, informative, sensitive, and honest book is not by any means the springboard for the preceding animadversions, which are only a part of my meditation as night draws nigh.

Quaker by Convincement merits a full-scale, enthusiastic review in anyone's magazine, but that is not for me to do here and now. Let me say only that he writes competently and knowledgeably (even about diverse American Quakers) for attending, would-be, and arthritic Quakers.

Dickinson. Longfellow. Then, of course, Walt Whitman.

"I thought you would choose Whitman," she said. "Would you mind keeping it to ten minutes?"

So I went through the four hundred sixteen pages of the New American Library edition of that amorphous, often redundant, sometimes wordy work to pick out bits that would show Whitman's greatness as an American and world citizen, a lover of man and woman, a man of primordial aches and joys, a poet.

I closed (in nine minutes thirty seconds) with two passages:

I think I could turn and live with animals, they are so placid and self-contained,

I stand and look at them sometimes an hour at a stretch.

They do not sweat and whine about their condition,

They do not lie awake in the dark and weep for their sins,

They do not make me sick discussing their duty to God,

No one is dissatisfied—not one is demented with the mania



Photograph by Ruth Blattenburger

One thing I could do, if I had the money, would be to send copies to longing and wishful and lukewarm American Friends and one copy to the White House.

Now I must turn on the light.

Light, and a return to a luminous third book, Walt Whitman's *Leaves of Grass*, which I have read off and on these fifty years since I drank of the Pierian Spring at Saint Olaf College.

I bought another copy of it a few weeks ago after the secretary of The Chiltern Club of Arts telephoned to ask if I would participate in a program in which members would read their favorite poems. I accepted gladly; no problem—I would read one of the Psalms.

"But," she said, "since you are an American would you read a poem by an American?"

"Yes."

"Which?"

Names came quickly to mind: Frost. Whittier. Emily

of owning things,

Not one kneels to another, nor to his kind that lived thousands of years ago,

Not one is respectable or industrious over the whole earth.

And:

Give me O God to sing that thought,

Give me, give him or her I love this quenchless faith

In Thy ensemble, whatever else withheld withhold not from us,

Belief in plan of Thee enclosed in Time and Space,

Health, peace, salvation universal.

Is it a dream?

Nay but the lack of it the dream,

And failing it life's lore and wealth a dream,

And all the world a dream.

And so to bed, Felix and I.

A Visitor's Memories of Early British Friends

WHEN WILLEM SEWEL decided to compile a history of Quakerism, several factors were in his favor. He had grown up in a Quaker home in Amsterdam. Both his parents were Friends, though his mother had died when he was still a lad of about eleven, and his father still earlier. He became well versed in the reading and writing of books, and that in more than one language. For a number of years he had acquired copies of papers written by Friends, some of them in print and some copied by him in his own hand, and such Friends as travelled to Holland or beyond became known to him in the city, where for a time the meeting was held in his father's home.

But the fact that especially interests me is that once for a period of ten months he visited Friends in England. That was in 1668 and he was about fifteen years old. His itinerary I do not know, but I do know that this first-hand contact with early English Friends gives his history a special flavor. Other histories of Quakerism have been written but none of them give the tantalizing impression to the reader that he is sharing directly with an eyewitness. And Sewel himself is responsible for that feeling. Though much of his great volume quotes long documents and is evidently based on biographical information from others, Sewel, when he can do so, likes to add his own memory. Thus he adds to a name like Robert Barclay, "I was well acquainted with him as also Roger Haydock," "Thomas Greene, a grave man with whom I was very familiarly acquainted," "William Gibson whom I knew well." Sometimes he can say, as of John Crook of Hertford, "I knew him in England and he hath also been in Holland, so that I do not speak of one that was unknown to me." Of Roger Haydock's death in 1695/6 at his house in Penketh in Lancashire about the age of 53 "I had more than one opportunity to speak with him privately."

Like Fox, in his Journal, Sewel mentions a paper with the offer of a group of persons who offered to take the place of Friends imprisoned and likely to die from their suffering. "It was signed by more than one hundred and sixty persons, several of whom I knew." This was offered in the month called April—1659.

An important contact with Dutch Quakerism was at Colchester. Here an elderly sufferer was Edward Graunt, "whose wife and daughters I was well acquainted with." "Solomon Freemantle, a merchant with whom I was well acquainted, was son-in-law of Edward Graunt, and his wife fearing lest he should be killed when beaten in the street, fell down upon him to protect him from the blows with the hazard of her own body, as she herself told me in the presence of her said husband." It was at Colchester

that he visited the prison where James Parnel lost his life, under the direction of one of the Friends who had ministered to James Parnel at that time.

There are several references of this kind to George Fox. "I have seen him spoken to because of his long hair." Fox, he tells us, came to London the day that some of the judges of Charles I were hanged and quartered. At another time he says the heads of some of the regicides were exposed on the top of Westminster Hall, "where I remember to have seen them." On another occasion he reported that the London Quakers had been allowed to build a large meeting place in Gracechurch Street. Sewel himself attended the first meeting held there and heard Fox preach. Though Fox was sometimes called a fool, Sewel says, "he had a good understanding though he was not educated in human learning. This I know by my own experience for I have had familiar conversation with him." Somewhat later, Sewel had occasion to mention Solomon Eccles and some of his bizarre behavior, but maintains that though "some thought him out of his wits, yet he was not, for I remember the time very well and had an opportunity both to see and to hear him speak." Of Anne Gargill on the other hand he says she was unruly and one of some forward spirits. "How haughty she was," and continued, "I well remember still."

He speaks also of Margaret Fell, as a woman of noble endowment, and "this I know not only by her writing but I have also heard her preach an hour together, delivering her matter compactly and orderly." Twice, at least, he quotes from William Penn, "In France he lived for some time (as himself once told me) with the famous preacher, Moses Amyraut." And Penn told Sewel he was proprietor of "land time as big as all the United Provinces" (of Holland).

Sewel's History he wrote over three times, and it was published in 1717 in Dutch, and then translated into English by the author himself in 1722. It was therefore much of it reminiscences. Two of his English Friends that he mentions are described as still living, "while I write," namely Thomas Lower, who died in 1720, and George Whitehead, who died in 1723.

Taken as a whole, the book gives the impression of first-hand contact with the Friends of England and Holland and even of America. The narrative shifts from area to area in order to maintain the appearance of sequence. But the phrases that I have mentioned succeed in giving me the feeling of a contemporary and eyewitness, such as I rarely get from really contemporary writings. Every now and then Sewel confirms what I have learned from other sources. It was noted by Robert Southey that in spite of

belief in miracles Sewel's History gives very few. I note that of those once reported in George Fox's *Book of Miracles* an early and a late instance are mentioned in Sewel. The first is the cure of a distracted woman at Mansfield-Woodhouse. The later one has to do with the Quaker nurse for the young of Duke of Gloucester.

It pleased Sewel as a Dutch citizen that William III his own countryman trusted Friends enough that both his watchmaker, and the nurse of the young Duke of Gloucester, were of the Quakers' persuasion. Sewel commends his own honesty by what he deliberately omits. He says more than once that the outcome of a situation he does not know, how Penn and Meade at their famous trial finally

got released, or what was the issue in Barbados of the legislation forbidding the Quakers to take their slaves to meeting. But for his positive statements he often rests upon mentioned authorities. At the time of the plague "in the latter end of September there died at London above eight thousand people in one week, as I remember to have seen in one of the bills of mortality of that time."

NOW AND THEN

"Letter from the Past-274" appeared in the June 1-15 issue without it's number designation. We apologize for any inconvenience incurred by our oversight.

First Touch of Dark

by Nina Kiriki Hoffman

I DON'T KNOW what sort of impulse made my father line us all up in front of the garbage cans so that he could take a picture of us before we got in the car for the two-hour drive to L.A. But there we are, all seven of us, staring out of a slightly yellowed photograph in an old album. Most of us are wearing smiles. We were a Kodak family, a picture on every occasion, and thus used to posing. I am the only one not wearing dark clothes. A black dress just wasn't something you'd find in my closet when I was ten.

I don't remember the transfer from our Chevy van into the limousines. I know that since Kaj and I were the youngest, we got the jumpseats. We bounced on them, enjoying the ride. All the somber elegance of leather seats and unlimited legroom was new to us.

Most of the service is a blur to me now. I guess I was waiting to look in the coffin. I remember that: my grandfather looked like a waxwork, and I could tell that somebody had put rouge on his cheeks. I wondered how long it would take for water to seep into his coffin after they put him in the ground.

The article in the newspaper said he had died of a heart attack while playing poker with friends. In later years we were to speculate about how his companions felt, seeing him keel over like that. He was somewhere far away when he died, and at his funeral I couldn't really understand why they had brought him home.

I think I recall my grandmother crying. I thought up reassurance for her. I don't know if I said it out loud, but I hope not. It was: "You can visit him all the time, he'll be under the bright green grass at Forest Lawn, you can come and put flowers on his grave on Sunday afternoons."

On the drive home I slept most of the way, leaning on my sister's shoulder. I woke up when we were almost home and started crying.

"Why are you crying?" asked my sister.

Why did she have to ask? There was an obvious reason

for tears. And the truth was that I wasn't quite sure why I was doing it, myself. I'd never really known my grandfather: a few games of chess, a yacht trip to the open ocean that scared me like the dickens, a star sapphire ring he always wore, a picture of him and my grandmother standing over a lion he had killed on a safari, me sitting at his place one night by mistake and taking a sip of the buttermilk he always drank. A handful of distant memories. I thought I was crying because it was the right thing to do. Now I was crying because even though I didn't really need him, he could never come back. He was the first person I know who went that far away.

Time Tree

Time grows concentric; wave ringed tree
Compresses inward eras past, before my dream
Uprose within. This unwhittled clock is free:
No hands work wonders to redeem
Lost time, no second thoughts sly sift
To mar tall timbered span whose reach
Tipped memory green seeks cloud-free drift
Across slow years.

Let wood beseech
Much softer flesh to halt day's urge
To kindle night. Wrenched trunks have known
Storm syced sun and sap strong surge
Stiffens arms to wind lute grown.
We have from time encapsuled tree
Our crutch to bear eternity.

NANCY BREITSPRECHER

Clearness Committees

by Dorothy Mack

IN THE TRADITIONAL Jewish community, when a man wanted to make an important personal decision, he would walk out into the street and find nine "strangers" to bring into his house; the ten of them discussed the problem, weighed the alternatives, and helped him decide wisely. Today this ancient form is being revived among Friends in some Quaker meetings under the name of "Clearness Committees."

Once such "Committees on Clearness" were held only for Quaker weddings, to see if each party was "clear" from other marriage entanglements. But the concept soon broadened to include clearness on all aspects of the marriage.

Then in the 1960's with Vietnam, many young Friends began to meet with a group to help them seek clearness on a decision to resist the draft. Recently, several meetings, including 57th Street in Chicago and Ann Arbor in Michigan, have expanded the concept still further for various personal crises and long-range dilemmas. Not only the young feel the need for worship and talk amidst a Friendly group to find clearness and insight. Although we live in a fast-paced and mobile, complex and impersonal world, there is no reason we should have to make decisions alone, in haste, in fear, under pressure, without prayer and reflection, without suggestions and support. Especially in this time of nuclear and single-parent families, we must begin again to rely on our own Quaker communities for strength and wisdom in making major decisions.

Often all a person needs is a chance to "talk oneself clear." The summer of 1970 a friend of mine, burned out of her apartment by an arsonist, called in panic and asked for a "Clearness Committee," giving names of people she felt she could trust. Some were on Ministry and Counsel, some not. That night she talked out her fears, relived and "discharged" her experience. Then, by asking pertinent questions, we helped her make some personal and legal decisions which her lawyer, not being a Quaker, could not. Afterwards the city seemed less terrifying and cold to her

Dorothy Mack, now living in Ann Arbor and teaching at the University of Michigan, used her experience at 57th Street Meeting in Chicago as the basis for this article.



though her situation had not changed, except in her mind.

At other times the support of a loving community is needed as well. The second Clearness Committee that summer was called by me, four hours after I had been attacked and beaten in my bedroom by an unidentified person armed with a knife. After the police had hauled me to an emergency ward in a paddy wagon, I found that I couldn't bear to be touched by anyone, and trusted no one: anyone might kill me. I needed to be held, touched, reassured by my friends that the world was still a rational one based on social trust. I needed to talk out the horrifying sequence of events to try to put some sense in a seemingly irrational act. I was sure someone was out to get me; but that made no sense—who would want to kill me? I needed to share both my fear of dying and my joy in still being alive and unstabbed. I was also incoherent, partly from medication and partly from shock, so that I could not think clearly what to do: where to stay, how to protect myself, what to do with the kids. Thus I needed not only clearness on many things, but also a community of earing.

I survived that night of terror and the months of unknowing fear afterward on the strength that the Clearness Committee gave me. Friends individually helped me a great deal, but only a gathered group could have given me that sense of loving community I needed so desperately to believe in again. My gratitude has led me to share this new concept of Clearness Committees in hope that such a channel will meet needs of others in times of crisis, whether as dramatic as mine, or so devastatingly quiet that no one else seems to notice.

Since that time Friends in various meetings around the country have called Clearness Committees for many reasons: whether to move, whether to get divorced; which job to take, which school to attend; what to do with a house, what to do with a life; how to live more simply, how to *not* celebrate Christmas. Besides offering support during physical and emotional need (robbery, assault,

rape, accidents), Clearness Committees can be used for:

- A) Making the best *choices*: job, school, vocation, place to live, life partner, children, life-style
- B) Making the best of *changes*: status (marriage, separation, divorce, death, birth, adoption) profession or job; location; health or wealth; life-style.
- C) Facing *dilemmas*: when no alternative seems desirable and no solution seems possible

All Clearness Committees seek: 1) the Truth, Way Opening; 2) clarity in decision-making; and 3) support and caring. But some also seek 4) the approval or sanction of the meeting. With this last purpose lies potential confusion and differences in structure.

These new Clearness Committees fall into three general categories—personal, personal/public, and public—with several sub-types each.

Personal Clearness Committees may differ in emphasis depending on need. A) With crises, the need is immediate, mainly for support and loving care while the person talks out feelings and fears. Members should be trusted friends.

B) With personal, very private troubles with relationships and jobs, the main need is for privacy, respect, and particularly, for a nonjudgemental or "Rogerian" kind of listening. In the past, Meetings have often ignored these very private troubles until it was too late for help, under the guise of "not prying" or "minding our own business." The facilitating format of this kind of Personal Clearness Committee can help two people open lines of communication. Members should be trusted friends who can keep confidences and refrain from giving advice.

C) With major life decisions, whether convened by one person or a whole family, the main need is for breadth and comprehensiveness of views, plus a spiritual focus to questioning. Members need not be close friends; diversity of perspectives and experiences is welcomed.

Often Personal Clearness Committees move to another level when individuals request either meeting sanction after their decision is made, or else meeting-wide awareness of their concern.

Personal/Public clearness committees under the care

of the Meeting may differ in emphasis also. A procedure for marriage already exists. Whether such a procedure should be created for non-marriage situations is controversial among meetings at this time. At least two couples that I know, however, have requested that separation agreements and divorce settlements be handled by a special clearness committee of the meeting rather than by lawyers and courts. Since at present, Quakers have no formal procedure for handling separation and divorce, this type of clearness committee has filled the gap. Finally, some people ask to come under the care of the meeting because in bearing witness, such as war tax or draft resistance, they risk personal danger and prison. Others, having a concern, wish to carry it out, but with meeting approval.

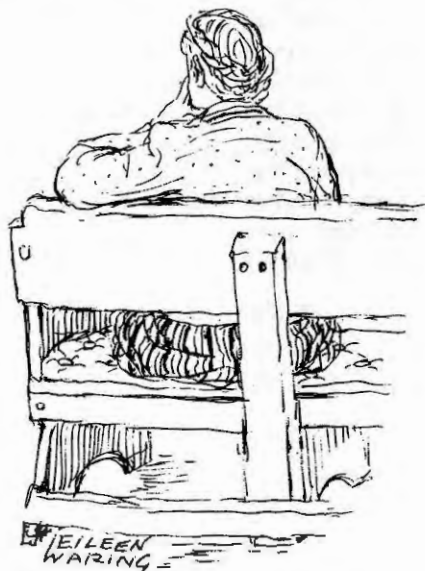
Public called Meetings for Clearness also differ in emphasis. One called to hold someone in concern will focus on worship. One called to consider meeting business, whether an item too large or complex for regular business meeting or whether in response to a public issue or crisis, will focus on information and full expression of members' views. The one called by an individual with a concern may be a mixture of both of these.

Of these three kinds of clearness committees, the public "called" meeting and the Committee on Clearness for marriage have been traditional. Using the new Personal Clearness Committees can help any meeting strengthen its own sense of community and caring, as well as minister well to its members.

Using the new Clearness Committees Under the Care of the Meeting is most controversial, but also most promising of a revitalized Quakerism. How many of us, like the original Quakers, would put major decisions in the hands of the group and come "under the care of the Meeting"? This middle type of personal/public Clearness Committee needs to be examined further by each meeting for its potential beyond being one alternative for dealing responsibly with separation and divorce of meeting members.

Though no panacea for all ills, the Personal Clearness Committee offers many more advantages than problems. Advantages include:

1. Choice of time, immediately if necessary.
2. Choice of members. Anyone distrusted need not be included. Very important for dealing in depth with personal problems.
3. Privacy. No one but the few committee members need know.
4. Listening. No fear of interruption, criticism, or well-meant advice. Talk oneself clear.
5. Sharing. Each person has a chance to share his or her life with the group. Selfish to keep one's decisions to oneself.
6. Group wisdom. Range of viewpoints, experiences, and suggestions.
7. Group support and caring. Though members may disagree, they accept the person in his or her searching.
8. Sense of being gathered. Silent worship essential to





the seeking. Not a secular coffee-klatch.

9. Act of worship. Dedication or rededication to the Way. Decision-making no longer merely in pragmatic, success-oriented terms.

Personal Clearness Committees, are like any new form, have problems. Some are:

1. Underuse. It's always hard to ask for help, hard to expose oneself and seeming "weaknesses," hard to share at a profound level of need. Convening a Clearness Committee needs to become a familiar routine, easily available.

2. Overuse. Meeting must not become foster parents to its members. Someone may use Clearness Committees as a copout for avoiding responsibility and consequences of actions, or for resolving indecision. Another may use them as a way of getting attention more than solving a problem or making a decision. In these instances, members need to refrain from offering suggestions and advice and playing the game Berne calls "Why Don't You . . . Yes, But." By asking questions and remaining silent, emphasis can be shifted to the individual's adult responsibility.

3. Misuse. Members must remain impartial and non-judgemental. Focus is on the individual's struggle to find *his or her* way. It is not a time for criticism or eldering; nor is it a time for offering too much well-meant sympathy

at the expense of asking searching questions which face rather than ignore the problem. Also, these Clearness Committees are no substitute for decision-making policy belonging at monthly meeting; nor should they be a source for gossip and rumor, nor for feeling exclusive (a sort of super-Quake one-upmanship).

4. Lack of clarity. Some Clearness Committees may not bring clearness. From my experience, those dealing with marital issues with both persons present can be very muddy. If clearness is not truly sought, it will not be found, no matter how skillful and dedicated the committee. A Clearness Committee is no substitute for a professional marriage counselor.

5. Confusion of purpose. Finally, meetings themselves must become clear about which kind of Clearness Committee a person wants. A person cannot automatically have both freedom of decision and meeting approval; he must choose either the format of a Personal Clearness Committee or that of a Clearness Committee Under the Care of the Meeting (or a Called Meeting for Clearness).

As I personally and gratefully know, the advantages of Clearness Committees far outweigh the problems. They offer new ways for Friends to help, guide and support one another in an age when clearness is harder than ever to discern. For that reason alone they are worth your meeting's consideration.

Minutes of Meeting

The steady ticking of minutes
 This summer afternoon adjacent
 To a graveyard
 A quite gathering
 A listening
 Not to the clock
 But to rivulets
 Ways and means to goodness
 Breathless hoping that words
 Have meanings
 Extending from the bones
 Under the beckoning willows
 Through us
 To our seed

BRINTON TURKLE

Toward Renewal

by Robert J. Rumsey

IT ALL STARTED in October of 1970, when 135 Friends, representing the full spectrum of American Quakerism, came together at St. Louis in possibly the most inclusive gathering of American Friends since the separations of the last century. Their purpose was to consider *together* the momentous question, "What Future for Friends?"

The gathering was remarkable, considering the divided condition of American Quakerism, in that it could be held in the first place; that it should have been called by an "ad hoc" group of concerned Friends of evangelical persuasion; and that unity was reached not on substantive questions of belief—which would not have been possible in a three-day conference—but on the necessity of *continuing the conversation* about the major questions dividing

Friends, in the hope that a greater degree of mutual understanding could become a basis for renewal among American Friends.

Under the aegis of Friends World Committee, American Section, the conversation among representatives of the four major American groups of Quakers has continued in three ways:

1. Regional Faith and Life Conferences for the purpose of carrying the concerns of the St. Louis Conference to the broader constituency of American Quakerism, and "freeing up" some of the channels of communication at the local level. During 1972-1973 eight of these regional conferences have included representatives of most yearly meetings and associations of Friends in the United States and Canada.

2. Appointment of a Faith and Life Panel of nine persons who represent a broad spectrum of Quaker thought and who are knowledgeable in Bible study, Quaker history, or theology. They are to identify and clarify the major questions dividing Friends and in the process identify areas of agreement as well as problems requiring further examination and inter-Quaker dialog. Three questions have been lifted up for close Quaker scrutiny with the first and second of higher priority: "What is the Quaker Understanding of Christ?" "Of Authority?" (The third question deals with the Quaker concept of the church.) Varying Quaker views of these questions are set forth in the recently published study booklet, "Quaker Understanding of Christ and of Authority," with Ferner Nuhn, Verlin Hinshaw, Francis Hall, Dean Freiday, and Arthur Roberts as the contributors.

3. The sponsoring of "St. Louis type" conferences of American Friends. The first since St. Louis will be held in Indianapolis, October 13-14, 1974, with representation sought from all American yearly meetings, as well as Friends-sponsored organizations. At this study conference the twin themes of the Quaker understanding of Christ and of authority will be examined in some depth, facilitated by the prior use of the study booklet. Introducing the discussion of the two themes will be John McCandless, Philadelphia Yearly Meeting ("Christ") and Milo Ross, Northwest Yearly Meeting ("Authority"). Donald L. Moon, chairman of Friends World Committee's American Section, will be the Conference Moderator, and William E. Barton, FWCC General Secretary, will be "Listener," and will share his impressions and concerns at the concluding session.

Robert Rumsey is Associate Secretary of the Friends World Committee for Consultation, Section of the Americas.

Choice

Bereft—

Are you half a person
Or two people in one?
The open door is before you—
With bowed head, will you live what is left,
Or welcome the rising sun?

ROBERT E. SPILLER

Friends Around the World

Ithaca '74

No Imitation of Love

AFTER SIX days of discussion, worship-sharing, recreation, conversation and general stimulation, more than 1,300 persons left the Ithaca College campus in New York and Friends General Conference of 1974 to return to the real world. They took back with them a variety of experiences and a challenge "to take all that we experience into ourselves and transform it into an offering to the living God."

If we truly are "Members One of Another," Elizabeth Watson said at the closing plenary session of the June 22-29 conference, we have "membership in the universe where all are connected. All living can be Meeting; all that we see can be God."

This total I-Thou relationship requires us to:

—Eliminate preconceptions that block us from seeing and sharing that of God in everything and everyone else.

—Liberate ourselves from the weight of competitiveness, materialism and rugged individualism that combine to plunder our planet and destroy our aware-

ness of mutual need and support.

—Recognize the great opportunities that exist for each of us if we begin now to reorder our own lives and the world's priorities.

What became obvious during the week was the vastness of the problems that face humankind and the variety of approaches to their solution.

Berit Lakey, for example, in speaking of the need to develop communities of awareness, said that we must "struggle to become free" and involve ourselves in liberation which she described as "the search for what is right rather than what is normal. This struggle involves lots of pain and lots of risks . . . and it is well nigh impossible to do it without a community of support."

George Lakey recalled that early Christians and early Quakers knew how to build new communities while societies around them were collapsing and that we need to do the same. "Unless we have a new place on which to stand and make sense out of what is happening around us . . . we tend to deny the

reality" of society's collapse, he said.

Both the reality and the seriousness of the ecological threat facing us were underscored by Peter Ritchie-Calder who answered his own question: Mortgage on the Old Homestead—Will Nature Foreclose? by saying nature very probably will foreclose unless we can begin to deal with all of earth as a heritage for all humankind, for all of eternity. His hope is dimmed by what he sees as the inevitability of the world's population doubling by the year 2000 and food becoming ever scarcer. He envisioned the current international conference on the seas in Caracas as potentially leading to a transnational—that is for all people, not nations—approach to world resources but he doubts whether there is the will or the wisdom to take such an approach or to make it work.

A more radical and personal approach was implicit in the following queries posed by an ad hoc group:

—Are all Friends seeking a simpler life, in harmony with nature, by consuming fewer natural resources?

—Are Friends concerned with the rights of all living things and respectful of our coexistence?

—As individuals and groups, are Friends seeking to know whether our use of the world's resources is serving God's purpose?

The community of support that Friends have provided for Indians through the years was put into a different perspective by Rarihokwats of the Mohawk Nation's White Roots of Peace group that spent almost three days talking, singing, dancing and sharing with Friends.

"Just as Indians have been assimilated into the American mainstream," he said, "perhaps Friends have been assimilated, too. Perhaps those few Indians who are still following Indian ways may be able to help Friends become Friends . . . to help make a change in your lifestyle so you will no longer be part of a system that exploits the earth and sets people against people. A new coalition of native people, joined by Friends and others, can make a change

Ithaca '74

Sexual Roles Examined

SOME FRIENDS at General Conference in Ithaca came together with a concern that we as Quakers need to examine traditional roles of women within our Meetings and our individual lives. We offer these queries for your consideration:

How does your Meeting encourage its members to strive toward reaching their full potential as whole human beings?

Are you sensitive to the ways in which your Meeting exerts pressures on individuals to behave in certain stereotyped roles because of their sex, or limits them in the ways they are expected to contribute to the life of the Meeting? How are you dealing with this?

How does your Meeting support the nurturing roles of both men and women?

How does your Meeting support the

working roles of both women and men?

What is your Meeting doing to ensure that child care is provided at Monthly, Quarterly, Half Yearly and Yearly Meetings, and at Friends General Conference?

Are the members of your Meeting aware that sex discrimination exists in Quaker offices and institutions as well as on some of the committees of Quaker Meetings?

How does your Meeting recognize the separate individual identities within each couple in your Meeting?

If you would like to explore this issue further, we will help you contact people in your area.

Concern Group on Sexual Roles in the Society of Friends

MAIRIN ELIAS
Somerville, N.J.

right here in North America."

In this way, he challenged, "you will not have to teach the young people here what William Penn did for the Indians but instead show them what you did and what happened in this generation."

In response, Friends contributed more than \$1,300 during the conference to send an observer to some of the trials arising from the Wounded Knee and other demonstrations. Checks designated for the Indian concern are continuing to arrive at the FGC office, 1520 Race Street, Philadelphia 19102.

Many other actions grew out of the smaller conference experiences in study groups, that were organized in four sections or quadrants.

In Quad 2, Fellowship Among Friends, the group on Children and Nonviolence, for example, produced a multipage list of games that encourage fun and cooperation, not frustration and competition. In the same Quad the group studying Human Sexuality called on Meetings to become the kind of caring communities in which "individuals who need help will feel free to ask for it" and where both support and counsel will be undergirded with love.

In Quad 1, Friends Relationship to God, and Quad 3, Thy Kingdom Come: Spirituality and Effectiveness in Social Change, speakers started each morning's program before the participants divided into study groups. In Quad 4, Friends and the Physical World, a panel discussion and two group sharing sessions supplemented the smaller group discussions. (See this and future issues for other material presented in some of these sessions of Ithaca '74)

The essence of the conference experience could perhaps be found in the smaller gatherings rather than the large meetings. Or it might be found in the silence of meeting for worship. Or the personal ministry of a Friend. Or in conversation between two old or new friends who for a time find their lives joined not only in time and place but in the Presence.

No matter where the essence was found, the conference experience will come full circle and be complete only if the spirit of Ithaca '74 permeates the S/society. The following seemed to reflect that spirit.

In Quad 1 early in the week the symbol of a spectrum had been suggested to illustrate the diversity of theological opinion among Friends. The symbol helped John Yungblut share his perspec-

tive that Quakerism and other living religions can produce a "spectrum of unity and strength that stands out in contrast against the darkening clouds of impending storms." Both the core and the continuum of the spectrum is the love with which God "infused into his continuing creation at the heart of matter itself, the seed that was one day to flame into the spirit that was in Jesus of Nazareth—the first New Man—in order that other persons might be quickened to see that the same seed was in themselves and respond to the birth of the Christ life in themselves that constituted their own salvation."

At the other end of the theological spectrum, John McCandless told Quad 1 that the Christ Jesus "who can and has been speaking to my condition" is the same person of the Israel of 2000 years

ago and that there is a danger that because Friends consider themselves "good people" we can do pretty much what we want to do.

Yet by week's end it was possible for Friends to once more sense the appropriateness of Canby Jones's suggestion that a circle be substituted for the spectrum as a conference symbol. Within that circle, Elizabeth Watson suggested, Friends should have "no imitation of love" but love itself. With love and the determination to overcome evil with good, Friends "fortified, purified by our week together, confirmed and strengthened by our experiential knowledge that we are indeed members one of another, can go forth to take the offensive in the faith that we shall indeed overcome."

JDL

Photograph by Charles Wright



Role-playing helps conferees resolve conflict in meetings.

On The Other Hand . . .

by Nancy Breitsprecher

FRIENDS GENERAL CONFERENCE serves as a learning process for Friends. We not only experience an affirmation of our identity as Friends, but we learn our place within the confines of the in-group that comprises our unique cultural network. We learn not only from what others tell us on a verbal, rational level, but also on the behavioristic level, picking up clues to our identity from how others treat us.

By the middle of the week at Ithaca, a very uncomfortable realization had dawned on me: we were, at our cherished Friends' Conference, mirroring some of the worst values of the surrounding American society. Just as those who can afford houses and land get breathing room while the rest get a ghetto, at Ithaca money brought sleeping space, serenity at meals, privacy and quiet. Those unwilling or unable to pay with money paid with stress: overcrowding, fatigue, noise and frustration

from expending twice as much effort as necessary on simple meals because of grossly inadequate facilities.

The good things of the Conference were spread out for all to see, but they were not available to all. Attendance at workshops conflicted with needs of co-op meal preparation and clean-up. Small ad hoc groups met over dinner for discussion apparently oblivious that those without tickets in the dining halls were excluded. It was hard to get through co-op meal lines in time for afternoon field trips or evening musicales.

The density of children in the no-linen dorm was high to the point of danger because it was the most practical housing for a family. Play space for the children was up and down the halls, the stair wells, and under the feet of cooks handling boiling pots. Rainy weather intensified the problem of numbers of people in inadequate space. Twelve people, for example, napped at one

time in our two-bed room because those camping or living off campus had nowhere to turn when rest was needed or health not up to par, and individual beds were not provided in the no-linen dorm itself.

At times I found lurking beneath the conference surface the idea that somehow it is *good* for our character development to wrestle with such difficulties, that we become "better" through accepting a less than full role in our own culture. Don't believe it Friends. This notion has already brought disaster to American society and spells doom for us, too.

Conferences must not be available in their fullness only to those capable of paying enough cash. We are thinning our own ranks with our insensitivity to various levels of physical and psychological need.

Community living takes careful planning and responsibility on the part of all. It mustn't be left to a hard pressed office staff to implement. It will take commitment from all Friends to indeed bring forth a process of transformation. Consistency is a matter of day to day life, from caring what kind of lettuce we eat in cafeterias to sensitivity to those hassled by the necessities of life so that tension will not exist as a screen against sharing of spirit.

There are no "throw-aways" among Friends. Our children must be cherished, for our own sake, as well as theirs. Many Friends incur a heavy burden of expense and stress just reaching the conference from a distance. Parents of young children need consideration and help in order to participate fully. Co-operative living takes discipline and careful planning.

If we can't provide a bed and a place to eat for our own members at our own gatherings, what advice do we have to offer a larger society suffering from immensely greater problems? I see no hope for us unless we can truly create a prototype of alternative community, a classless society, within our own ranks.

Ithaca '74

A Personal Reaction

by Evie Hoffman

SCULPTURAL IMAGES were a surprising response which I experienced as a result of participating in Friends General Conference this year. The image of strands lifting me up out of myself and pulling me down into myself and flowing into others and connecting us all, Members One of Another, to our centers and to God changed at one point into a vast weaving which became a life net for me to carry away from the conference.

Early Tuesday morning, after Berit and George Lakey's moving presentation, I awakened from a horrible dream about house hunting with my husband.

The usual furnishings in the house we were looking at were rigged to hurt, maim and kill (e.g. a lamp gave shocks). "What does this mean?" I asked myself and dozed. The dream continued. Suddenly, awareness flooded in: Life "as usual" does maim and hurt and kill.

But I also was aware that life *can* be in tune with God's will if I accept the challenge to search for ways to be more responsible and more responsive, to find how I must change my lifestyle in order to be more life-affirming myself.

How can I use and be used for God's love is the question woven by FGC into the life net of my imagination.

Let the Circle Be Unbroken

by Jennifer S. Tiffany

Editor's Note: The White Roots of Peace, a group of Mohawk Indians, shared their vision of life with people at this year's Friends General Conference. It was a thought provoking experience on many levels, one of which is expressed in the following.

THE EARTH and the waters, the grasses, trees and wind, the stars, the sun, the moon, creatures of the land, air, and waters—they do not ask us for sustenance, comfort, or instruction. They just exist—and ask only that we do the same: take what we need for life, through the work of our hands and spirits, give back what we do not need; that we be at one with them, their equals—no higher, no lower, another aspect of a wholly sacred cosmos.

But we humans have somehow broken the bond which gives us life. We have stood back from the waters and the stars and imagined ourselves their masters. We have sought to dominate and have destroyed. We have thought ourselves superior to the small creeping things and have made ourselves lower than them.

Now so many of the growing things have perished through our greed. We have taken and not given in return, leaving all our circles broken beside a path of waste and death.

The winds grow weary now; the waters foul. The sun and stars are dim—we have shunned their dance. They are weary of our arrogance and our greed. Perhaps they will withdraw their lives from ours, as we turn our spirits away from theirs.

We are left humbled, so near the death we have called to ourselves; humbled beside our brothers and sisters—the wind, earth, waters, skies and growing things. We have not given thanks in so long a time; we have forgotten that life itself is a gift.

Can we find the Giver again and offer thanks and repentance? Can we restore the broken circle and again dance as equals with the wind?

Perhaps we must do more than give thanks and wait to be forgiven. Perhaps the time has come to nurture, not as

a master nurtures a slave, but as a free person serves one s/he loves. The time has come to serve our cosmos in this way, to perform the ancient rituals which teach us we are one.

The words and gestures of these rituals, the pattern of the dance—are they lost to us now? They lie beneath centuries of our waste. How can we find them again?

Ithaca '74

A Place for All

by Josef Brozek

THE SEVERAL CRISES staring mankind in the face must be tackled at their roots, simultaneously and with determination. In this process there is a place for *all* of us. This, to me, is the central message of Ithaca '74.

The changes that must be instituted require the participation of individuals—you and me—of our families, communities, states, nations, the international agencies of today and the transnational brokers that must be created for the management of such extranational pieces of estates as the oceans.

We must participate, individually, in accord with our particular talents, competencies, interests, and limitations. There is a place, let me repeat, for each one of us, at different rungs of different ladders making up the scaffolding of the future.

The control of the explosive population growth is the central issue. If we fail to tackle effectively this part of humanity's predicament—a complex issue in itself, I submit, laden with opinions frozen into dogma and stirring deepseated emotions—if we fail to stop the population explosion, *all* of our efforts to solve the other crises will be greatly impaired and, eventually, brought to naught. There are only two

Perhaps only by listening—to the voice of the waters, the song of the winds, the wisdom of the skies, the joy and pain of all growing things, even the little grasses, for they, too, are our equals. And by listening to the voice within. All these are intonations of the one voice of God.

And when we have grown still and listened? What then? What then?

alternatives—I would hardly call them "choices": To stop the explosion of the world's population, starting here, in these United States, or to perish, eventually, in the desperate scramble of nations brandishing and putting to use atomic weapons as means to extract the crumbs of daily bread for their starving populations.

Numerically, the Religious Society of Friends is a small body. At this critical hour, we have the moral responsibility to act, as catalysts, in conjunction with other church groups, helping them (and ourselves) to clarify the implications of our central belief in "something of God in each human being."

Another avenue is to strengthen our impact on the general public opinion and on individuals holding positions in the legislative and administrative branches of our government.

There are many other facets of the struggle against inhumanity.

There is an opportunity for some of us to relearn what St. Benedict, the founder of the first monastic order in the West, said about work and prayer as the content of the Christian life. For the Benedictine monks, the "labore" part of the precept involved different activities in tune with individual talents from

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

Does August just mean more dog days to you? Come to Mohonk, where it spells breezes from the West, walks amid the cooling green, swimming in pure mountain water. Watch the moon rise over Sky Top, while listening to fine music. Or enter a tournament intended for enjoyment rather than competition.

August Putting Tourney8/19-23

Garden Holiday8/26-30

Call (212) 233-2244, or write:

MOHONK MOUNTAIN HOUSE
90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

farming and copying ancient manuscripts to the singing and composition of Gregorian chants.

Some of us may discover that the ideals of St. Dominic of studying and preaching are what provides fulfillment of our personal needs.

Some may even be attracted to St. Francis' way of life, with poverty, obedience, and chastity—yes, even chastity—as its dominant features.

Christianity, within the framework of such "monolithic" structures as the Catholic Church, has provided a multiplicity of ideal ways of life. We still have choices and, more importantly, our young people still have choices, from poverty—not as a failure to compete in the American system but as a freely chosen way of life—to aspirations to share in the management of the transnational Maritime Authority of the future.

As Christians and as Friends, we are for many things. We are unified by our overriding concern for that precious trace element, universal in distribution but varying individually in intensity and brightness, which we call the "inner light."

May it shine brightly, in us and through us all!

Josef Brozek, a professor at Lehigh University and a world authority on nutrition, made these remarks during Ithaca '74 to Friends studying environmental problems.

Think, Listen and Wait

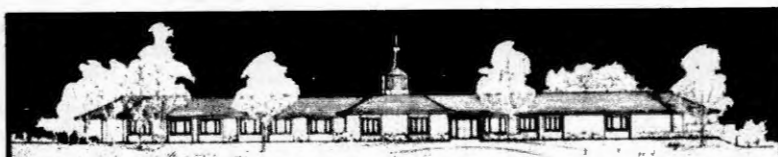
STONY RUN, Meeting (Baltimore) in considering its "spiritual state" early this year, feared it may have forgotten its "Sunday manners" during Thursday meeting for business. The following sentences from its report may be helpful to other meetings suffering similar temporary amnesia:

"... We need to be reminded of patience, kindness, understanding, humor, restraint and perspective. Emotion is not undesirable but to be worked with lovingly.

"... Consensus is not a head count, not to prearrange sides or load attendance for, nor is it achieved by acquiescing or giving in to resistance. Working through disagreements is vitally important, there is no place to be more convinced or convincing than in a spiritually founded meeting. Disagreements must be worked through until they are thoroughly sorted out, even when the hour grows late or the discussion requires 'laying over' to another meeting. . . . True consensus deserves not to be short-cut, there is the need in all of us to grow through these experiences and the working of the Spirit in and through us. . . .

"... Making adjustments when complaints arise from disturbing interpretations or reactions without upsetting individual sensitivities is always a delicate situation. We would like to avoid tampering or interfering with the previously spontaneous nature of meeting for worship. We want the experience of a gathered meeting on all our occasions."

To which 57th Street Meeting (Chicago)—from a "Forum on Right Conduct of Business"—adds: "Although loving consensus is our constant goal, heated debate is our frequent path: we must become fully aware of the form and content of our differences . . . before we can stake out a consensus. But the debate needn't be heated beyond comfort if loving care is taken to affirm our mutual trust: when contributions respond adequately to alternatives and cogently posit the rationale of their conclusions, it is easier to absorb the truth of their statements, and to trust the competency of their authors. For it is hard to accept what we cannot understand, and when this happens, reason gives way to exasperated value judgments, and silence yields to noise. The best antidote is thoughtful questioning, careful listening and patience."



CHANDLER HALL

NEWTOWN • PENNSYLVANIA • 18940

Where loving care and skilled nursing mean peace of mind for aging Friends and their families.

For more information phone (215) 968-4786

Indian Affairs Group Meets

FRIENDS WHO ATTENDED the 105th annual meeting of the Associated Executive Committee of Friends on Indian Affairs heard firsthand from Indians about challenges facing them . . . and us.

On Friday evening members of the Mohawk Nation's "White Roots of Peace" group invited us to join in giving thanks to Mother Earth and all of life which sustains and serves us. One member of the group directed some "queries" to us. He said, "Are you communicating with your neighbor about your concern for the Indian situation? What can you change about it? Are you too concerned with the great past that Quakers have had with the Indians and not with the present? What is the role of Friends and all Christians in relation to the Indian situation?"

Saturday evening Clydia Nahwooksy, director of the Indian Awareness Program at Smithsonian Institute spoke on "I Believe in Tomorrow." She stated that we can learn from the past but it makes her sad to look back, because it is so easy to become bitter and people do not live well with bitterness. She is encouraged by the number of Native Americans who are going back to the reservations where they feel the stability of family and land.

Lawrence Lindley drew us together

Young Friends Seek Memorial Funds

SERGEI THOMAS was a young Friend who drowned in 1948 while on a canoe trip sponsored by Young Friends Movement. Representatives of Westtown School and Haverford College, both of which he attended, and Young Friends Movement and Young Friends of North America, in which Sergei participated, established the Sergei Thomas Memorial Fund. Between 1949 and 1967 grants from the fund were made to a variety of peace, educational and social concern projects, but none has been made since 1967.

Now a group of representatives of the same schools and Young Friends organizations have decided to reactivate the fund to help keep Sergei's memory alive. Requests for support of workcamps, international peace work and race relations should be sent no later than September 1 to Joy Nelson, Young Friends Office, Philadelphia Yearly Meeting.



with a memorial minute for Ruthanna Simms who had served as executive secretary of the Indian Committee from 1920 to 1953.

Ronald and Janis Wood of Little Ridge Meeting in Indiana Yearly Meeting were presented. They will take up the work at Kickapoo Friends Center this summer.

The Survey Committee, comprised of representatives from each cooperating Yearly Meeting, was continued for another year. It was asked to delve into the history and aims of the association and to present specific suggestions and guidelines for the officers. E. Russell Carter of New York Yearly Meeting is the new chairperson.

WINIFRED HEARN
New York Yearly Meeting

Inspirational Reading for the Quaker
who wants to know more about his faith.
Understandable, yet profound.
**BARCLAY'S APOLOGY IN
MODERN ENGLISH**
Edited by Dean Freiday
\$3.50 paper \$7.50 cloth
At Friends bookstores.

**RE-UPHOLSTERY
and
SLIPCOVERS**
Philadelphia-Wilmington suburbs
Please see my classified AD
under **Services Offered**
THOM SEREMBA
over 40 years experience

**Counseling Service
Family Relations Committee
of Philadelphia Yearly Meeting**
*For appointment call counselors
between 8 and 10 P.M.*
Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.
Helen H. McKoy, M.Ed., German-
town, GE 8-4822
Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329
Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901
Ruth M. Scheibner, Ph.D., Ambler,
643-7770
Josephine W. Johns, M.A., Media,
Pa., LO 6-7238
Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)
David Harley, A.C.S.W., Bethle-
hem Area, 215-437-1396
Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

OLNEY FRIENDS BOARDING SCHOOL BARNESVILLE, OHIO 43713 614-425-3655

Grades 9-12 • Coed • 100 students

*A caring Friends' community
in a rural atmosphere;
college preparatory program*

We welcome students from a variety of socio-
economic, racial and geographic backgrounds.



Quakerism and the UN—I

by J. Duncan Wood

J. Duncan Wood has been Quaker International affairs representative for 20 years and is now in Geneva. This article is excerpted from a paper he prepared for the recent consultation on the UN which Herbert Hadley reports on in the accompanying article.

THE SEARCH for the "betterment"—or, if we prefer Penn's phraseology, the "mending"—of the world is the primary justification of our work in support of United Nations. In some respects this work has been much more consistent with the Peace Testimony, and much more in tune with our concerns, than we could have expected when it all began. This is due to the fact that both the League and UN have paid considerable attention to social questions which had captured the interest of Friends long before either international organisation was created, interests moreover which had become concerns responding to Friends' religious insights. One of these is the problem of slavery, where Friends had learned very early on that, if the anti-slavery cause needed to be powered by the dedication which springs from religious conviction, it also needed the support of both governmental and inter-governmental action.

Right Sharing

The same can be said of penal reform, or relief to the victims of wars or disasters, of service to refugees and, in more recent times, the emancipation of subject peoples and the right sharing of the world's resources. Friends would readily acknowledge that their association with United Nations has enabled them to enlarge their understanding of these questions; indeed, it could be claimed that the concern for the right sharing of the world's resources originated not with us but with UN's Economic and Social Council. The benefits of the relationship are, however, mutual; United Nations expects us not only to have specialised knowledge of these problems, derived from our experience in living out our concerns, but also to present this knowledge with the urgency derived from profound commitment. So far from their being alien to the secular

atmosphere of inter-governmental institutions, there is a welcome for the idealistic concepts of a Society which has long nurtured the vision of a better world.

There is also a vision of a better world enshrined in the Charter of United Nations, a world in which the marvellously diverse cultures which humanity has created can live together in harmony within the concept of human unity. This vision has become tarnished with the passage of time, not only because of repeated failure to find, through the mechanism of UN, adequate means of resolving conflicts, but also because people have been slow to learn that the proclamation of ideals is, of itself, no guarantee of their being practised. Ideals are now out of fashion. The prevailing cynicism with which they are regarded is a serious menace to the effectiveness of international institutions, if only because it undermines the confidence of those who serve them in the validity of their endeavours. If we believe in the necessity of world-wide institutions to meet the needs of the whole human family, we have a duty to support and encourage those who work for them, whether as delegates or members of the secretariat. We have to share with them our conviction that their work, though often dull, bureaucratic and unspectacular, is a worthwhile contribution to the achievement of human unity. We can indeed point to progress in the realisation of this unity, especially in recent years when problems of universal import, such as the human environment and population, have been brought forcibly to the attention of the organised world community. We have surely a religious duty to promote concern for questions affecting the future of humankind and to condemn those selfish separatisms which frustrate human unity by promulgating the out-dated claims of national sovereignty or racial superiority.

Unfortunately, in present circumstances, national interest still takes precedence over international responsibility. Since the harmonising of national interests belongs to the realm of politics, it is natural that political questions still predominate in people's minds over economic and social ones. Furthermore, the

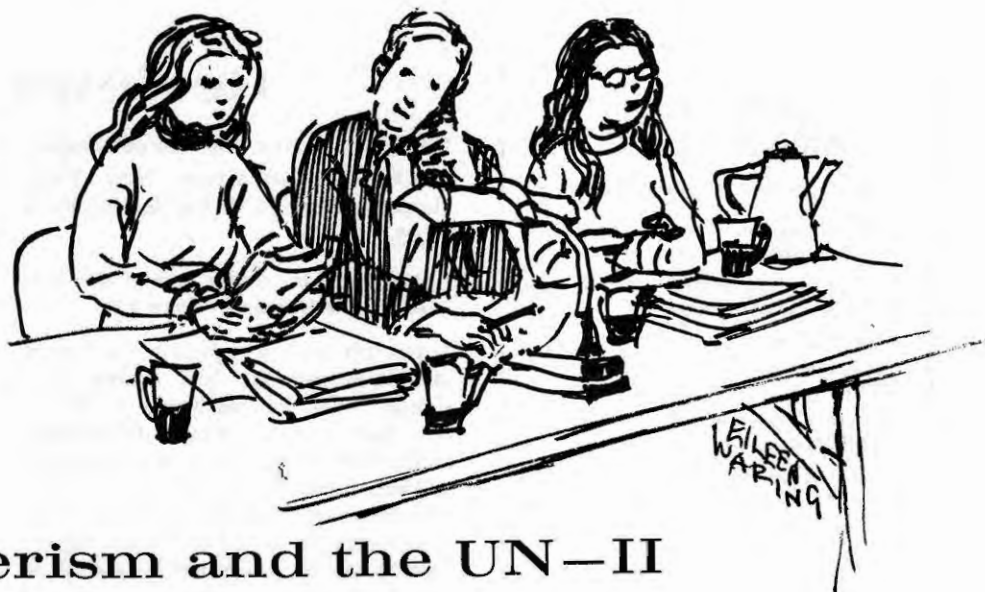
interests with which politics are concerned are by no means exclusively material; they include moral questions, such as concepts of justice, over which humanity becomes very much more excited than over the mundane (but, alas, very pressing) question of whether it will be able to feed, clothe and house itself tomorrow.

If Friends were playing for safety they would confine their activities at UN to those aspects of its economic and social work which are in line with their concerns, much like Switzerland which is associated with the whole range of UN work, save for the rough-and-tumble of the General Assembly. This would shield us from the many searching dilemmas which are inherent in political decisions. We would, for instance, not have needed to face the fact that justice to the Peoples Republic of China could not, in the circumstances of 1971, be achieved without injustice to the people of Taiwan. Because this price had then to be paid for what most of us believed to be betterment, should we have urged postponement of a solution—already too long delayed—until no such price was demanded? Should one decline present good in the hope of the better still to come, or accept it in the fear that what might come would be worse? The choice is a painful one but either could be made with a good conscience; the error is not to recognise the painfulness of the choice.

Human Condition

We have to live with the dilemmas and the painful choices of politics if we are genuinely concerned in our UN work to speak to the human condition. Our task is essentially to demonstrate the spiritual dimension of international relations. Since we are not in a position of power, the dilemmas are not ours to solve, the choices not ours to make. From time to time at United Nations we are brought close to those who have to find the solutions and make the choices. On such occasions it may or may not be given to us to make suggestions which promote the better of two choices or solutions; it is more important that we express our conviction that decisions affecting the lives of mul-

titudes cannot be dictated by worldly expediency but must be taken, as we would express it, "under concern." We must not suppose that those in authority are unaware of this, but we must recognize that their liberty of action is often circumscribed by the nature of their office; the powerful are not necessarily free. We, who are freer than they are to follow what we believe to be the will of God for his children, may at times be called to stand beside them as they seek for light on the road to peace.



Quakerism and the UN—II

by Herbert M. Hadley

"WE SCARCELY KNEW enough about Quaker work at the United Nations to properly state our request." Kenneth Staynes was describing New Zealand Yearly Meeting as it was in May 1973 when, as Yearly Meeting Clerk, he was authorized to sign a letter asking all other Yearly Meetings and the Friends World Committee for Consultation for "information and action bulletins" which would help Friends in each country work with their own governments for the strengthening of the United Nations and "to help the U.N. serve the needs of the growing world community."

Late in May of this year Kenneth Staynes was one of twenty-two Friends from around the world who spent three days together in London exploring ways to make Quaker U.N. work more effective and to relate this Quaker service more closely to all Friends. This consultation on Quaker United Nations work was sponsored by Friends World Committee for Consultation.

One result was to ask FWCC to invite each Yearly Meeting to appoint a correspondent or committee for cooperation with the Quaker Representatives to the U.N.—Barrett Hollister in New York and Duncan Wood in Geneva. The U.N. correspondents in Yearly Meetings will be encouraged to send their concerns and inquiries to FWCC in London for referral to one or more offices best equipped to provide assistance.

At least once each year the Quaker U.N. representatives in Geneva and

New York, along with colleagues in the two organizations which administer the offices, the American Friends Service Committee and the Friends Service Council, will meet with the FWCC general secretary to determine priorities and guidelines for the Quaker U.N. program. Correspondents in yearly meetings will be informed and provided with suggestions for actions.

Some of the U.N. issues dealt with by Friends in this way will be lively issues in the U.N. General Assembly. Others will be more actively before U.N. bodies like the Human Rights Commission, the Commission on the Status of Women, or the Economic and Social Council. Still others will be the subject of important conferences sponsored by the United Nations. In 1974, for example, these U.N. Conferences are of major interest to Friends: Conference on the Law of the Seas (Part I) for ten weeks beginning in June, at Caracas, Venezuela; the World Population Conference, with an accompanying "People's Tribune," in August at Bucharest, Rumania; and the World Food Supply Congress in November at Rome. At each of these major conferences Friends World Committee for Consultation will have observers whose reports should be shared widely with other Friends.

For many years there have been Quaker Non-Governmental Organization (NGO) Representatives to UNESCO and UNICEF, and this representation will be continued on a minimum basis. The Friends World Committee for Consultation has been given NGO consul-

tative status at the new United Nations Environmental Program which has headquarters in Nairobi, Kenya. Soon there will be a Quaker International Affairs Representative in Nairobi, appointed jointly by Friends Service Council and East Africa Yearly Meeting. Duties will include the representing of Friends at UNEP, with credentials provided by FWCC.

The United Nations and related specialized agencies have weaknesses, and their action is often cumbersome as bureaucratic structures move slowly. But achievements by U.N. agencies were noted by participants in the London Consultation on Quaker U.N. Work, especially by Jean Zaru from Ramallah, occupied Arab territory in which are many refugees; by Salome Nolega David, Headmistress of Lugulu Girls High School in Kenya; and by Anowar Hussain, Director of the UNICEF Program in Bangladesh.

New Zealand Friends have learned a great deal since they wrote their request for help in relating their Quaker concern to the work of the United Nations. In addition, their letter provided an impetus and a focus for the recent consultation. New Zealand Yearly Meeting, with only 692 members, has budgeted \$3,500 to support Quaker U.N. work and their part in it.

The initiative taken by New Zealand Friends and the information that has resulted hopefully will stimulate similar action and support by Friends in many countries.

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

*Coeducational, Grades 10-12
Boarding and Day*

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

*C. Thornton Brown, Jr.,
Headmaster*

"LET YOUR LIVES SPEAK"

When the

MAN ON A

MOVING

STAIRWAY

lost his lower garments, who drew a moral for Quakers?

HORACE POINTING

To introduce this favorite Friend and writer to American Quakers, a special collection of 31 delightful essays are available in hard cover for \$2.50 while they last at

FRIENDS BOOK STORE

302 Arch Street, Philadelphia, PA 19106

or

GRAPHICS 4, INC.

Box 170, Annandale, VA 22003
Ralph A. Rose David H. Scull

WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1974

**A Friends' coeducational country
boarding and day school**

BOARDING 9-12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions
Westtown School, Westtown, Pa. 19395
Telephone: (215) 399-0123

Reviews of Books

While It is Day: An Autobiography. By ELTON TRUEBLOOD. New York, Harper & Row, 1974. Pp. xi, 170. Price \$5.95.

I must work the works of him that sent me, while it is day.—John 9:4.

ELTON TRUEBLOOD is perhaps the Friend in this hemisphere best known as a Friend. What he has found to do, he has done with his might. Graduating from Penn College (now William Penn) in 1922, he has studied at Brown, Hartford Seminary, Harvard and Johns Hopkins, where he earned the Ph.D. degree. During his student years he served as Meeting secretary in New England and in Baltimore Yearly Meeting. He has taught at Guilford, Haverford, Stanford University, and Earlham. He has written some thirty books. He has been visiting professor at many places. He has lectured all over the United States.

Deliberately remaining a Friend, Elton Trueblood has increasingly ministered to persons of many religious connections, or none. His concern is the renewal of Christianity, emphasizing the importance of the inner life of devotion, the outer life of disciplined service, and the intellectual life of rationality. He believes that "Our hope lies, not in any natural goodness . . . but rather in the self-consciousness which makes it possible for persons to examine what they do and sometimes, in consequence, change." Increasingly he has sought the resources for change in the close study of the life and teachings of Jesus.

His autobiography is a simple account of his childhood in the near-pioneer life of an Iowa farm, his student years, his work as author, teacher and "preacher," and his present stage as a "rambler" with the imaginative title of Professor at

Large from Earlham College. He describes his family life without sentimentality and with joy.

For a decade ending in 1945, Elton Trueblood was Editor of *The Friend*. It was my good fortune to serve as his assistant. He made *The Friend* a vigorous and interesting periodical and demonstrated the capacity for generous and enduring friendship with colleagues which is one of his outstanding characteristics.

In this autobiography Elton Trueblood continues to give his readers inspiration and encouragement.

RICHARD R. WOOD

Quaker Understanding of Christ and of Authority. Writings from the Faith and Life Panel formed at the 1970 St. Louis Conference of Friends. Edited by T. CANBY JONES. Queries included to promote discussion. 68 pages. Friends World Committee, 152-A N. 15th St., Philadelphia 19102. \$1.30

AFFIRMATION and uncompromising search for unifying truth are two major themes implicit in *Quaker Understanding of Christ and Authority*. At a time when ethical compromise and spiritual generalizations seek to avoid "unfriendly" tensions, it is refreshing to find firm, committed statements of faith. At a time when authority is held suspect it is good to find a firm defense of that final authority "in which we live and move and have our being."

Writing on behalf of the nine member Faith and Life Panel which resulted from the 1970 St. Louis Conference of Friends, five Quakers from diverse theological backgrounds openly face some of the questions of Faith and Practice which have separated us and seek to establish unifying normative themes.

Wilmer Cooper's perceptive introduction sets the mood for open seeking. He echoes the hope of the conference and the panel that these essays will prompt a continuance of a corporate search among all Friends for the true essentials of our faith. We are given a fresh start to dialog, an invitation to share one with another. The searching questions stated at the end of each chapter provide starting points for study and meditation.

Three essayists, Ferner Nuhn (Pacific Yearly Meeting), Verlin Hinshaw (Kansas Yearly Meeting), and Francis Hall (New York Yearly Meeting) speak to a Quaker Understanding of Christ. The unique contribution of Quaker witness to the sweep of Christian history is well documented. Once again one reads of the experiential nature of our faith. Once again we are reminded that our personal discovery of Christ assumes definite focus in the life we have been given to live. For those openly seeking understanding there is a strikingly clear trinitarian presentation of Christ balanced against a broader interpretation of Christian Quakerism and Universal Quakerism, the latter a most exciting concept. Yet one is also aware of the value, particularly for Eastern Friends, to come to spiritual grips with the implications of a statement quoted from the Constitution of the Evangelical Friends Alliance. (1968)

The same spirit of committed scholarly reflection evident in the first three essays is continued in the concluding two as Dean Freiday (New York Yearly Meeting) and Arthur Roberts (Northwest Yearly Meeting) confront the question of authority. Continued reference is made to early Quaker use of the Bible in the light of the spirit that gives power to the written word, a power that can work through the church, power that directs.

Clearly this publication represents an excitingly positive spiritual adventure for those who have brought it into being. Clearly it is to be read in the same spirit of positive search. There are sections that will most certainly prove to be stumbling blocks for some, but then we most often stumble over our own preconceptions, our own interpretations of truth as we want to see it. Yet in a very real sense truth discovers us, particularly when we humbly and honestly seek to understand materials reflecting the ever present spirit of our Creator. This book is not offered as a focal point for petty bickering but as a springboard for mutually supportive seeking that may very well move us as a Society to be "faithful to our calling and witness as Friends."

JOHN NICHOLSON

The Fire We Can Light—The Role of Religion in a Suddenly Different World. By Martin E. Marty. Doubleday. 240 pages. \$5.95

MARTIN E. MARTY views *The Fire We Can Light* as his "fourth report on re-

ligion, in a fourth presidential era". The resulting overview of the state of organized faith across our land, originally presented in a series of seminary lectureships, draws heavily from soundings taken during the first Nixon administration. Unfortunately, the disclosures of 1973 have created a whole new presidential ball game and a national mood unanticipated in the author's dated commentary.

In spite of Marty's bad luck and the risks of topical analysis, the reader may appreciate the basic assumption of this work. Churches characterized by "boundarylessness" fail to reach the contemporary seeker, do not reproduce their own leadership and suffer a relative or absolute decline in membership. The "old dominion" denominations are subject to theological pluralism from within and secularization from without. Unitarianism and Quakerism illustrate the diminished appeal and logical end point of the too liberal religious establishment.

"Constricted" churches, on the other hand, are intolerant, alive and well. The church of the Nazarene, Seventh-Day Adventists, Assemblies of God, and Church of God display astonishing growth figures. Uncompromising communions like the Lutheran Church—Missouri Synod, Southern Baptist Convention and the Mormons are also ascendant.

The author believes these introverted churches have shunned responsibility in the social order and ought to acquire the art of communication from the more worldly congregations.

Any real recovery in American religion, according to Martin E. Marty, will be "precinct based", inventive, intentional and cast with a Christian core.

EARL G. HARRISON, JR.

FRIENDS SEMINARY

222 East 16th Street, N.Y., N.Y. 10003

Ernest F. Seegers, Principal

Under the care of N.Y. Monthly Meeting.
A Quaker coeducational day school
located in the heart of Manhattan.
Four-Year Kindergarten through 12th Grade.

Inquiries to: Anita Jarvis Joseph
Director of Admissions
15 Rutherford Place
New York, N.Y. 10003



pendle hill

A Quaker Center for
Study and Contemplation

MYSTICISM AND MEDITATION

QUAKERISM OF THE FUTURE

(Henry J. Cadbury Lecture,
Philadelphia Yearly Meeting, 1974)
by John Yungblut

"I am not," writes the author, "predicting that the Quakerism of the future will be mystical, prophetic, and evangelical. I am doing something even more presumptuous: I am saying that in my judgment the only Quakerism that can survive will have to be mystical, prophetic, and evangelical."

Try this for group discussion!

Pendle Hill Pamphlet 194 Price \$.70

Also available on Pendle
Hill Tapes (cassette) Price \$3.00

QUAKER WORSHIP AND TECHNIQUES OF MEDITATION by Scott Crom

Can Eastern techniques of meditation find a place in Friends' worship? Some answers which will dismay, delight, and intrigue.

Pendle Hill Pamphlet 195 Price \$.70

Orders for one pamphlet must be prepaid.

WRITE: PENDLE HILL PUBLICATIONS
Wallingford, PA 19086

5 1/4% Passbook Accounts
Interest paid from date of
deposit to date of withdrawal

7 1/2% Savings
Certificates
4 years—\$1000

LANSDOWNE FEDERAL



SAVINGS AND LOAN ASSOCIATION

HOME OFFICE: 32 S. Lansdowne Ave., Lansdowne, PA 19050 MA 6-2900
LAWRENCE PARK OFFICE: At Lawrence Rd. Ent., Lawrence Park Center,
Broomall, PA EL 3-2900.

Why not stop and see us today?

FRED A. WERNER, Chairman of the Board

The Sidwell Friends School

3825 Wisconsin Avenue, N.W.

Washington, D.C. 20016

Established 1883

Coeducational Day School

Kindergarten through

Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster



175 Years of
Quaker
Education

Solid Curriculum/New Programs,
Warm Vital Friends' Community,
Coed, Grades 9-12, Community
Government, 90 Courses All
Levels/Small Classes, 5 Off-Cam-
pus Programs in 3 States, Maine
Ecology Program, Work-Study
Program, Scholarships for Friends,
Sports, 75 Mi. North NYC, Write
Howard F. Reed, Oakwood
School, Poughkeepsie, NY 12601,
(914-462-4200).

INTERNIST/FAMILY PHYSICIAN PEDIATRICIAN

Opportunity with prepaid group practice (HMO); associated with excellent hospitals, consulting specialists and possible association with medical school; starting salary up to \$37,000 plus liberal fringes; need Boards or equivalent.

Contact:

Joseph D. Alter, Medical Director
HealthCare of Louisville, Inc.
1809 Standard Avenue
Louisville, KY 40210
(502) 774-5711

Letters to the Editor

AFSC and the Sahel

Re "Famine Without Fanfare" (FJ 6/1) the American Friends Service Committee is far from unconcerned with the natural disasters that afflict humanity. . . . But, in general, AFSC directs its relief and rehabilitation work to the disasters caused by human beings in conflict: wars, civil strife and confrontations where there is a need for reconciliation. We try to move into those situations where political and other considerations tend to limit the responses of others. Following the emergency phase of a natural disaster, however, AFSC sometimes is able to organize local efforts at reconstruction.

In 1973, AFSC realized that needs in the Sahelian drought and famine were so extensive and the problems of transport and distribution so complex, that

the basic response had to come from governmental and intergovernmental bodies. But there were aspects of the Sahel situation which seemed to call for our attention. . . .

Therefore, in the spring of 1973 we consulted Dr. George Povey of the University of British Columbia, an expert in health care and epidemiology, who had been in Mali exploring the questions of medical relief and sanitation. As a result, AFSC in June of 1973 sent George Povey back to Mali with \$5,000 worth of ampicillin, 144,000 capsules, to deal with gastroenteritis, meningitis, cholera, and other bacterial infections. In Mali, he took a large portion of these drugs directly to nursing assistants at local dispensaries in the drought-affected areas of Mali; the remainder was distributed directly by the Mali government. The AFSC publicized this effort to the media, calling attention to the seriousness of the situation at a time when there was still scant media attention.

As we considered further efforts, we evaluated the facts that AFSC has no present or past experience in service or relief projects in the Sahelian countries . . . that the Sahelian countries were not warmly welcoming the intervention of voluntary agency personnel . . . and that an internationally known Quaker expert had expressed the fear that thoughtless work would only further upset the delicate ecological balance in the area and perhaps do more long-term harm than good.

As of June 1974, we again sent Dr. Povey to Mali and Niger to explore some new ideas, and we are awaiting his return and report. One of his assignments is to explore the feasibility of proposed conservation practices which might help to reverse the encroachment of the desert. The effort would be to combine traditional and scientific methods of land management which would make the experiment suitable to the natural and human requirements of the Sahel.

While the drought and famine situations themselves are complex, the problem of monitoring the response by governmental, international and voluntary agencies is also complex. Even with all the information AFSC has accumulated, it is close to impossible to say surely (1) how much is being done (2) how many agencies and staffs are active (3) how adequate and well-planned the

POWELL HOUSE

New York Yearly Meeting Conference and Retreat Center in Old Chatham, New York, invites applications for Youth Director, beginning summer 1974. Quaker grounding and leadership experience essential. Couples preferred.

Write: Jerome Hurd, Personnel
Committee, Clintondale, NY 12515

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

response is. One can say that the volume of response is very large but so far inadequate to a situation of massive proportions.

JOHN A. SULLIVAN
AFSC, Philadelphia



Spiritual Crisis

WE AGREE with Milton Mayer (FJ 4/15) that "the crisis of our time and of all times is . . . a spiritual crisis."

Law could teach ethics if it were founded upon ethical assumptions, administered by ethical persons and if its norms were exemplified by persons in public view. Established law teaches conformity to precedents, some of which are ancient and bear little trace of ethics.

Societal good order suffers from a lack of spiritual integrity. Our representative government aims at equal rights for all while our imperialistic economy—taken over from the British 200 years ago—aims at dominion by the mighty. This contradiction in our legal institutions tends to corrode common honesty and decency (and) . . . rewards selfishness and aggressive arrogance.

Prerequisites to spiritual integrity in our society and in our citizens are ethical concepts of property and of trade. Even a faint dawning of the Light reveals errors in the established concepts undergirding our economy.

WENDAL BULL
Burnsville, NC

True Heroes

THE QUESTIONS of responsibility in and guilt for our country's part in the Vietnamese war have been troubling many Americans. A rational and moral approach toward the complex problems involved might be to consider everyone who contributed to our country's part in the Vietnamese war to be guilty of complicity in mass murder. Then universal forgiveness or amnesty could be declared. We could do it both individually and on a national basis through religious and other groups.

Such a declaration might help turn us toward living more in accord with those words that have been so largely neglected these many centuries: "Thou shalt not kill," and "Love thy neighbor as thyself."

Those of us who feel that the conscientious objectors who refused military service exhibited vision, wisdom, sanity, and courage, could also work toward declaring them to be the true national heroes and toward giving them public recognition as such.

PHILIP DUDLEY WOODBRIDGE
Greenfield, MA

Splendid Article

AND TO THINK I almost decided not to renew my subscription to FJ! That splendid article by R. Bruce Crowell (FJ 5/1) is worth it, and more. He expresses so beautifully what I feel in meeting for worship. To me it is like "coming home."

I also enjoy the editorial remarks, especially the one about computers, and Noah Vail's sketches are always good.

LYDIA H. FRINK
Newington, NH

The Penington

215 EAST FIFTEENTH STREET
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone Richard Clark for reservations. Phone: 212 475-9193

DICTIONARIES WEBSTER

Library size 1973 edition, brand new, still in box — Cost New \$45.00

Will Sell for \$15

Deduct 10% on orders of 6 or more

Make Checks Payable to
DICTIONARY LIQUIDATION

and mail to
BOX 0-579

FRIENDS JOURNAL

152-A N. 15th Street, Philadelphia, PA 19102

C.O.D. orders enclose 1.00 good will deposit. Pay balance plus C.O.D. shipping on delivery. Be satisfied on inspection or return within 10 days for full refund. No dealers, each volume specifically stamped not for resale.

Please add \$1.25 postage and handling.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Five-year kindergarten through 12th Grade; College Preparatory Curriculum Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
Walnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

Classified Advertisements

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m. Phone 535-27-52.

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$7.50. With private bath \$10.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Tel: 01 286 9665.

Books and Publications

QUAKER UNDERSTANDING OF CHRIST AND OF AUTHORITY. Essays by members of the Faith and Life Panel. Edited by T. Canby Jones. Increase your own understanding of Quaker Faith, along with 100 representative Friends preparing for the Faith and Life Conference in October. Essays and Queries, helpfully arranged for study groups. \$1.00 at Friends Bookstores. Also from office of Friends World Committee, 152-A North 15th Street, Philadelphia, PA 19102.

FRIENDS FELLOWSHIPS INTERNATIONAL: A new direction in Quakerism. Order training manual from International Friends, P.O. Box 7166, Richmond, VA 23221. Donation \$3.

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

For Sale

DOWNEAST MAINE SEACOAST, Gouldsboro Bay. One and one-half acres shore lot, backed by 640 acres permanent wilderness. Magnificent view of Bar Harbor area, ocean and bay. \$20,000. Box 213, RFD No. 1, Milbridge, ME 04658.

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

Personal

FRIEND, 31, intends to prepare to apply for medical studies. A year's wait seems needed for debts and obligations. Would anyone feel led to assist? This is written as an opening to guidance. Box H-615, Friends Journal.

REGISTRATIONS are being accepted now for the Fifth Annual Conference for Formerly Married Men and Women at Pendle Hill, September 13-15, 1974. Bob Blood, Leader. Joy Goldstein, Assistant Leader. Write: Dorothy Rodgers, Pendle Hill, Wallingford, PA 19086. Tel: (215) 566 4507.

MARTELL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Positions Vacant

HOUSEKEEPER/MOTHER'S HELPER for widowed woman physician with three school-age children. Live in or out. Walking distance of Moorestown, NJ. Friends meeting-house. Write: Box G-599, Friends Journal.

THE FRIENDS COMMITTEE ON NATIONAL LEGISLATION, Quaker lobby on Capitol Hill for over thirty years, needs a competent and responsible secretary about 9-9-74 to support two lobbyists. Salary adequate. For information, write FCNL, 245 2d St., NE, Washington, DC 20002.

LIVE-IN STAFF for Quaker House, Fayetteville, NC, to provide military counseling and a witness for peace to G.I.s at Fort Bragg. A good understanding of and appreciation for Quakerism and nonviolence required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, NC 27701.

ADMINISTRATOR—Home for dependent and neglected children, capacity 30. Masters Degree in Social Work, Sociology, Psychology or Education required; experience preferred but not necessary. Send resume to Friends' Home for Children, 900 South Avenue, Secane, PA.

GREENE STREET FRIENDS SCHOOL, a small elementary school in Germantown, seeks new principal, summer 1975. School strives to serve educational needs of lively heterogeneous community of which it has long been a part. Qualifications for position include teaching and administrative experience, appreciation of Quaker values, and readiness for considerable involvement in the life of the school. Contact Katelore Guerin, 225 Winona St., Philadelphia, PA 19144.

HOMEMAKER to live with elderly couple in State College, PA. Light housekeeping and cooking. Pleasant surroundings. Box A-614, Friends Journal.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in geometry and algebra. Contact The Meeting School, Rindge, N.H. 03461.

MAINTENANCE PERSON for Friends boarding school. Should have some familiarity with most aspects of general building maintenance. Formal experience desirable but not essential. Flexibility, interest and willingness to learn and work creatively as part of 4-person maintenance team are essential. Residence on campus is available. Write Christopher Hodgkin, Oakwood School, Poughkeepsie, NY 12601.

WOOLMAN HILL—a farm/school community of 10 adults and 20 adolescents is looking for (1) a carpenter, (2) an arts and crafts coordinator, (3) a cook/kitchen coordinator. For full job descriptions and other information write: Susan Leighton, Woolman Hill, Deerfield, MA 01342.

Schools

WOOLMAN HILL SCHOOL—Deerfield, MA 01342. Small alternative educational community on 110 acre farm overlooking Connecticut River Valley. Fifth year. Apprenticeships, arts, crafts, academics, winter work/travel experience. For 20 good people, ages 14-20. Learn to live and work cooperatively. Write or call 413-773-9065.

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write P. Stine Schultz.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic classes include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), West Chester area. Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

BOOKS PRINTED from your well-typed manuscript. Any quantity economical. BIOGRAPHY PRESS, Route 1-745, Aransas Pass, TX 78336.

Vacations

CAPE MAY, N.J. Most comfortable and attractive 2 and 3 room apartments. Four minute walk beach or town. Laundry. \$185-\$205 per week. The Dormer House, 800 Columbia Avenue. (609) 884-7446 or (215) 253-7050.

VACATIONING. Reducing. Healthful environment. Country air. Vegetarian meals. Organic gardens. Recreation. Reasonable rates. Cooperative plan. Retirement. ORGANIC GROVES, Route 4, Box 316, Arcadia, FL 33821.

SOMETHING SPECIAL. Summer rental, colonial farm. Separate studio apartment. Kitchen, bath. Many unique features. Near swimming, mountains. Historic area. Week, \$100, month \$350. Write: Emerson Wingate, Shaker Road, Canterbury, NH 03224. (603) 783-4317.

Wanted

BUSINESSMAN needs furnished room with private bath, kitchen privileges; preferred within 20 miles of Ambler, PA. Reply to P. L. Gilbert, 174 Kilburn Rd., Garden City, NY 11530.

MATURE WOMAN to live with intelligent, capable older woman, who wishes to stay in her own home in West Chester, PA. Some plain cooking, no cleaning unless applicant desires housekeeping duties. Box S-616, Friends Journal.

FEMALE, college student or older, to share home in Philadelphia suburbs with woman. Ten minutes walk to train or bus. Phone: (215) MA 3-0639.

Board and Room sought in Baltimore by female law student. Call (215) 348-9567 evenings.

WINTER CARETAKER wanted, Colorado mountain lodge. Box W-617, Friends Journal.

The Best Things In Life Are
often found on the Journal
classified page

Announcements

Births

CADWALLADER—On May 13, MAR-GUERITE ANNE CADWALLADER, to Leonard and Mary Ann Cadwallader, members of Germantown, PA, Meeting.

HOUGHTON—On April 23, DANIEL KOBINA HUNT HOUGHTON, the first son of Robert Woolman and Beverly Dud-son Houghton, in Ghana, where the parents are fulfilling a four year teach- ing contract.

MACNUTT—On March 4, JEREMY ALEXANDER MACNUTT, to F. Barry and Roberta R. MacNutt. His father is a member of Westbury, NY, Meeting.

MARSHALL—On May 10, DANIEL COOPER MARSHALL, to Donald Kim and Cheryl Petrie Marshall. The father is a member of Rahway-Plainfield, NJ, Meeting.

MCKAY—On May 16, a daughter, CAR- OLEE SUZANNE MCKAY, to Raymond L. and Mary Pratt McKay. The father is a member of London Grove, PA, Meet- ing, and the mother and maternal grand- parents are members of Birmingham, PA, Meeting.

SWAYNE—On February 26, SUSAN MARLENE SWAYNE, to Samuel W. Swayne and Pearl Sweet Swayne. The father and paternal grandmother are members of the Birmingham, PA, Meet- ing.

Marriages

ARNOLD-PARRY—On April 20, under the care of Westfield, NJ, Meeting, LISA RANDOLPH PARRY and JOHN FRED- ERICK ARNOLD. The bride and her fam- ily are members of Westfield Meeting.

LEHMAN-PRENDERGAST—On April 20, under the care of Miami, OH, Meeting, at the Waynesville, OH, meeting house, JEFFREY LEHMAN and REBECCA PREN- DERGAST. Rebecca is a birthright mem- ber of Miami Meeting.

SAMUELS-MORREL—On January 26, at Birmingham, PA, Meeting, SUSAN CLARE MORREL and PALMER SAMUELS. The bride and her mother are members of Birmingham, PA, Meeting.

SPENCER-TRAMA—On May 18, in Horsham Meeting House, JEFFERY PEN-

ROSE SPENCER, son of Ellsworth and Dorris Penrose Spencer, and ELAINE AIDA TRAMA, daughter of Aida G. Tra- ma and the late B. F. Trama. The Bridegroom and his mother are mem- bers of Horsham, PA, Meeting.

VEGA-MATHER—On July 21, 1973, in Mexico City, PEDRO VALLE VEGA and DIANE MAY JONES MATHER. Diana is an associate member of Florida Avenue Meeting in Washington, DC.

Deaths

BROWN—On April 16, BLANCHE E. BROWN, aged 93, a member of Corn- wall, NY, Meeting. She is survived by three nieces, Katherine Smedley, Eliza- beth Smedley Wood and Ellen Smedley Lyon.

BUTLER—On April 20, WILLIAM M. BUTLER, a member of Orange County, CA, Meeting. He is survived by his wife, Harriet; their children, Alan and Mere- dyth; and ten grandchildren.

CAMPBELL—On March 17, aged 73, MARY W. CAMPBELL, a member of 12th Street Meeting, Philadelphia, PA. She is survived by her husband Marvin S. Campbell; her sister, Martha W. O'- Brien; two daughters; and twelve grand- children.

COPE—On March 4, in Mystic, CT, ETHEL RAPP COPE, a member of Birm- ingham, PA, Meeting. She is survived by three daughters.

DAVIS—On February 3, CARRIE BUCKMAN DAVIS, aged 93, at her home in Penllyn, PA. She was a member of Gwynedd, PA, Meeting. Surviving are her five children, Robert, Alice, Eliza- beth, Catherine and Emile; and three grandchildren.

FLIEGEL-BODENSTEDT—On November 30, 1973, ALICE FLIEGEL-BODENSTEDT,

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — VI 3-7472

Personal Supervision
of a Firm Member

Fyfe & Auer
FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer
Cremation service available

ELKMONT GUEST HOUSE

Endless Mts., Sullivan Co., Pa.
Country living. Homecooked meals family style. Garden pro- duce. Cottages for families. May to December. Cyril and Irene Harvey, Forksville, Pa. 18616. Tel. (717) 924-3655.

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

Hours: Weekdays 9-5



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner

R. LESLIE CHRISMER

Pharmacy

361 Main Street, Pennsburg, Pa.

"There is no evidence that feeding people makes them smart. But it is indisputable that hunger makes them dull."

The authority who said that is Dr. Charles U. Lowe, chairman of the Committee on Nutrition of the American Academy of Pediatrics.

A U.S. Senate Committee Report has estimated that about 80% of the approximately 150,000 reported mentally defective and retarded children born each year in our country are born in poverty.

Poverty almost always means poor food. At the age of 18 months a baby has all the brain nerve cells he will ever possess. If a baby has been deprived of proper food (mainly protein—the building block of body tissues—) immediately before and after birth, damage to the brain may be permanent, or, at best, only partially reversible.

The United States' standard of living is the highest in the world.

Question: How smart is the richest of all nations, which, every year, allows over 100,000 of its children to grow up dull—or worse?

And yet another—not unrelated—Question: Why should India spend many million dollars to make and test its first nuclear "device," and billions of dollars yearly to "defend" its people from external foes, while its internal ones cause one third of its population (200,000,000 out of 600,000,000) to live on a starvation diet and suffer the consequent brain damage due to malnutrition?

As Barkat M. Khokhar, a retired Indian Army colonel has said (in The New York Times): "The main problem in India is bread and butter, not bullets and bombs."

A pharmacy of integrity . . . one of the oldest in the country . . . now in its eighth decade of service.

aged 89, a member of Darby, PA, Meeting.

MAXWELL—On May 2, SELMA LARKIN MAXWELL, aged 59, a member of Kennett, PA, Meeting. Surviving is her husband James C. Maxwell.

PHILLIPS—On March 15, at Foulkeways Medical Center in Gwynedd, PA, ELLWOOD PAUL PHILLIPS, aged 59. He was a member of Gwynedd, PA, Meeting. Surviving are his wife, Emily B. Hallowell Phillips; a son; two daughters; and three grandchildren.

SANGER—On February 11, ESTHER BORTON SANGER, aged 81. She had helped to revive the Quakertown, NJ, Meeting. Surviving are her husband, Ernest; son, Richard; daughter, Elizabeth Lovett; eight grandchildren; and five great grandchildren.

SCHRAMM—On March 20, HAROLD J. SCHRAMM, a member of Birmingham, PA, Meeting. He is survived by his wife, Florence Jefferis Schramm, two sons, a grandson, his mother and a brother.

STOUGHTON—On April 25, PHILIP VAN EVEREN STOUGHTON, aged 74. He was a member of New York Meeting. Surviving are his wife, the former Lenore Blanchard; daughter, Lenore S. Ridgway; three grandchildren, John, Alice Jean and Dorothy L. Ridgway; his sisters, Rosamond S. Draper and Leila S. Fehr; and his brother, Sandroe.

WOLLASTON—On May 11, CHARLES HENRY WOLLASTON, aged 77, a member of Kennett, PA, Meeting. Surviving is his wife, Ella Surratt Wollaston.

Coming Events

August

2-7—Baltimore Yearly Meeting, Western Maryland College, Westminster, MD. For information contact the yearly meeting office, 17100 Quaker Lane, Sandy Spring, MD 20860.

11—The only summer meeting for worship at Tuckerton, NJ, Meeting House, 10:30 a.m.

11—Conscientious Objectors of Camp Meade, MD, World War I. Black Rock Retreat, near Quarryville, PA, 10 a.m. Information, Clair J. Bange, 815 Broadway, Hanover, PA 17331.

16—Canadian Yearly Meeting, Memramcook Institute, St. Joseph's, New Brunswick.

22-25—Indiana Yearly Meeting, FGC, Wilmington College. (IYM was originally planned for Quaker Haven.)

25-31—Young Friends of North America Conference, Rocky Mountain Mennonite Camp, Pikes Peak, Colorado.

September

2-6—Movement for a New Society celebration, Camp Talaki, near Wild Rose, WI. For information write Celebration Planning Collective, Center for Conflict Resolution, 420 N. Lake St., Madison, WI 53715.

Beulah Scholl Chrismer

Beulah Scholl Chrismer, of 361 Main St., Pennsburg, PA, wife of R. Leslie Chrismer and a member of Swarthmore Meeting, died April 2 in Foulkeways, Gwynedd, Pa., at the age of 77. She had been ill for nearly four and one-half years.

In addition to her husband she is survived by a sister, Hannah Scholl Winterling of Springfield, Delaware County.

She taught for many years at Friends Select School in Philadelphia, and for the past twenty seven and one-half years had been co-owner with her husband, a pharmacist, of a pharmacy in Pennsburg, one of the oldest in the country. Over the years she had been active in the cause of peace, civil liberties, racial justice, and the progressive labor movement. With her husband, formerly a newspaper man, she helped establish The American Newspaper Guild in the Philadelphia area.

If you work for a Quaker organization you qualify for substantial TAX SAVINGS benefits.

A low-cost group tax shelter annuity savings plan is now available.

If a tax bonus would help you save . . .

☐ \$1 a day ☐ \$2 a day ☐ more

. . . Let us hear from you.

Name

Address

City State Zip

☐ Check here if interested in a group presentation.

Return to: A. S. PURE, 2124 N. 50th Street, Philadelphia, Pa. 19131
or Phone GR 3-0372 (Res.) or TE 5-2696 (Bus.)

Meeting Announcements

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix. Telephone 944-8923.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

FRESNO—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 237-3030.

HAYWARD—Worship, 11 a.m. Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

LONG BEACH—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse Street.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

SONOMA COUNTY—Redwood Forest Meeting. 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Canada

VICTORIA, B. C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult Forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: 203-775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—Worship 10 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N.W.

Subscription Order Form / Friends Journal

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$7.50. Two years ☐ \$14. Three years ☐ \$20.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Avenue. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 696-1380.

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pylon, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Market Street, Orlando 32803. Phone: 843-2631.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

SARASOTA—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Avenue, S.E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day School. Overnight inquiries welcomed. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone: 457-6542 or 549-2029.

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. H15-8949 or BE3-2715. June 30 through September 1, a combined Sunday school and Meeting hour, 9 a.m. to 10:15 a.m. DST.

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

DECATUR—Worship 10 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(West suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 724-3975.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Friends Hill Meeting. Unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone 223-3902 or 222-6704.

ROCKFORD—June-July, Meeting in homes on Sunday. Phone: 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship Tuesday evenings 7:30 p.m. June 18 to August 6. 176 E. Stadium Ave. Clerk, Merritt S. Webster, 743-4772.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meeting-house at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. Phone 282-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

Maine

BAR HARBOR—Acadia Meeting for Worship 8 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419 or 288-4941.

CAPE NEDDICK—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

BALTIMORE—Worship 11 a.m.; Stony Run 5116 N. Charles St., 435-3773; Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. Sept., worship 9:30 a.m.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

UNION BRIDGE-PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylla J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30 Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). One Meeting for Worship, 10 a.m. during summer beginning June 16 through Sept. 8. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmands Rd. (2 mi. W. of Nobscott) Worship 10 a.m. during summer beginning June 16 through Sept. 8. Visitors Welcome. Phone 877-0481.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

MARION—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St., From June 16 to Sept. 15.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 237-0268.

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village, Clerk, J. K. Stewart Kirkaldy, Phone: 636-4711.

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (Phone: 761-7264).

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan 48154.

DETROIT—Meeting, Sunday, 10:30 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 457-7040.

RENO—Meeting for worship 9 a.m. June, July, August. Fellowship 8:30 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day School, 11 a.m., South Carolina and Pacific Avenues.

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

CAPE MAY BEACH—Meeting, Grant Street Jetty, 9 a.m., July 7-Sept. 15. (Care of Seaville Monthly Meeting.)

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

DOVER—First-day School, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

MEDFORD—Main St. First-day School 10 a.m. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

MONTCLAIR—Park Street and Gordonhurst Ave. Meeting and First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—Meeting for worship, 10 a.m. Main St., Mullica Hill, N.J.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave. at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.-1:30 p.m.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Starting Sept. 8, meeting for worship and First-day school, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m. 224 Highwood Ave.

SALEM—Meeting for worship 11 a.m. First day school 9:45 a.m. East Broadway, Salem.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N.J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street. Phone 607-733-7972.

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first & third Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate Univ.

HUDSON—Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LLOYD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

MT. KISCO—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only. 2 Washington St. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

ONEONTA—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the Meetinghouse in Quaker Street village, NY, Rte. 7, south of US Rte. 20. For winter meetings call clerk Joel Fleck, (518) 895-2034.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship, July 7 through Sept. 1, 10 a.m. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

Ohio

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Building, 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr. 791-2220.

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472 or Roger Warren, 486-4949.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO-BOWLING GREEN AREA—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, 419-878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd. / Greenwood Ave. (east of York Rd., north of Philadelphia). June through Sept. 8, meetings for worship 10 and 11:15. TU4-2865.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

DOYLESTOWN—East Oakland Avenue Meeting for worship, and First-day School, 11 a.m.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No first-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th and Herr Sts, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

HORSHAM—Route 611, Horsham. First-day School and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne and Stewart Aves., meeting for worship, 10:30 a.m.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street, Meeting for worship, 11 a.m.

MEDIA—Providence Meeting, Providence Road, Media, 15 miles west of Phila., meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 998-2462 or (717) 323-5498.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haverstown. First-day School 10 a.m., meeting for worship 11.

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, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Walnut Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powerton. For location call EV 6-5134 evenings and weekends.

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m.; meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

READING—Maiden Creek Friends Meeting. East of Rt. 61 ten miles north of Reading. Turn east at Leesport on Shackamaxon St. Meeting for Worship, 10 a.m. during July and August. Phone: (215) 926-5591.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope, Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-5054.

SPRINGFIELD—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

STATE COLLEGE—318 South Atherton St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

SWARTHMORE—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Rhode Island

PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

WESTERLY—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

South Carolina

COLUMBIA—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Betty Johnson. Phone: (615)-255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 693-8540.

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Ruth W. Marsh, 729-3756.

LUBBOCK—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone 492-3431 or Liz Yeats 773-8742.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone. 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Meeting in members' homes June until after Labor Day. Call (414) 272-0040 or 962-2100.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.

Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. It will help us help the computer.

(Space)

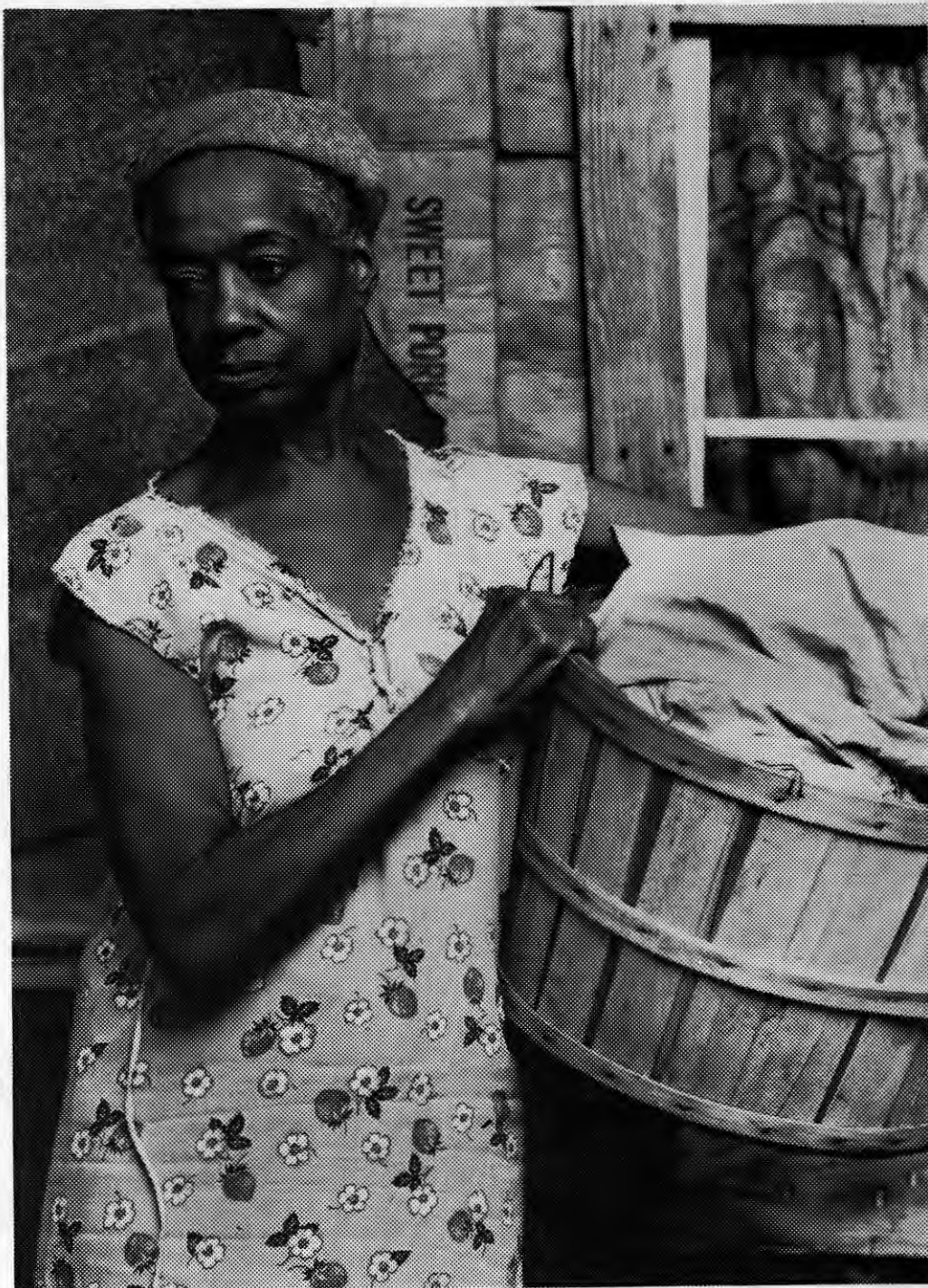
Thanks, Friend

In 41 Black colleges today there are thousands of dedicated students who want an education. Some of them may never get it. Their schools are in desperate need of money. Your contributions can help these schools. It's important.

A mind is a terrible thing to waste.

**Give to the
United Negro
College Fund.**

55 E. 52nd St.
New York, N.Y. 10022



Photographed by Maureen Lambray

“My grandmother takes in washing so I can become a teacher. Now my school is running out of money.”