Overheard at Ithaca:

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

Peter Ritchie-Caider’s observation that “Instead of going out and telling developing nations what they need, we should have gone and asked them what they wanted.”

“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.”

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

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.

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 Department of Philosophy and Religion that Father Daniel Berigan 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 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 the two Establishments, the government and the church. There is a place, Ithaca said at Ithaca that the struggle to break a new ground and build 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 for 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.

Farther, 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!
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, Sessaan, 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.


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 Convincement, 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
smug but who cheerfully admits to being more than threescore 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 triple 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.

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?"


"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 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 Freeman, 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 Parnell lost his life, under the direction of one of the Friends who had ministered to James Parnell 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 untruly 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 sometime (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 at 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 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 jump seats. 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
Upose 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 cycled sun and sap strong surge
Stiffens arms to wind lute grown.
We have from time encapsulated 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 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 caring.

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, lifestyle

B) Making the best of changes: status (marriage, separation, divorce, death, birth, adoption) profession or job; location; health or wealth; lifestyle.

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.
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.


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.

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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 TURKELE
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 Hinhshaw, 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.

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. SPLLER

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

Itaca ‘74

No Imitation of Love

After six days of discussion, worship-sharing, recreation, conversation and general stimulation, more than 1,300 persons left the Itaca 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 awareness 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: Mortage 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 adhoc 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?
- Are all 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 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 Indians... 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-
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 musicals.

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. Cooperative 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

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?

A Place for All

by Josef Brozek

THE SEVERAL CRISIS 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 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...
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 acquiring 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."
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 present? What can you change about it? Are you too concerned with the great past that we can learn from the past but 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 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 present. 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. WINTHRED HEARN
New York Yearly Meeting

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 Westown 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.

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Quakerism and the UN—I

by J. Duncan Wood

J. Duncan Wood has been Quaker international affairs representative for 26 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, mutut; 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 separatism 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-
“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, Romania; 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 consultative 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 U.N.E.P., 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 Zart from Ramallah, occupied Arab territory in which are many refugees; by Salome Nglela David, Headmistress of Lugulu Girls High School in Kenya; and by Anower 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.
Reviews of Books


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, Haverford 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 members of the 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 continuation 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 a strikingly clear and definite focus in the life we have been given to live. For those openly seeking understanding there is a strikingly clear Unitarian 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 religion, 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 denomination" 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.
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
response is. One can say that the volume of response is very large but so far inadequate to a situation of massive proportions.

J oh n 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 objects 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

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Books and Publications

QUAKER UNDERSTANDING OF CHRIST AND OF AUTHORITY. Essays by members of the Faith and Life Panel. Edited by T. Canby Jones. Intense enthusiasm. Good understanding of Quaker Faith, along with 100 representative Friends preparing for the Faith and Life Conference in October. Essay and Quaker Helper are helpful arranged for study groups. $1.00 at Friends Bookstores. Also from office of Friends World Committee for Consultation North 15th Street, Philadelphia, PA 19128.


WIDER QUAKER FELLOWSHIP. 152-A North 15th Street, Philadelphia, Pennsylvania 19130 offers quarterly mailings of Quaker-oriented literature.

For Sale

DOWNSTAIR MAINE BEACOST. Gouldsboro Bay. One and one-half acres shore lot, backed by 640 acres permanent wilderness. Matchless view of Bar Harbor area, ocean and islands. Box 212, RFD No. 1, Mit­ bridge, ME 04638.

NON-COMPETITIVE games for children and adults play together, not against each other. Free catalog. Family Pastimes, Boise­ sevan, Montana, Canada, ROE G00.

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-41B, Friends Journal.


MARTEL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville, Fireplace—siding each day, large lunch daily Saturday and Sunday brunch. American-continental cuisine. Open 11 a.m. to 3rd Ave., corner of 82nd St, New York City. 212-621-6116. "Peace."

Positions Vacant


THE FRIENDS COMMITTEE ON NATIONAL LEGISLATION, Quaker lobbyist on Capitol Hill for over thirty years, needs a competent and responsible secretary about 8-7 to 4:30. For information, write FCNL, 245 2d St., NE, Washington, DC 20002.

LIVE-IN STAFF for Quaker House, Fayette­ ville, NC, to provide military counseling and a witness for peace to G.I.s at Fort Bragg. A good understanding of and appreci­ ation for Quakerism and nonviolence re­ quired. Contact Lyle Snider, 1004 Buchanan Ave., 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, 908 South Avenue, Secane, PA.

GREENE STREET FRIENDS SCHOOL, a small elementary school in German­ town, seeks new principal, summer 1975. School serves to serve educational needs of lively heterogeneous community of which it has long been a part. Qualifica­ tions for position include teaching and administrative experience, appreciation of Quaker values, and readiness for con­ siderable involvement in the life of the school. Contact Mrs. Evelyn Marshall, Box 225, Winona St., Philadelphia, PA 19146.


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

MAINTENANCE PERSON for Friends' House. Should have some familiar­ ity with most aspects of general building maintenance. Formal experience desirable but not essential. Flexibility, interest and willingness to learn and work creatively. Contact Katelore Guerin, 225 St., Rindge, NH 03461.

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

Schools

WOLMAN HILL SCHOOL—Deerfield, MA 01342. Small alternative educational com­ munity on 116 acre farm overlooking Con­ necticut River Valley. Fifth year. Appren­ ticeships, arts, crafts, academics, winter­ work/travel experience. For good people, ages 14-20. Land and labor coop­ eratively. Write or call 413-773-9055.


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CAPE MAY, N.J. Most comfortable and at­ tractive 3 and 3 room apartments. Four min­ ute walk beach or town. $195-205 per week. The Dormer House, 800 Columbia Avenue. (609) 884-7466 or (315) 843-7666.


Wanted

BUSINESSMAN needs furnished room with private bath, kitchen privileges: preferred within 30 miles of Amherst, 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 cleaning, no cooking unless applicant desires housekeeping duties. Box S-816, Friends Journal.

FEMALE, college student or older, to share home in Philadelphia suburbs with woman. Two rooms available. Box 637, Friends Journal.


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

August 1/15, 1974 FRIENDS JOURNAL
Announcements

Births

CADWALLADER—On May 13, MAR- GUERITE ANNE CADWALLADER, to Leon- ard 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 Dus- son Houghton, in Ghana, where the parents are fulfilling a four year teaching contract.

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

MARRIOTT—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, CARO- LEE SUZANNE MCKAY, to Raymond L. and Mary Pratt McKay. The father is a member of London Grove, PA, Meeting, and the mother and maternal grandparents 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, Meeting.

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.

LEHMANN-PRENDERGAST—On April 20, under the care of Miami, OH, Meeting, JEFFREY LEHMANN and REBECCA PRENDERGAST. Rebecca is a birthright member 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 members of Horsham, PA, Meeting.

VEGA-MATEER—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 Cornwall, NY, Meeting. She is survived by three nieces, Katherine Smedley, Elizabeth 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 Merry- dith; 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 grandchildren.

COPE—On March 4, in Mystic, CT, ETHEL RAPP COPE, a member of Bir- mingham, 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,
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 millions of 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 Barket 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."

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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 Gwynned, PA, ELLWOOD PAUL PHILLIPS, aged 59. He was a member of Gwynned, 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 Jeffers 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, Rosmond 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 17332.

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

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


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, Gwynned, 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.
Meeting Announcements

Alaska
ANCHORAGE—460 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-8300 or 688-2869.

FAIRBANKS—Unprogrammed worship. First-days, 9 a.m. Home Economics Lounge, Third Floor, Eisenhower Building. Discussion follows. Phone: 473-5601.

Argentina
BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 761-5690 (Buenos Aires).

Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m. 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-2706.

PHOENIX—Friends: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave., 85020. Mary Lou Cappock, Clerk, 1237 E. Belmont, Phoenix. Telephone 944-8623.

TEMPPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phoe 987-5283.


TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 129 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Phoe 296-8933.

California
BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-7725.

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


FRESNO—10 a.m., College Y Pax Dei Chapel. 2211 E. Shaw. 237-3530.

HAYWARD—Worship, 11 a.m. Old Chapel, 880 Fargo, San Leandro. Clerk 685-3798.

LA JOLLA—Meeting, 11 a.m., 7396 Eads Avenue. Visitors call 455-9800 or 455-6856.

LONG BEACH—Meeting for worship, 10:00 a.m., 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 693-7539.

MAJOR POINT—Meeting for worship, 11 a.m. 1467 So. Normandie, Visitors call 565-2723.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 2-3533.

MONTEBELLO PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-5991.

ORANGE COUNTY—Worship, 10:30 a.m. University of California at Irvine (Univ. Clerk, Trailer T-1). 548-0802 or 532-7951.

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

PASADENA—560 E. Orange Grove (at Oak), Meeting for worship. Sunday, 10:30 a.m.

REEDLANDS—Meeting and First-Day School, 10 a.m., 114 W. Vive, Clerk, 792-9221.

RIVERSIDE—Unprogrammed worship, First-day school, 10:30, 601-5934 or 693-6956.

SACRAMENTO—YWCA, 17th and J. St. Meeting for worship Sunday 10 a.m. Discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Phone: 916-6676.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2190 Lake Street, 732-7739.

SAN JOSE—Meeting, 10 a.m.; children's and adults' classes, 11 a.m.; 102 Morse Street.

SANTA MARIA—Meeting at 11 a.m. 1440 Harvard St. Call 451-3655.

SANTA ROSA—Friends Meeting at 11 a.m. 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 693-7539.

Sonoma—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 566-9333.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 walnut St. Clerk, 566-9333.

SANTA MONICA—First-Day School at 10, meeting at 11. 1449 Harvard St. Call 451-3655.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m. worship and First-day school. 61 W. Cotati Ave. Cotati, CA. Phone: (707) 795-5523 or 825-0501.

VISTA—Palmar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1632 Calle Dulce, Vista. Phone 725-4955 or 725-9496.

WESTWOOD (West Los Angeles)—Meeting 11 a.m.; University Y.W.M.C.A. 574 Hillgard (across from U.C.L.A. bus stop). 472-7906.

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FRIENDS JOURNAL August 1/15, 1974 411

WHITTEY—Whiteleaf Monthly Meeting, Administration Building, 13405 E. Philadelphia. Worship, 9:30 a.m.; discussion, 693-7539.

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 16 to 11 a.m. Adult Forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

Connecticut
HANFORD—Meeting and First-Day School, 10 a.m., discussion 11 a.m., U. S. Friends, New London. Phone: 223-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 394-6359.

NEW LONDON—Friends Meeting, 10 a.m. 4 Williams St., New London, New London 06320. Phone: 744-7747.

NEW MILFORD—Housatonic Meeting; Worship 11 a.m. Route 7 at Lanesville Road. Telephone: 203-775-1851.

STAMFORD—Greenwich—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Breit, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-930-5345.

STORRS—Meeting for worship, 10 a.m., corner North Eggleston and Hunting Lodge Road. Phone: 685-9469.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8506.


Delaware
CAMDEN—2 miles south of Dover. Meeting and First-Day School 11 a.m. 697-9610; 697-8642.

CENTREVILLE—Center Meeting, one mile east of Route 8 at southern edge of town on Center Meeting Road. Meeting, First day, 11 a.m.

HOCKESSIN—North of road from Yorklyn at crossroads. Meeting for worship, 10:30 a.m.; First-day School, 11:30 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 227-2886.

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 a.m. Spring school year, 3825 Wisconsin Avenue, N.W.
Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 713-9315.

DAVTONA BEACH—Meeting Sunday, 10 a.m., 301 Sun 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 399-4345.

LAKE WALES—At Lake Walk-in-Water Heights, Worship, 11 a.m. 696-1269.

MIAMI—Unprogrammed worship 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 Street. Darden Ashton Pyron, clerk, 685-0630; AFSC Peace Center, 445-9936.

ORLANDO-WINTER PARK—Meeting, Clerk, worship, 11 a.m., 1st and 3rd First Days.

ORLANDO-SCHOOL—North Avenue School, 10:30, a.m., 9:45, hymn sing; 10:30 for worship and First-day School.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 347-7857 or 246-2389 for location.

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McCall, Clerk. Phone 223-2920 or 222-6794.

ROCKFORD—June-July, Meeting in Sunday School, 196-6361.

SPRINGFIELD—Worship, 10 a.m., First Day, 1801 Peace Center, 443-9836.

WISCONSIN-CHAMPION—Meeting, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-6591.

Indiana

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

HOSPITAL—20 W. Richmond, Ind.; between 1-70, US 46; 1-70 exit Wilbur Wright Rd, 1 1/4 mi. S., 1 mi. 119. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 416-7214, or 967-1397.

INDIANAPOLIS—Lanham Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting, William Has, 225-0101 or Albert Maxwell, 839-6549.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:30, Clark, Howard Alexander, 966-0543 (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship Tuesday evenings 7:30 p.m. June 16 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 322-7280. Clerks, Pam and Mark Stewart, phone 526-2062.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 2nd. Correspondent, Phone 643-5659. 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. Lloyd Pope, clerk. Phone 282-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-9922.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. Phone: 452-8312.

Louisiana


NEW ORLEANS—Worship Sundays, 10 a.m. Community Service Center, 4000 Magazine Street. Phone 695-8313 or 822-3411.

Maine

BAR HARBOR—Acadia Meeting for Worship 8 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-3419 or 288-4844.

Cape Neddick—Seacoast meeting for worship, Kuhnow, Cape Neddick, 11 a.m. Phone: 207-363-4105.

Middle Coast Area—Unprogrammed meeting for worship 10 a.m. Damasricotta li- brary. Phone 882-7107 or 886-0158 for information.

PORTLAND—Portland Friends Meeting, Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 713-0064 or 522-5261.

Vassalboro Quarterly Meeting—You are cordially invited to attend Friends meetings or worship groups in the follow- ing Maine communities: Bar Harbor, Brooks- ville, Camden, Damaticocita, East Vassal- brook, Industry, North Fairfield, Orland, Orono, South China and Winthrop Center. For information call 207-923-3076, or write Paul Cates, East Vassalboro, ME 04430.
Ohio

CINCINNATI—Clifton Friends Meeting, Washington Foundation Building, 217 Clifton Ave. Meeting for worship 10 a.m. Phone: 961-2929.


CLEVELAND—Meeting for worship and First-day School, 9 a.m., 16916 Magnolia Dr. 781-2282.

CLEVELAND—Community Worship for First-day School, 7 p.m. at Friends School, Magnolia University Circle Area. Elliott Cornell, Clerk, 225-3069 or 223-7496.

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

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indiana Ave. Call Crophic Blossom, 466-6472 or Roger Warren, 486-6469.

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

TOLEDO—Bowling Green Area—Allowed meeting, unprogrammed. Sundays, 19 a.m.; The Ark (U. of Toledo), 2096 Brookdale Rd. Information, David Tubre, 419-678-6614.

WAYNESVILLE—Friends Meeting, Mulberry and Maple Ave., 2095-10 a.m. Meeting for Celebration; 10:45-11:30 a.m. Adult and Youth Learning Experiences; 11:30 a.m. Children's Program. Lawrence Barker, minister, (513) 822-2249.

YELLOW SPRINGS—Unprogrammed worship, FGCC, 11 a.m., Rockford Meetinghouse, President Street, Anillo (Campus). Clerk, Gay Houston (513) 761-1476.

Pennsylvania

ABINGTON—Meetinghouse Rd. / Greenbrook Ave. (east of York Rd. north of Philadelph.)) June 27, 11 a.m., 40 a.m., meetings for worship 10 a.m. and 11:15 a.m. TUM-2265.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-2224.

CHESTER—9th 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-Makesfield—East of Doltion and Mt. Eyre Road. Meeting for worship 11:30 a.m. and 11:45 a.m.

DOWNTOWN—200 E北美 Lancast. Avenue (south side of old Rd. 50, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2269.

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562 and 1/2 miles W. of 562 and 563 intersection Yellow House.

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College, 334-3065.

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

GWYNNEDD—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 FUM.

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

LANCASTER—Off U.S. 422, back of Wheatland Shopping Center, 1/2 miles west of Lant. Guest House, 11 a.m., First-day School, 10 a.m.

LANSDOWNE—Landsdowne and Stewart Aves., meeting for worship, 10:30 a.m.

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


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

MEDIA—Providence Meeting, Providence Road, 10 a.m. First-day School 10 a.m., Adult class 10 a.m. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 332 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue Route 945, meeting for worship, 11 a.m.

MILLVILLE—Main Street, Worship, 10 a.m., First-day School, 11 a.m. A. F. Sorenberger, 784-9867.

MUNCY at PENNSYLVANIA—Meeting for worship, 11 a.m. Ann Kinmura, Clerk, Phone: (711) 998-2462 or (711) 525-8486.

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.

SHERRYTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haver­town, 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.

PORTLAND—First- and Fifth-days.

POCONO—Meeting for worship and First-day School 10 a.m., except summer. Meeting for worship 9 a.m. and 11:15 a.m.

POCONO—Meeting for worship and First-day School 10 a.m., except summer. Meeting for worship 9 a.m. and 11:15 a.m.

POTTSTOWN—Meeting for worship and First-day School 10 a.m.; adult class 11:45 a.m. 4986 Ellsworth Ave.

Quaker Meeting for Worship, 10:30 a.m.; Quaker School, 11 a.m. Contact David Neal, Thompson, 298-0944.

RHEA—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr. (513) 822-8049.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30 a.m.; Meeting through High Street, 12:15. Jericho Tpk. and Post Avenue. Phone: 516 ED 3-3173.

SOUTH SEASIDE—Meeting for worship, 10:30 a.m. Phone: 428-0944.

TROON—Meeting for worship, 10:30 a.m. Phone: 428-0944.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Phone: 428-0944.

WYTHEVILLE—Meeting, 11 a.m. Phone: 428-0944.

Westminster Friends Meeting, 10:30 a.m. Meeting for worship, 11 a.m.
Tennessee

NASHVILLE-Meeting and First-day School, Sundays, 10:15 a.m., 1183 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 603-8540.

Texas

ARANCHO-High Plains Worship Group. Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 605-374-7626.

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., 4424 W. Northwest Highway. Clerk, George Kenney, 2157, Siesta Dr. FE 1-1348.

EL PASO-Worship and First-day School, 9 a.m. Esther T. Cornell, 594-7283, for location.


LUBBOCK-For information write 2007 22nd St., Lubbock, TX 79441 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.

GODDEN-Sundays 11 a.m., Mattie Harris Hall, 825 27th., 823-6975.

Vermont

BENNINGTON-Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 251, Bennington 05201.

BURLINGTON-Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 822-6849.

MIDDLEBURY-Meeting for worship, Sunday 11 a.m., 1188 Main St., 2302 Ensign St. Phone 822-6841.

PLAINFIELD-Worship 10:30 a.m. Sunday, Phone Gilson, Danville, 822-2317.

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


Washington

SKAELLE-University Friends Meeting. 4401 9th Avenue, N.E. Phone 269-2706.

West Virginia

CHARLESTON-Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quaker St. Time, Stone, Clerk, Phone. 342-3774 for information.

Wisconsin

BELOIT-See Rockford, Illinois.

GREEN BAY-Meeting for worship and First-day School, 11 a.m., 2005 W. Mason St. 2152-2416 or 2417-2419.

MADISON-Sunday, 11 a.m., Friends House, 2003 Monroe St., 264-2246 and 1105, Yahara United Meeting, 919 Riverside Drive, 260-7295.

MILWAUKEE-Meeting in members' homes June until after Labor Day. Call (414) 272-0046 or 263-2160.

OSH KOSH-Parish 11 a.m. meeting and First-day school, 502 E. Main St.

WAUSAU-Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1139.

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