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Quaker Thought and Life Today



this I knew experimentally



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Quips & Quotes

"Wouldn't it be wonderful if education could get all the funds it needed and the Pentagon had to have a cake sale to raise money for tanks."

—Horsham Monthly Meeting Newsletter

QQ

"The answer to helplessness is not so very complicated. A man can do something for peace without having to jump into politics. Each man has inside him a basic decency and goodness. If he listens to it and acts on it, he is giving a great deal of what it is the world needs most. It is not complicated but it takes courage. It takes courage for a man to listen to his own goodness and act on it. Do we dare to be ourselves? This is the question that counts."

(Quoted by Norman Cousins as part of a discussion with cellist Pablo Casals, on world peace.)

QQ

"Many of us have just been on a ten-year trip of moral outrage. We have been so sure about what we were against that we have almost forgotten how difficult it is to know what we are for and how to achieve it."

—Kingman Brewster Jr.

QQ

Lansdowne (PA) Friends School has initiated a new program in sex education for 5th and 6th graders, headed by a representative of Planned Parenthood with the help of classroom teachers. According to the Lansdowne Meeting Newsletter, "this program is designed to give children accurate information about their bodies, sexuality, and sex roles and to promote their questions about their own very natural concerns in this broad area. The group meets weekly for about one hour. We are pleased about the progress of this new program."

QQ

True worship, whether vocal or silent, is offering ourselves to God, body, mind and soul for the doing of His will.

QQ

"In country places the most ordinary task is continually lightened by a sense of spaciousness that makes for leisure of spirit, if not of body, and that, perhaps, is what Thoreau meant by a broad margin to my life. That is a revealing phrase: leisure of spirit. It holds the secret of happiness. It reminds us that serenity is strength, the power to cast out fear and to resume a dignity of mind and conduct which are certain to offer a contribution to the river of public relationships—the river that flows down to feed the ocean of worldwide brotherhood and sisterhood amongst humankind."

—Richard Church in NZ Friends Newsletter, July 1974

QQ

From *Faith and Practice*:

"Let us always remember that meditation is not worship."

The First Word

Of Truth and Community

THESE ARE heavy times. All about us, people are caught up in a mood of cynicism, of distrust, of withdrawal.

Our institutions seem to have failed us utterly. The structures that sustained us in the past have lost their reason for being. We long for the kind of hope that Les Rice wrote about during the early sixties:

"I can see a new world, a new world coming fast, where all men are brothers and hatred's forgotten at last.

"I can see a new day, a new day soon to be, when the storm clouds are all passed and the sun shines on a world that is free."

Instead of this hope, we see a culture that is out of balance:

- power without accountability;
- loyalty without a purpose;
- pursuit without a goal;
- warfare without an enemy.

None of us is unacquainted with the apparent futility of the times nor is it lost here (at the University of California, Santa Cruz).

For example:

- the City of Santa Cruz is offended by the voting pattern of the students, rather than listening to what the students are saying with their votes;

- various sectors within the University are vying for control of the governance mechanisms, with little respect for the substantive issues;

- the students on the campus remain aloof from the issues that affect their day-to-day lives, thus accentuating the class differences that breed oppression;

- our captivation by a concept called "GROWTH" leads us to develop a distorted definition of our personal worth; a sense of impersonality and vulnerability takes hold on precisely the campus that was meant to restore a sense of humanity to the University of California system.

And so on. . .

In all of this, the human need to survive, to live, to discover meaning, to make a place for ourselves, continues to cry out.

The hope for renewal can be found, I believe, in the situation itself, *even the heaviest situation*. One of my favorite Hasidic tales puts it this way:

"They asked Rabbi Pinhas: 'Why should the Messiah be born on the anniversary of the destruction of the temple—as the tradition has it?'"

"The kernel," he replied, 'which is sown in earth, must fall to pieces so that the ear of grain may sprout from it. Strength cannot be resurrected until it has dwelt in deep secrecy. To doff a shape, to don a shape—this is done in the instant of pure nothingness. In the husk of forgetting, the power of memory grows. That is the power of redemption. On the day of destruction, power lies at the bottom of the depths, and grows. This is why, on this day, we sit on

the ground. This is why, on this day, we visit graves. This is why, on this day, the Messiah is born.'"

It is the commitment to the possibilities of renewal that can transform even the kind of heaviness that we are now experiencing. *We have merely to be attentive to the moment.*

If, in our heart of hearts, we know that we have sought well, have expressed unambiguously what we have seen, and have escaped our desire for supremacy and our need for approval, then we have discovered the truth that can set us free. We become confident—and untouchable.

In the process, it is also likely that we will feel quite "alone," often rejected or dismissed by those who fear the truth. To quote from another Hasidic tale,—

"What does it mean, when people say that truth goes over all the world? It means that truth is driven out of one place after another, and must wander on and on. . . ."

This alone-ness, and the attendant reluctance of those about us to listen, requires that, in our dealings with others, we be open and trusting, daring and willing, embracing and inclusive. Insofar as we are these things, we are worthy of a place and ready for useful service when the opportunity is finally and unexpectedly offered. We are also ready for the highest ecstasies that life has in store.

The qualities of *truth* and *community* of which I have been speaking, under circumstance of heaviness and adversity, can be found in the duet sung by Tony and Maria in "West Side Story":

"There's a time for us
Someday a time for us
Time together with time to spare
Time to look, time to dare . . .

There's a place for us
A time and place for us
Hold my hand
and we're halfway there
Hold my hand
and I'll take you there

Somehow
Someday
Somewhere."



Paul Niebanck, provost of College Eight, the newest college at the University of California, Santa Cruz, shared these thoughts with the college's first graduating class in June.

Education And The Quaker Tradition

by Robert K. Greenleaf

This I knew experimentally. These are the words which George Fox used to explain how he received, early in his ministry, what may have been his greatest insight that led to his decision to depend almost wholly on his own reading of scripture and what was revealed directly to him, rather than to be guided by the views of contemporary authorities—civil, military, scholarly, or ecclesiastical. As I see it, (and there are, of course, other perspectives) all of what is called Quakerism flows out of the image which these four words create—*This I knew experimentally.* These words are best understood, I believe, in the total context of George Fox's life and thought. The Quaker tradition, as distinct from other contemporary religious traditions, therefore, is not to be succinctly defined; rather, I suggest, the heart of the tradition is to be found in the symbolic meaning of these four words from Fox's Journal.

What does the tradition, so viewed, point to as the special opportunity for Friends *now* in education (not schools necessarily, but education)? I will address this question as a student of organization, how things get done, not as an educator or a theologian.

There is a high probability that this great gift of knowing experimentally is what gave Fox his extraordinary leadership with which he guided his seventeenth century followers to a sharp return to the spirit and substance of early Christianity. Without this unmistakable mark of a truly inspired man, Fox, a man of many gifts, might have been just another impassioned preacher, one with a following perhaps, but not with the power to found and lead a significant new movement and raise a new moral standard for his times.

George Fox was ruled by an ethic that was rooted in his solid Judeo-Christian origins. Without that ethic, or with its opposite, he might have been a destructive force—perhaps a Hitler. His awesome power would have been used for something. But what was new about Fox was not the ethic; rather it was his ability to know experimentally in a way that moved the ethic along so that a new and cogent meaning, a superior wisdom for his times, could emerge. The traditional ethic gave him his direction, not his force. Pure original inspiration was the propelling force.

What inspiration gave to Fox is not necessarily what we would get today from knowing experimentally. Leadership, as demonstrated by Fox, is knowing experimentally what is superior wisdom—*now*. It is for us to say, from our own experimental knowledge, what that is in the late twentieth century. Superior wisdom might be defined as competence and expertise plus the experimental knowledge that tells one what to do with these *now*. And with such superior wisdom one is empowered to go out ahead and show the way—to lead. One is given this power by others who be-

lieve that she or he knows better where to go and what to do now. And those who bestow the power to lead can take it away if they change their minds.

There is, and should be, much concern with competence and expertise; but the responsibility for educating in these ways is widely shared and they need not be the special obligation of Friends. The traditional ethic and the many social positions of Friends are also common knowledge, although they may not be widely adhered to in practice. But teaching how to know experimentally may be a special opportunity for those who understand the Friend's tradition because so few among our literate and well motivated contemporaries understand it, or seem to want to understand it.

As I think of my own life in this regard, I am reminded of the poignant words that make the title of John Masefield's story of his early life, "So Long to Learn!" I feel now that I entered adulthood with a modest potential for knowing experimentally, but that it has been but meagerly realized. What a treasure it would have been to know as a youth that I had this unrealized gift, the cultivation and use of which was to be the overshadowing priority of my life. Fox apparently matured his gift without a mentor. Most of us need some help—I did. Is this not what most of education is about—the more experienced doing for the moderately gifted what the exceptional ones sometimes do for themselves?

Twelve years ago I spent a year as visiting lecturer at the Sloan School of Management at Massachusetts Institute of Technology. Among other things, with no model I knew of to draw on, I offered a course called *Intuition in Strategy and Decision Making*. My course was oversubscribed; I had to offer it in two sections. This was not so much because the study of intuition was popular as it was the desire of some of those highly trained analytical minds to heckle the fellow who had the temerity to offer such a course in that bastion of conscious rationality. But we had a great time and, at the conclusion, some of my students admitted to a substantially enlarged view of their human potential.

Robert Greenleaf is a member of Monadnock Monthly Meeting in New Hampshire. This article is part of the fourth in a series of monographs on the theme of Servant. Three are in print: The Servant as Leader, The Institution as Servant, and Trustees as Servants. The fourth, Advices to Servants, will be published this fall. All are available at \$1.25 each from The Center for Applied Studies, 17 Dunster Street, Cambridge, Mass. 02138.

In the intervening years, while knowledge of the full range of our mental powers has expanded, I sense that schools of administration—schools generally, in fact—have moved even further to emphasize objective knowledge and formal analysis, with still less attention to how one can strengthen one's ability to intuit the gap between the limit of what objective knowledge will do in a situation and what is required for a good plan or decision; and there usually is such a gap, sometimes a very wide one. This neglect in the formal training of administrators and others, both in explicit attention to their intuitive powers and in the ethic that might guide their professional lives, may substantially limit their fulfillment as persons—one of their greatest gifts may lie with them useless; and such a lack may pose a hazard to the society they presume to serve.

What may be most needed now, from those working out of the Quaker tradition, is help—however it may be given—in alerting young people to their potential for knowing experimentally so that they will be aware of the many signals, some from the “accidental” and the “irrational,” but which have the possibility, ultimately, of “making sense.” For example, the amazingly creative contemporary artist, Juan Miro, who is still producing with zest in his eighties, was eating his lunch while working on a sketch for a painting. A drop of strawberry jam fell on his drawing. After contemplating it for a moment, he enlarged it with his finger and incorporated it into his design. George Fox might not have understood this, as he might not have understood what I did in my course on intuition. But I would resist the contention that these examples (Fox's, Miro's and mine) are not all the same thing—in different contexts.

What makes the tradition from Fox so terribly relevant today is the urgent need, around the world, for leadership by strong ethical persons—those who by nature are disposed to be servants (in the sense of helping others to become healthier, wiser, freer, more autonomous, and more



likely themselves to be servants) and who therefore can help others to move in constructive directions. Servant-leaders are *healers* in the sense of *making whole* by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves. This, in essence, is how Fox served—as a healer.

The growth of servant-leaders is urged as a prime concern for those who work in the Friends tradition and who have a special interest in education. We are not wanting for knowledge of how to do things better, or (in the U.S.) for material resources to work with. But we are sorely in need of strong ethical leaders to go out ahead to show the way so that the moral standards and the perceptions of the many will be raised, and so that they will serve better with what they have and what they know.

The path of those who heed this advice will not be easy because, much as we need strong ethical leaders, we have the misfortune to live in the age of the *anti-leader*. Some intelligent and serious-minded people denigrate leadership and urge a leaderless society. Others simply ignore leadership as a critical problem. There is a widespread naive assumption that great institutions just build themselves. As one perceptive observer has put it, “The academic world appears to be approaching the point at which everyone wants to educate the technical expert who advises the leader, or the intellectual who stands off and criticizes the leader, but no one wants to educate the leader himself.”

As I contemplate the national scene in this summer of 1974 we seem to be reaping the grim harvest of this clear and calculated policy to neglect leadership. By default, far too much of the inevitable leadership is in the hands of the gross, the self-seeking, and the corrupt. The evident consequences of all of this on the whole range of our complex institutional life in which we are all enmeshed are devastating. It is a losing battle for persons of good will to devote so much of their interest and energy to rescuing individuals from the hurt of their involvement in the “system” when so many of these institutions are grinding them down faster than our most diligent saving efforts can rescue them. One may analyze, criticize, protest, beat upon the system, castigate the holders of power; but most of this is wasted breath if there are not, somewhere within the structures of these discrete institutions, persons with the will and the competence and the vision to lead them to better performance as servants of society. These institutions can be circumscribed by law, and they can be pressured into some kind of conformity by criticism from the outside, but they can only be built to servant stature by strong ethical leadership operating inside. Who is preparing the next generation of leaders—institution builders—to do this?

Not only do we live in the age of the anti-leader, we are burdened with an *anti-innovative* attitude as well. There is innovation aplenty—sometimes too much—in our enveloping gadgetry, in individual life styles, in the trivialities that concern us so much; but the essential structures of the institutions that should serve us—governments, churches, schools, businesses, hospitals, philanthropies—are seriously hobbled with rigid, obsolete, and retrogressive patterns. It seems as if those to whom ultimate responsibility has been

entrusted, i.e. trustees and administrators, would prefer that the institutions they hold in trust would fail completely, operating in the conventional way, rather than risk an innovation that would have a chance to modify for the better the traditional structure of power and authority—and thus to build a more serving institution.

The concerned person who accepts this statement of the problem may ask, "I have no competence for this; how can I help these non-serving institutions that dominate us to become better servants of society?"

The obvious first answer to such questions is that if one lacks competence, he had better get some. Institutions are the stuff this society is made of, and if one feels responsible, he will either get some competence regarding institutions or he will follow the leadership of someone who has it. Everyone, at some time and in some areas, is a follower; and it is just as important to be discriminating in choosing whom to follow as it is to prepare to lead.

But there is a deeper answer, as I see it, that is central to the tradition of Friends; it is for the competent moral person to learn to know experimentally so that he can effectively discriminate when he *follows*, and so that, when he *leads* he can dependably illuminate, with a superior wisdom, the path for others to follow so that they will trust (and be justified in trusting). The problem is how to assist

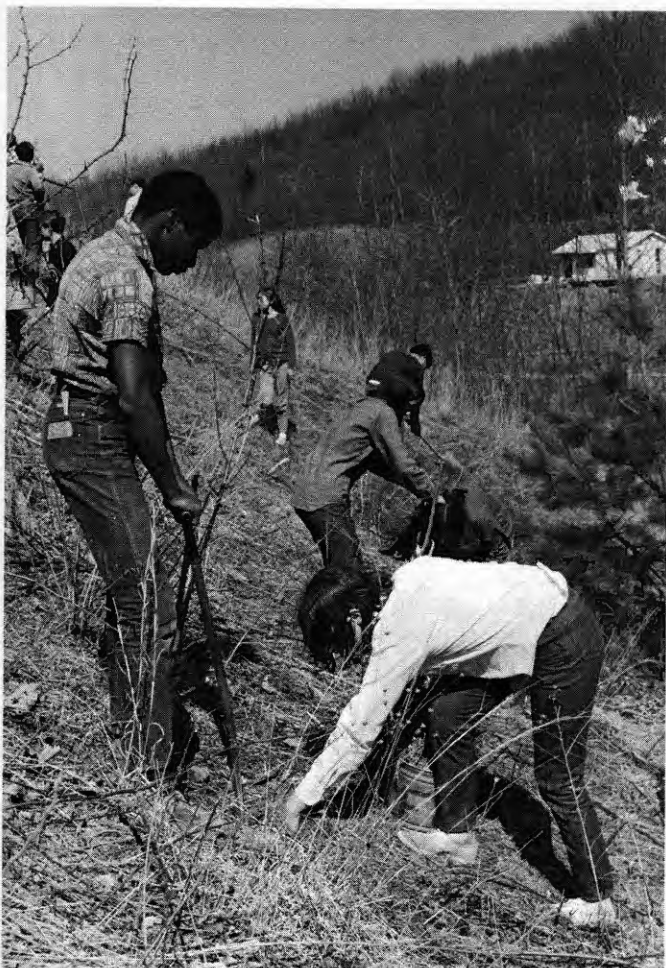
the growth of more and stronger persons to do this through an educational process. One must, I think, begin with a new contemporary meaning of *knowing experimentally*. But, if that term is not to be defined (as I prefer), how then is one to know its meaning? We are faced with a reflexive dilemma, of finding that meaning in our own individual consciousnesses.

I once asked Robert Frost the meaning of his most symbolic poem, *Directive*. His answer was, "*read it and read it and read it and it means what it says to you.*" My advice regarding the meaning of *knowing experimentally* is the same, go back to George Fox's Journal and read it and read it and read it until meaning comes through. And, if one is open as a seeker, contemporary meaning will come if one lives with that remarkable document long enough. Something will come that is unique and personal to each seeker.

But don't try to be like George! The question in seeking from his Journal is not what was he like or what did he *do*, but, rather, *how did he learn?* What he did was appropriate and effective in his times. It might not be in ours. But *how he learned* is timeless. Learn from Fox how to learn what is superior wisdom for these times. Then one is ready to teach.

The late Rabbi Abraham Joshua Heschel must have learned some of this in his early life in the closed world of Jewish piety in Warsaw where he grew up. His voice and manner of speaking had the authentic ring of the Old Testament prophet. Once when he addressed a student audience he alluded to the false prophets and the true prophets. In the question period a student asked him how one could tell the difference. His answer, in the mood of the prophet, was, "There—is—no—way!" Later, with a gentle smile, he elaborated. "My friend, if there were a way, if we had a gauge that we could slip over the head of the prophet and say with certainty that he is or is not a true prophet, there would be no human dilemma and life would have no meaning—it would not be worth living. *Yet it is terribly important that we know the difference!*"

I am with Frost and Heschel. There—is—no—way for the competent person to gain superior wisdom for these times—and to serve by leading—except to immerse one's self in the record of a person like George Fox who had it to a remarkable degree, and then wait with wonder and expectancy for new insight. One goes along the path of objective knowledge and analysis as far as these will take one—which sometimes is not very far. Then one has a process, a learnable process, one that is unique to oneself, by which one receives, experimentally, the dependable insight that will guide one the rest of the way. And one does not ask what that insight is or from whence it comes. One simply accepts it, welcomes it with gratitude, believes it, acts on it. And its dependability does not rest upon conformity with custom or even with one's own previous experience. Both may be contradicted. Dependability, and the faith it engenders, is in the inner mysterious process which is rooted in the congruity of one's life (between what one says and what one is) within the context of the ethic one embraces.



The hazards of this approach are the same as they were in George Fox's time. Commitment to one's inner guidance is the consummate achievement, but the line that separates that commitment from fanaticism is fuzzy, and the first Quakers were not always aware of it. But fanaticism or no, the early years of Fox's ministry and teaching had a profound effect upon his times *because he could lead*; and he left a rich legacy for us to learn from.

The need for a service like his is as urgent now as it was in his times.

And we are able to learn as Fox did, to know experimentally, and to lead in the way that is appropriate and effective for our times.

And we can teach others. Each of us who is willing to learn can teach. *We can have great schools* if we will help inspired and skillful institution builders to evolve as their leaders!

We are all limited. But each of us is also gifted—and our gifts are various. Among the young of today are some who are committed to a servant ethic, who are willing to work hard to acquire the competence to serve and be served by the present society, and who have a potential to know experimentally. Whether their gifts seem great or small, let us help all of those who meet these three tests to be on with it!

Allons! the road is before us!
It is safe, I have tried it,
my own feet have tried it well.
—Be not detained!

WALT WHITMAN



On Reading Some Quaker Poetry

We tire alike in meeting and on page
Of worn out parables of youth and age;
It's been so many times so well expressed
How sun will rise at east and set at west;
How many weary, wasted pointless hours
Are spent upon the teachings of the flowers;
And maybe the preferring's pretty odd
But now and then I'd welcome the word God.
All is well meant, sincere I do not doubt,
But something, surely, we are missing out?
The witnesser, the poet, speak at length,
But where, one cries, the Intellectual Strength?

FREDERIC VANSON

Wandering Thoughts as a Youngster in Meeting

by Kathleen C. Morrissey

THE B'S WERE the first to arrive. Mr. B. sat down with a gingerly smile. His robustly beautiful wife next to him let a flood of warm milk run under your feet whenever she looked at you and smiled.

L. swaggered in, toothpick in his jaunty mouth and a wide, daring grin—almost a sneer—on his otherwise angelic face. The delinquent angel air belied what everyone knew: he was a marshmallow inside.

G-V put her arm around me in an oddly graceful way and smiled. She always reminded me of old-fashioned paper dolls—molasses browns predominating. She had a per-

following his gaze I wondered if the ivy on the outside of the building could ever break through the ceiling and start growing down to us. The image built up to exotic tropical plants with dark red and orange flowers that were just beginning to untwist and bloom when F. stopped in mid-pause and sat down. The upbeat of silence brought my attention back to the faces in the meeting.

Z. was tipped to one side, steaming like a teapot as he snored. He sounded ominous in the dead calm and a sense of sheepish unease settled on the meeting. W. surprisingly saved the day by bringing up his own embarrassing questions. I imagined him as a gnarled tree, and visualized how beautiful all his tumultuous twistings would be if anyone smoothed him into a set of wooden salad bowls. This was not a very nice thought, mind you, but it was fascinating nonetheless.

I knew D. behind me was sitting there with thoughts similar to mine, but the gleam in her eye was all the more mischievous because she had raised four children and was supposed to be above it all. I could tell the whole meeting for her was one long struggle to contain the desire to laugh. It was something I could appreciate to the core and I admired her for it.

Mr. Egg came in, quite late, but welcome. He fascinated me more than anyone else. From the first he reminded me of a peeled egg with a thin shake of salt and pepper hair and a hard boiled smile that expressed some of the yolk inside. I suspected he was humming with wire springs of silvered wisdom. He saw me looking at him and smiled again. I turned away so he wouldn't feel strange, but I kept wondering, to a maddeningly itchy degree, about his smile, so odd and curious. My eyes rested on H. Like a wren in the bushes, she looked out from dark curtains with living eyes—the kind you see looking out a candlelit window into the rain.

A stir rippled over the meeting, and as I looked down I realized someone was shaking my hand. People dispersed in bebies and couplets or in self-conscious hurry. A very-at-home C. talked to S., her hip to one side with just the right exclamation to be pert-inent. She was covered with cigarette smoke and laughter that squinched all of her like an orange having the pulp tickled out.

I waited until the proper bustle of conversing reached a breaking point then sat in the quiet back of our car wondering all the way home if I could get the comics before my brother. We raced to the door of the house and danced impatiently until it opened—only to find our father absorbed in Peanuts. So that was that.



fect intuition of every small child's mind; she delighted in children's delights and mingled with them like a mother kitten. She always smelled like a ginger cookie. A child-woman if there ever was such a being.

Q. and her grandmother sat together like two Sunday hens, both looking as though they should have baskets on their arms. Prim and feathered, O. gave her granddaughter a smile so warmly arresting that it made me wonder what mysteries lay buried under her hat.

There were rustlings, cluckings and little settlings until quiet set in.

P. tiptoed in, huge with hush, and quivering a bit before he sat. After a respectable moment F. stood up to speak. He always looked at the ceiling for inspiration, and as I



Under a Bushel

Once—there was a seed.
 Borne on the wind over vast fields and forests, she came
 to rest near some weatherworn buildings
 Into the earth she nestled . . .
 Suddenly she was thrown violently upward by the digging
 of a large creature
 Landing in a foul smelling mudhole, she shuddered . . .
 what a horrid place to begin life
 But life was not to begin there either
 After a time there was a dark heaviness and then motion
 as she was rolled upon and carried off on the mangy
 wool of a sheep
 For a long time she was bounced around and rubbed
 against harsh objects until she felt as if there was no
 life within her
 Then one day, the rough, pricking pain of a wire brush
 dislodged her from the animal's coat and she was tossed
 once more to the earth
 The ground was stony
 She was badly battered and caked with dried filth
 She lay there waiting quietly for death . . .
 But something strange began to happen
 Dampened by a gentle rain and nourished by the sun, her
 life slowly pushed outward into the earth
 Ah, it felt good to stretch like that—changes stirred inside
 her . . .
 Then, at the peak of the goodness, it became desperately
 dark
 Oh, the sadness that filled her
 Where was the warmth of the sun? the kiss of the rain?
 Sometime later, in the darkness—a glimmer
 The overturned basket which imprisoned her allowed some
 sunlight in and she was warmed again
 In that warmth, she found some strength . . . the dark
 closeness of the basket terrified her, but she looked each
 day for the wispy ray of light
 She grew—slowly to be sure, and timidly—she grew
 Until one day she met the end of her world . . . she could
 grow no higher
 She began to bend with the heaviness of it
 The air seemed close and choking—once again she waited
 for death, not having strength enough to care . . .
 Brightness
 assaulted her, too astounding for thought
 Brightness and warmth like she had never known
 And from the brightness came a sound unlike any she had
 ever heard before—"Oh, how beautiful!"
 She wondered at that . . .
 Gradually she adjusted to the light
 She began to stretch even higher
 Sometimes, she was beaten at by fierce rain or parched by
 too much sun



She often thought of those days of pain and upheaval and
 the time of endless darkness
 And when she did, she withered a bit and felt very ugly
 But the sound echoed
 Birds sang it
 The breeze whispered it through her petals
 A butterfly brushed her softly with the love of it
 And she stretched and grew and came to know that which
 she really was
 A flower
 A thing of beauty
 from a misshapen, mauled, cast about seed
 A thing of beauty standing tall in the sea of life.

CHRISTINE A. MCKAY

Faith and Practice

by John H. Michener



Editors note: Last spring Stony Run Meeting in Baltimore approved a public statement supporting the city school system in its efforts to comply with Federal desegregation orders. That statement included support of busing to the extent necessary to achieve integration. Some members objected to the meeting's action for two basic reasons:

1. A large portion of the meeting's children attend Friends School of Baltimore or suburban schools, and these schools would not be subjected to the massive integration the meeting approved. It is a "lie" for the meeting to support such integration when its members do not support it in their private lives.
2. The burden of the integration would not be borne by meeting members but by others in the community who are not economically able to withdraw from the city schools. It is wrong to achieve social change by placing the burden of change on others.

The following was written by a member of the meeting's Social Order Committee who helped draft the approved statement. It is offered because the basic issues involved and the discussion of them seem pertinent for other meetings to consider in their struggles with a variety of problems.

THE BASIC ISSUE when the monthly meeting adopted the statement was, as I saw it, whether the meeting would support public officials in carrying out federal orders to honor and implement the constitutional rights of Black children to quality education. Those constitutional rights, and those implementing orders, are very unpopular and the cause of highly emotional attacks on all public officials trying to carry out their responsibilities. Under these circumstances I believe the meeting acted properly in not remaining silent as a corporate body and thereby giving the appear-

ance of approval or agreement with the attacks and their implicit rejection of the constitutional rights involved.

Here I should note that everyone agrees that busing is not the real issue and never was. The real issue is integration of all the schools. What is contemplated is mandatory assignment of schools, but it is immaterial to the school system whether parents accept the proffered special school buses, form car pools, or have their children use the mass transit system. As a matter of fact, there is no prohibition of families moving to within walking distance of the assigned schools.

This brings us to the question of whether we should refrain from supporting school integration because its "burden" is being borne by working-class groups—the blue collar workers—rather than by middle- and upper-class groups—ourselves. (Why aren't we aroused by the "burden" integration places on Blacks?) We must begin by recognizing that society is not fair. It never has been and never will be. We must also realize that no change is possible without placing an unfair burden, to some extent, on some innocent party. Every change in law, for example, is unfair to those who have taken actions with continuing consequences on the basis of the old law. The issue is not whether a change is unfair, but whether the totality of unfairness is reduced. Then you move to reduce the residual unfairness.

Now let us apply this to the issue at hand. The burden of unequal and inferior education is now largely borne by Blacks. How can we calmly accept this for years and then get so tremendously upset over the "burden" of integration to be borne by whites? Are we not implicitly saying that injustice to whites bothers us more than injustice to Blacks? At least that is the way it comes across to me and to many Blacks.

In a broader perspective, we see that society reaches decisions through a political process that proportions the impact of solutions to the political strengths of the contesting parties. The politically stronger suffer proportionately less. This is a fact of life. I have not seen many meeting members upset by it.

Is the result different when we examine our reactions to that fact of life in specific applications?

Urban renewal has long been accepted. It was wanted and supported by middle- and upper-class persons such as ourselves. It was fought by the Black community who referred to it as Negro Removal. Its burdens were borne by the Blacks whose homes were condemned and who were forced to move. Its burdens were borne by communities that were subjected to social disorganization as the dispossessed crowded in. Where were the voices of concern about who was bearing these burdens?

What about traffic that is funneled down streets and through neighborhoods where the less influential live? What about highways built through planned urban parks, the

loss of which has little impact on the affluent who have easy access to many recreational opportunities not within the reach of the disadvantaged for whom parks would have tremendous meaning? Where were the voices of concern about who is bearing the burden?

Tuition in public institutions of higher learning pays only a small fraction of the cost. The continuing support of these institutions comes from public taxes. Since students at these institutions come overwhelmingly from the more affluent, the uncontroverted result is that the working class subsidizes the education of the more affluent. Foreign observers have called it open middle-class exploitation of the poor. Be that as it may where are the voices of concern about the burden?

The list of specific examples where we have supported actions shifting our share of the burden to others is endless, but let me refer to just one more. The meeting and the school get city services, including fire and police protection. Yet we pay no taxes for such services. That burden is borne by others. To pay our share we need only the will to do so. Where are our voices of concern?

Where are our voices of concern about who bears the burdens from our actions? All of our actions?

Although we freely accept benefits we do not pay for and object not when much of the burden is placed on the weak, we get highly vocal about not placing burdens on others when the beneficiaries of the progress are, for a change, Black. It could make one cynical.

Why can we not accept and support that constitutional rights of Blacks to quality education and then seek to work with Blacks and whites to get greater social equity for all? Social equity, like almost all progress, comes incrementally. The counsel that selectively says when Blacks are involved, "Don't do what you can do because it won't bring the millenium of complete social justice by itself," is to me, no matter how great the sincerity of individual proponents, the counsel of a racial group that doesn't want to see its privileged position impaired.

I have always thought that the corporate action of a Quaker body was more than a mathematical addition of individual views. We recognize, I think, the possibility that the Divine Spirit will lead us to collective insights that many, or all, of us will not necessarily be able to live up to at any given moment. Recognizing this tension between the Light and our daily actions, the resolution is not to reject the Light but to labor to change our actions.

Thus, I do not think it a reflection on the integrity of Quaker meetings when they began as corporate bodies to attack slavery even though many of their members still held slaves. The issue isn't how many are not complying with the insight, but is the insight valid? If it is, you profess it and work to see it realized in the daily lives of the members.

Similarly, I see nothing inconsistent with our meeting opposing war. Some militarists say it is ethically wrong for us to be conscientious objectors or to advocate pacifism when that right is bought by the deaths of others, particularly of draftees who defend us whether we wish it or not. Perhaps we should not be pacifists unless we can directly bear the burdens of nonviolent resistance by being in the path of an invading army. Since we didn't bear those bur-

dens, it was unethical of us to oppose the war in Vietnam if we go by the philosophy of the burden of risk. To me that is every bit as logical as saying we can't fight for the moral and constitutional rights of others if we do not personally bear the burden entailed by the granting of those rights.

I also cannot accept the position that the overriding test of the morality of actions depends upon the state of a person's soul and not upon what he does in the real world. This concentration on one's own internal purity and its protection can, and often does, lead to the acceptance of the grossest forms of immorality.

Who has had the greater impact on history and who commands the greater historical respect, those who stood for what they saw as right, no matter how inconsistent with other aspects of their lives, or those who were silent for whatever reason?

Let us recognize that if we demand purity before we can take action, we are saying the avoidance of tension in our own consciences is more important than remedying injustice and giving others, who also have that of God in them, a realistic chance in life. It is, to me, a strange sense of ethics that accepts such a balance.

Finally, the reality of life and of the world in which we live is that we are full of inconsistencies and contradictions. The solution is not to accept the wrong because we are inconsistent in fighting for the right, but to fight for the right and to try to change our inconsistencies that support the wrong.

I would like to turn now to one of the underlying problems with Friends and the public schools. This is the unwillingness of Friends to leave their children in Baltimore's public schools.

I start from the proposition that life involves risks. Occasionally our society is threatened from without and we resist. War is not safe, whether fought with arms or with nonviolent resistance. Neither is the fight for a just society safe. The fight for change always brings risks. You risk for that in which you believe. In fact, in my book, if you aren't willing to risk for something you have no true belief in it. To me, the simple choice is that we believe in a racially just society and accept the risks in getting it, or we don't. But let's be honest about which we choose.

I am told, however, that the issue is not our willingness



as adults to run risks but the impropriety of putting the burden of risk for our beliefs on our children. But the burden of present injustice *is* being borne by children—the children of minorities and the poor. If we are not willing to run a *risk* of a burden for our children in order to remove a *recognized burden* from other children, we are clearly saying the children of the underprivileged are less worthy than our own. When those now carrying that social burden are Black, the implications are there for all to see. In such cases I am with those Blacks who ask God to save them from the liberals with their high morality and to give them some good honest bigots to work with.

I further suspect the argument about protecting children because that argument is raised to support almost every imaginable type of unethical conduct. How many times we have heard different paraphrases of “I’d quit this job, and stop prostituting myself, except I want to give the kids a good education and I couldn’t if I quit.”

But the risk to our children, I am told, is different. In an integrated setting there is a physical risk. Well, I was beat up in an all-white school. If you read your educational history, school fights have been common. Being attacked has not been shown to destroy character, whether you respond violently or nonviolently. Children are resilient and can take much if we but have faith in them and support them. All of our children have been assaulted in school but I don’t see where they have been maimed for life. On the contrary, I think they are far better prepared than if they had been in a more sheltered setting.

This brings me to a fundamental point. A faith that must be protected from contact with reality is no faith. Quakerism is either viable in this world or it is not. By withdrawing from the public schools we, despite what we say, are showing our children by deed that in fact we do not believe in the strength of Quakerism, in them and in their individual strengths, or in the validity of our beliefs. It is no wonder that so many of them turn away from reli-

gion and withdraw from meaningful participation in society. Their parents—their models—are revealed to mouth beliefs that become nonoperational when put to the test. If the parents don’t believe in what they profess, why should the children believe in the profession or in the parents?

I have repeatedly stated my belief that the existence of Friends School, and other private schools, diminishes the support for public education. This has always been hotly denied. The claim is that support of Friends School can go hand in hand with support of public education. Overlooking the fact of motivation and that each person has only a limited amount of time and energy so that support of Friends School does in fact diminish support of the public schools, the long-range implications of the objections to the meeting’s statements are terrifying. If your children are in a private school, they imply, you have *no right* to be active with a concern involving the basic issues facing public education. This not only accepts *de facto* withdrawal but demands it as a matter of morality. This approach writes off much of community leadership and leaves the powerless alone to fight for justice. And that in the name of the higher morality.

I have more faith in myself, my children, the Society of Friends, and the larger society than this counsel of quietism permits. Let us go ahead and fight for the right as the Light leads us. Let us not be turned back by introspective demands for total purity before we right the wrongs from which we profit. Let us remember, as Edmund Burke said almost two centuries ago, “The only thing necessary for the triumph of evil is for good men to do nothing.”



Hypocrisy

Lord,

We aim at the divine simplicity
and find ourselves caught in
demonic complicity.

We acknowledge the falsity into which we Christians
with our high Gospel are prone to fall.

We praise Thee, Lord,

that we cannot
imprison either Thee or Thy Kingdom
in our categories
and hypocrisies.

RALPH SLOTTEN

we realized that her presentation had a deeper significance and provided important ideas to ponder.

Helen Jean Nelson, descendant of early founders and chairperson for the Centennial Committee, used a flannelgram to show the development and history of the yearly meeting. Robert Rumsey explained the broader background and significance of its first century.

The annual gathering culminated in the Jonathan Plummer Lecture on First Day followed by meeting for worship. This year Royal Buscombe of Evanston Meeting chose as her title, "A Little Lower Than The Angels." Her moving account of her own spiritual journey was dappled with humor and insight.

Now we look forward to a year of special events celebrating our hundredth birthday. We hope we will be welcoming many guests, especially all those who have ever been a part of the yearly meeting, when we meet next August.

Iowa

Action, Love and Understanding

by Lawrence O. Hutchison

A DETERMINATION to work on human problems everywhere, through action as well as through love and understanding, was evident throughout sessions of the Iowa Yearly Meeting of Friends (Conservative), held August 13-18, at Scattergood School, just outside West Branch, Iowa. Some 250 of the 800 yearly meeting members attended.

One visitor contrasted the synthesis of social action and spiritual life by Friends with the sharp division in other religious bodies. He prayed that yearly meeting could retain this synthesis.

The highlight of the gathering's social action came with the report of the Peace and Social Concerns Committee, when the meeting:

- (1) approved letters to Congresspersons that supported the concept of a World Peace Tax Fund;
- (2) urged Congress and the President to grant unconditional amnesty;
- (3) sent a letter to President Ford backing his pledge to balance the budget and urging him to do it with "a drastic cut" in our military budget, and



Iowa Friends Olive Wilson (left) and Marion Solomon, William Kramer and Verlin Pemberton (seated) talk with Philadelphia Friends George and Lillian Wiloughby and Raymond Wilson (seated right).

not by reducing programs for the poor.

The meeting was moved by a migrant leader's description of the problems of Chicanos and the programs of the Muscatine (Iowa) Migrant Council to deal with them, and by the personal experiences of one member whose many years of work prove that our present system of dealing with juveniles often creates more problems than it solves.

Fresh from the printer's after six years being revised was the meeting's new Discipline. We also welcome a new meeting, Marshalltown.

NEYM's 314th Year

At First, Trite; At Last, Love

by Marjorie D. Baechler

IT WAS THE worst of times; it was the best of times; it was New England Yearly Meeting, in the 314th year since its first session. In simple straightforward words, such as Earl Harrison urged us to use, it might be described as trite. Trite: worn out by constant rubbing; frayed; without freshness or novelty.

July 27 to August 3, 1974 was the worst of times. Four hundred and fifty-two New England Friends headed for the hills of New Hampshire, our sensibilities saturated with the daily deluge of mounting evidence of high crimes and misdemeanors in positions of trust. We sought relief from cold facts, hateful acts, and unacceptable moral values; we sought warmth and love and acceptance.

Escape was not possible. The in-

fluences of evil "out there" infiltrated, making us a little less open, a little less patient and accepting, a little less eager and enthusiastic for new endeavors.

Even the weather let us down and we huddled hopelessly on the Inn porch (the roof leaked!), dampened bodies and spirits finding little to whet our appetites in dull, repetitive business sessions, little to alleviate our boredom between committee meetings. We were restive; we were emotionally drained, physically and spiritually hungry; we were just going through the motions.

But wait—wasn't this the BEST of times? Wasn't this week our hope for survival in a mad, mad world? Why were we dawdling away our time together in an atmosphere of pettiness and despair? Here was our precious opportunity, our golden moment to spend with Friends with whom we could be human, loving, trusting and whole. And here was the healing power of prayer and worship and fellowship, waiting for us to become personally involved.

We chose the positive course—of course!—realizing that in our encounters with one another during this wonderful week honesty and hope make firmer foundations than equivocation and expediency.

As we gradually let go and listened, we found hope in Kenneth Boulding's assurance that Quakerism has a great potential for the world community, and in Earl Harrison's optimistic appraisal of the future for Friends educational institutions. We found charity in various remarks and reports of Quaker organizations. Our faith was bolstered by Sydney Adams' light-hearted, earthy, direct Bible-based messages each morning and by hymn-singing each evening.

As always we found love through our youngsters. Junior Friends provided the "leaven of laughter" in their play, "The Bad Mother," based on an account of early peace activities by Marge Swann. Young Friends shared Felici Leonardo Buscaglia's love lecture, on video tape, which they had first heard at their 1973 mid-winter conference. Buscaglia teaches college courses on love. In his inimitable, ebullient style he delivers an urgent and tremendously moving message which wraps his enrapt audience in his warm embrace. "It is the weak who are cruel. Gentleness can only be expected from the strong . . . happiness comes only when we push our hearts and brains to the farthest reaches of which we are capable. For the purpose of life is to matter, to count, to stand for

something . . . to make some difference that you have lived at all." (from his conclusion, quoting Leo Rosten). Later we met in the barn, shared hunks of hot home-baked bread and sang and danced with the seventy vibrant young Friends who were offering us their lively, loving, spiritual selves. We circled the barn with arms entwined encouraging Michael to row the boat ashore. Alleluia!

The young Friends' formal message told us how much it means to be together, young and old, having opportunities to talk to one another and share worship. We must never isolate ourselves from one another; our mutual need is too great. Happily, that was reflected in the decision of the ad hoc committee on Retirement and Friends Community: an ALL-AGE community. The ad hoc group was laid down as the Friends Community Development Corporation took over the responsibility of making the dreams and hopes materialize into bricks and mortar.

In the last analysis, "our only business is to love." In our New England Yearly Meeting reply to California Yearly Meeting's minute of concern for unity among Friends we included these words: "Whatever differences of inspiration or talent for service there may be among us, as Friends, we would remember always Jesus' words: 'A new commandment I give you, that you love one another even as I have loved you,' and that it is by this sign that men will know that we are His disciples."

It was the best of times; it was the worst of times; it was New England Yearly Meeting, July 27-August 3, 1974. Once again we were restored and strengthened for whatever lay ahead—even for August 8, 1974.

We cannot accept that the murderous course of history is irremediable and that the human spirit that believes in itself cannot influence the most powerful force in the world. The experience of recent generations convinces me that only the unbending human spirit taking its stand on the front line against the violence that threatens it, ready to sacrifice itself and to die proclaiming: not one step further—only this inflexibility of the spirit can be the real defender of personal peace, universal peace and all humanity.

ALEXANDER SOLZHENITSYN



Quinault Indian Child

THIS FIVE-YEAR-OLD, shown at Taholah on the Quinault Indian Reservation on the West Coast, is typical of the Quinault children who obtain an early and lifelong association with the world of work as well as school. The Taholah School, which has among its courses one in the Quinault language based on a 39-character alphabet, stresses classes in fisheries and forestry and the use of renewable resources and their importance to Indian life styles. A key figure at the school is Chuck McEvers, former AFSC staffer. A recent meeting at Quinault of Small Business Administration and joint venture bankers interested in Indian enterprises was attended by Robert S. Johnson, director of information for AFSC in Philadelphia. The photograph above was taken on the dock at the fish processing plant at Taholah, a wholly-owned Quinault Indian enterprise.

—Photograph by Robert Johnson

N.C. Quaker Fellowship Formed

A GROUP IS meeting regularly at 9:30 a.m. the first and third First-days for silent meeting for worship at the Lower Cape Fear Council of the Arts Building, Second and Orange Streets, Wilmington, N.C.

Philadelphia:

AFSC Annual Meeting

LOUIS W. SCHNEIDER, newly chosen executive director of the American Friends Service Committee (AFSC), will be the featured speaker at the AFSC Annual Meeting, to be held November 2 from 10 a.m. to 4 p.m. at the Arch Street Meeting House, 4th and Arch.

Louis Schneider will speak at 3:30 p.m. on "A Single Garment of Destiny," a title drawn from a quotation from Martin Luther King, Jr. who said, "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny."

The theme of the meeting this year, Liberation/Interdependence, was drawn from these remarks of King, and a quotation from John M. Swomley, Jr. "Liberation . . . this fact of desperate human need to be free from whatever it is that threatens or enslaves . . . Yet liberation is an impossible goal so long as people seek freedom for their own group at the expense of others . . ."

In addition to the speech by Schneider, the afternoon general sessions will feature a panel discussion on "The Right to Be Indian—And Survive" at 1:15 p.m. conducted by a number of Indians who work with the AFSC on reservations. At 2:30 a panel of knowledgeable persons will discuss "Who Shall Eat?", an examination of the food crisis.

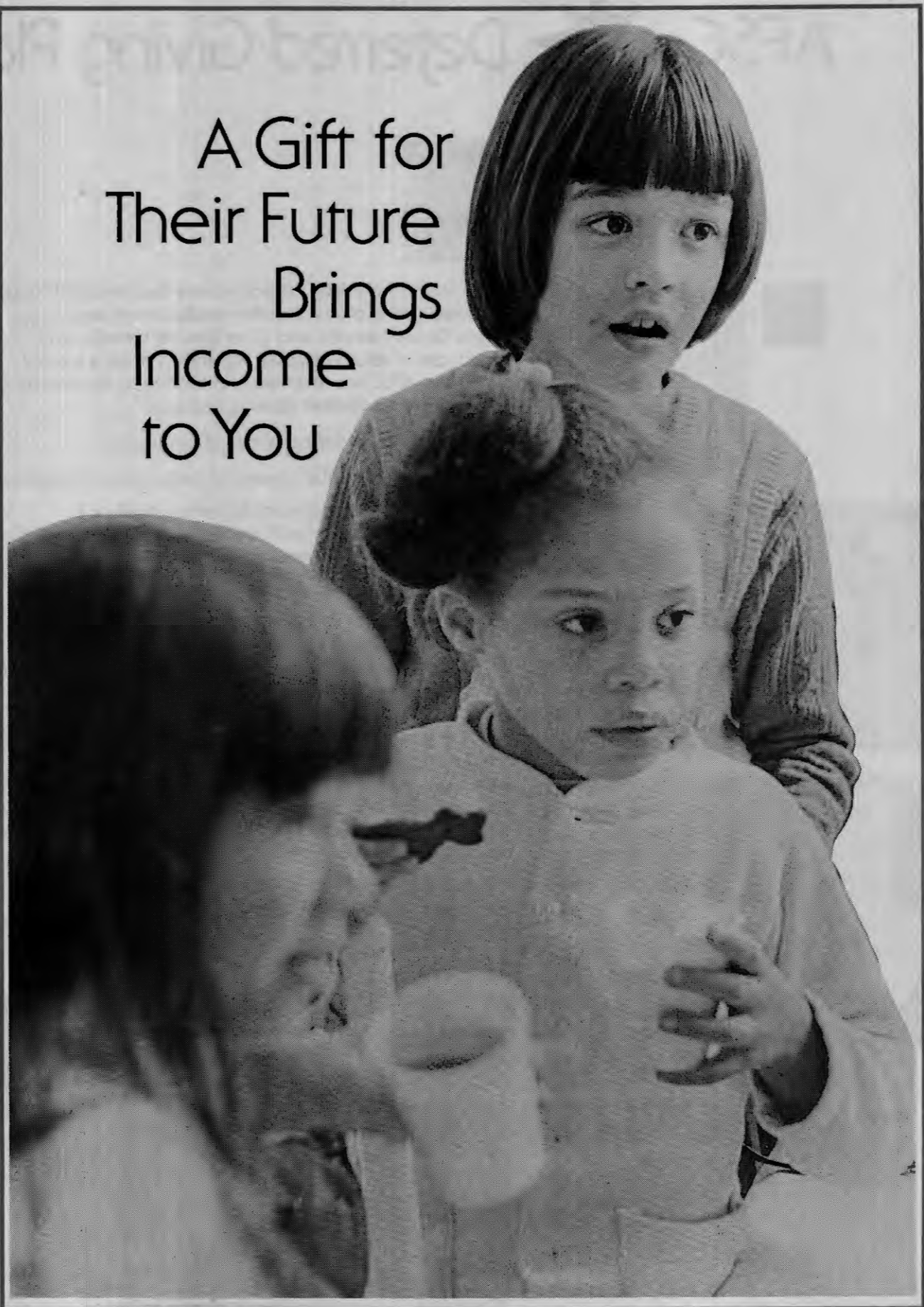
In the morning, some sixteen different interest groups will meet, some from 10 a.m. to 11 a.m. and some from 11 a.m. until noon, to explore a wide range of topics including the impact of the Ford administration on Washington, the status of women vis-a-vis courts and prisons, a report from the group that visited Hanoi and the PRG territory recently, and the B-1 Bomber campaign.

Films will be shown at both 10 a.m. and 11 a.m. sessions.

Wallace Collett, chairman of the AFSC board of directors, will preside and will close the meeting with some remarks at 4 p.m.



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A number of basic deferred giving plans are described on the next page. These plans can be varied to accommodate individual desires and circumstances. We will gladly furnish you and your financial or legal advisor with full information about any plan. Your inquiry will be confidential and implies no obligation on your part. Please write, or call:

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Charitable Gift Annuity

Gives a guaranteed annual income for life based on age of annuitant.

Can be written for one or two lives (age 60 or over) and started with \$500 or more.

Most of the annual annuity income is exempt from federal income tax.

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A trust is designed and invested to meet special needs or interests.

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To achieve increased income, highly appreciated property or securities which yield a low return can be used to establish a trust without incurring capital gains tax.

A trust is often used for a gift of real estate.

A substantial portion of the gift qualifies as a charitable deduction.

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Your gift will be invested with gifts of others in a selected AFSC pooled fund—a widely diversified portfolio of securities.

Donor or other designated beneficiary will receive a proportionate share of the fund's income annually for life.

A substantial portion of the gift qualifies as a charitable deduction.

No capital gains tax on a gift of appreciated securities.

Can be written for one or two lives (age 50 or over) and started with \$1,000 or more.

Revocable Trust

A donor transfers money or property to AFSC to hold and invest as mutually agreed.

Donor or AFSC can receive the income. Income designated for AFSC is tax deductible.

Donor retains right to recall principal at will.

At donor's death funds automatically go into AFSC program.

Income paid to the donor and any capital gains are taxable but the remainder at death is a charitable deduction for estate tax purposes.



The American Friends Service Committee is a corporate expression of Quaker faith and practice. It is rooted in the conviction that each human life is sacred, each a child of God, and that love, expressed through creative action, can overcome hatred, prejudice and fear. To that end, the Committee undertakes programs of relief, service and education, ministering to both physical and spiritual needs. Its work is made possible by the generous cooperation of thousands of concerned persons of all faiths.

Related plans...

Life and Accident Insurance

Insurance policies no longer needed for personal or family security can be given to AFSC.

To obtain a charitable deduction for a policy, it must be signed over to AFSC.

The value of the policy and any further premiums paid on it qualify as charitable gifts for income and estate tax purposes.

Interest-Free Loans

Cash is loaned to AFSC for investment and use of the income until the funds are recalled by donor.

Interest-free loans of \$50,000 or less for an individual and \$100,000 or less for a couple are not subject to income or gift tax.

In accordance with donor's instructions, assets are added to donor's estate or kept by AFSC, if donor dies while loan is in effect.

Gifts by Will

While a bequest does not give a donor the income tax and other advantages of a lifetime deferred gift, a gift by will can provide future support for Quaker Service. Bequests are a large source of funds for AFSC.

Because wills are precisely regulated legal documents, they must be properly written. Your will should be drawn by a lawyer and kept in a safe place. Unless you have a valid will, your estate will be distributed according to the laws of your state and not necessarily in accordance with your own wishes.

The worldwide programs of AFSC depend upon indispensable annual gifts, deferred gifts and bequests.

Words from friends about Deferred Giving



When I first considered making a deferred gift, AFSC advised me to talk with my lawyer. She was wary of the plan and made considerable investigation. The arrangements have proved so satisfactory that in 1971 I made a second deferred gift (and received a higher rate of interest because I was older). Now the deferred gift plan is being used by six educational and charitable institutions that I happen to know about and I conclude it must be widely used. My daughter first suggested that I leave some money to a charitable organization, and now I am telling some friends that the AFSC plan may be a good plan for them.

Julia P. Cape
Grand Forks, N.D.

When we sold some property on a five-year contract, the question was how to invest the money so we could have some income from it.

Our decision was to place part of it each year in a gift annuity with the American Friends Service Committee.

We had made donations to the AFSC for many years and were convinced that here was a good cause.

Now we were of retirement age, with one married daughter, with other property for her. By the gift annuity plan from AFSC we would receive interest semi-annually as long as either of us lives. And part of our gift was excludable from taxation.

It is good to know that our money will keep helping others.

Wendell and Ethel Clappitt
New Providence, Iowa



After years of close association with the Friends Service Committee and its activities it would be very difficult to find another organization in which one could feel such high confidence in the current and ultimate disposition of its funds.

We must admit to feeling certain practical advantages in entrusting a considerable (for us) sum of money to the AFSC's Life Income Fund. We list some of these:

- 1) a somewhat improved return from currently lower-paying stocks.
- 2) the elimination of any capital gain on securities acquired at a lower cost.
- 3) the attainment of a lower tax bracket through higher charitable deductions allowed by the IRS.

William & Marion Handweg
Menlo Park, Calif.



I have made an outright gift to the AFSC by investing in an annuity which, because of my age, is guaranteed to pay me 10%. For this I have made over some stock which has appreciated spectacularly on the market but whose dividends had lagged so far behind that it was actually paying me less than 2%. To this stock I added some money earning 5 1/4% in a savings bank. The result is income three times greater than before. Still further, a good percentage of the income is free of income tax under the provisions for charitable gifts.

Thus I am more free of financial worry and for the first time in my life I can contribute with some liberality to worthy causes.

Florence L. Shute
Pittsburgh, Pa.



AFSC Regional Offices

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Chicago, Illinois 60605
407 South Dearborn Street

Dayton, Ohio 45406
915 Salem Avenue

Des Moines, Iowa 50312
4211 Grand Avenue

High Point, North Carolina 27260
1818 South Main Street
(write P.O. Box 1791,
High Point, N.C. 27261)

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980 North Fair Oaks Avenue

San Francisco, California 94121
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- ☐ Pooled Life Income Contract
- ☐ Charitable Remainder Trust
- ☐ Revocable Trust
- ☐ Interest-Free Loan
- ☐ Life and Accident Insurance
- ☐ Gift by Will.
- ☐ Please arrange for an AFSC representative to visit me.

A Quaker Birth Certificate

by Kenneth and Marydahl Maher

DURING THE NINE months of the pregnancy that led to the birth of our son Christopher, we pondered over how particularly to welcome our firstborn into the world. Faith and Practice nicely allows for certain ways of dealing with marriage and death, but nowhere could we find an adequate Quaker response to birth—one of the happiest of natural human phenomena. While not wanting to get *excessively* sacramental about the whole thing—even though our both coming from strong Irish Catholic backgrounds might make some Friends of little faith doubt our motives—we felt the need to share the event with our friends and family. And more importantly, we wanted something tangible for our child to be able to look back on that would give him a sense of roots.

We presented our dilemma to Ministry and Counsel of Buffalo (NY) Friends Meeting which duly appointed a clearness and overseers committee of six persons of our choice to help us find the right way to solve our problem. At a meeting of this committee, we proposed that the regularly scheduled meet-

ing for worship following our child's birth be a "welcoming meeting" and that we make up a birth certificate to be signed by all present—much as is done for Quaker weddings. Our committee approved, ministry and counsel approved, and monthly meeting approved.

The following is the birth certificate we wrote for the occasion:

christopher ndeki maher, son of marydahl and kenneth kerwin maher, was born on the seventh day of the fifth month (the springtime month of may), 1974, at home in the quaker meetinghouse in buffalo, where he was conceived. he left his mother's womb the way he entered it—naturally, and with a lot of assistance from his father. other than for the parents, most of the birthwork was done by mary catalano, m.d., joan fishburn, and timothy denesha, r.n.

the first and only other baby born into this house was corwin young matlock, who is reading this birth certificate and announcement at a quaker meeting for worship held in buffalo this twelfth day of the fifth month, 1974.

the baby's name comes from africa where his parents lived for a while before marrying. the name christopher is from christopher ratemo onwong's, a friend of the parents' from kisii, kenya; and ndeki comes from joseph ndeki florent, a mchaga from tanzania, (ndeki is the chaga word for "son of.")

the parents have decided to designate timothy denesha the baby's guardian in case of their unexpected inability to meet the physical, emotional, and spiritual needs of this child, although they anticipate no inability to fulfill his spiritual needs regardless of circumstances.

and the buffalo friends meeting, being of a mind that all of life is sacramental and that this moment is no more sacred than the next, in lieu of symbolic baptism, hereby welcomes christopher ndeki maher into the world at this gathering of friends.

and we, having been the ones to welcome this child, have set our hands the day and year written above.

POEMS

Maria Illo

by

Biography

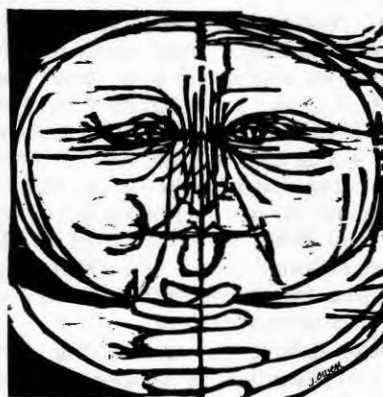
Oh yes, the story of one's
Life . . .
The frantic scurry around all that
Silence,
The fear and hate around all that
Love.

Talk on Theology

Aiming arrows,
Drawing back the
Prey:
An empty
Bag.

Human

How hard it is to be human!
What good advice
Everyone has to offer
On how to be Successful
Instead.



Imagine

Imagine
Becoming enslaved
By all that
Which you are
Not.

The Middle East

Do you really believe
That they meditate
Year after year
Day after day
Minute upon minute
On throwing you into the sea?
Sometimes, you know,
Their women give birth.
Occasionally, they even
Fall in love.
Sometimes, they even ask:
Why were we fighting each other
So long?
Sometimes, they are very busy
Cutting the chains of slavery,
Irrigating the land,
Learning how to read and write,
Wondering how to tell you
That only when all men are free
And demythologized
Can there be
Peace.



Reviews of Books

Paul have captured admirably Edberg's eloquent prose. Edberg leaves the reader feeling a vital part of the evolutionary stream and a greater responsibility for helping steer our future course so as to insure survival.

ALLEN W. STOKES

A Quaker's Pilgrimage: An Autobiography. By PAULINA BLUTH HANS. Privately printed by Paulina and Theodor Hans. Available through Claremont Friends Meeting, 727 Harrison Avenue, Claremont, CA, 91711. 207 pages. \$3.00

PAULINA HANS, of German-Jewish background, became a Quaker during a stay in the Bavarian mountains at the time of the First World War. As Paula herself says, her book "is not Goethe or Schiller." Yet, the author has a feeling for graphic detail which makes very readable her account of children's street life in Berlin, her years with relatives in a small rural community in Silesia, the "vision" which led to her becoming a Quaker, her experiences during the "week of broken glass" under the Nazis, and her flight to England and later to America. Now 85, she has been a member of Claremont Friends Meeting for the last ten years. The reader is left with the impression of a determined woman who has carried through what she wanted to do.

FERNER NUHN

The American Friends Service Committee: Dilemmas for Quakerism in Action. Pendle Hill lectures by JOHN A. SULLIVAN. Booklet Available at AFSC offices or Friends Bookstores. 75¢

JOHN SULLIVAN, Associate Executive Secretary for Information and Interpretation of the AFSC, in five lectures at Pendle Hill in late 1973 provided not only a broad description of the many program thrusts of the AFSC but also an analysis of recent changes in both programs and methods of operation by describing many difficult choices which staff and committees have faced in trying to find a Quaker approach to today's large and small social problems.

Some samples: How to work for peace in basically unjust situations? With those in power? With those working for violent change to the unjust

situation? The answers illustrated in the lectures are temporary but the questions are lasting, searching, and are recommended for consideration by Quaker activists of all varieties.

OLIVER E. RODGERS

At the Foot of the Tree. By ROLF EDBERG. Translated by DAVID MEL PAUL and MARGARETA PAUL. University of Alabama Press. 162 pp. \$6.75

"OH NO!" I THOUGHT, "Not another book on the environmental crisis." In fact, *At the Foot of the Tree* is such a book, but of quite a different sort. No dire figures to predict our imminent doom, or bluntly admonish us to mend our ways. Instead this little book combines environmental awareness with an unusually deep spiritual insight into humans and their place on earth—a place where Rolf Edberg sees questions raised regarding people's wisdom to direct the course of their evolution and to prevent plunging into extinction as seems so readily possible under our present course.

To me the finest chapter was that on death and dying. If we fully accept the great drama of evolution and the constant recycling of energy and matter, then the individual must realize that the molecules within his body have been part of many lives before him, even lives in the remotest parts of the cosmos, and will in turn be embodied in countless living things in the future. Edberg expresses the meaning of aging and dying and death with the talent of the great philosopher that he is. This chapter goes far toward bringing peace of mind concerning death.

Rolf Edberg, governor of the province of Värmland in Sweden, is a layman. Yet he brings a depth of understanding of many fields of science that would put most scientists to shame. Edberg had written an earlier bestseller *On the Shred of a Cloud* (reviewed in FJ 9/1/72). *At the Foot of the Tree* is in part a sequel, but stands by itself. It has already won more awards than any book in Swedish publishing history. The translators David M. and Margareta

New Testament Words. By WILLIAM BARCLAY. The Westminster Press. 388 pages. \$3.98

THE AUTHOR is professor of Divinity and Biblical Criticism in Glasgow University. This book is a linguistic study of 61 weighty Greek words in the original New Testament. These words are printed in our characters, not in Greek letters.

We all have heard that the Greek language has four words for love. Barclay explains that one of them, the famous Agapé, has not so much to do with emotion, than with the mind. He calls Agapé an achievement. Each section elucidates the various shades of meaning its Greek title word has in connection with different events, in the context of important teachings, or even in the company of other words. This the author does very well in a pleasing and instructive manner. Numerous quotes from the New Testament clarify the nuances of meanings. In most of these Greek words we recognize the original expressions of our own faith; in some words, however, we recognize the source of creeds we do not hold.

Everyone who loves to read the New Testament will be interested in many passages of Barclay's book, and a reader who is sensitive to the deep relation between mind and language may once again feel the severe, even uncanny, power words have over the religious thought of centuries.

HANS GOTTLIEB

Quakerism of the Future. By JOHN YUNGBLUT. Pendle Hill Pamphlet 194, Wallingford, PA 19086. 24 pages. 70¢

HERE IS ANOTHER prognostication regarding the future of Quakerism. John Yungblut's contribution is definitive in the second (Random House) dictionary sense, supplying his own clarification of the three subtitled words: Mystical, Prophetic and Evangelical. The reader can take it from there and agree or disagree with the author that Quakerism's survival is predicated upon all three.

These three words also constitute the

three chapters of the 1974 Henry J. Cadbury Lecture. Whatever one may think about the Quakerism of the future, one must welcome the admirable directness with which he asks rhetorically: "How does one know whether the inward movement on a given occasion is of God or not?"—noting that "... Mysticism of the variety we have described is a hardy perennial and can spring up anywhere since its roots are in man, not merely in certain theological traditions arising among men at certain places in certain periods."

As to the "prophetic," the author quotes General Booth (to his wife after the first period of the Salvation Army): "Why is it that God cannot keep a movement pure for more than one generation?"—and proceeds to discuss the "inherent danger" of "severing the roots from the fruits." In this connection he presents kudos to the present generation of Young Friends for experimenting with life centers which, "... at their best ... are potential training cells which do at least insulate individuals for a season from much in our contemporary society that conditions them against the cultivation of mystical consciousness."

Finally, the "evangelical." On this controversial topic John Yungblut's "definitive" contribution appears at its best. His own definition of Christocentrism is illuminating, as he develops it beginning with the invitation—"entirely genuine and without any ulterior motive"—to attend the St. Louis Conference of 1970. It is a definition and analysis which evangelical as well as non-evangelical Friends can well "contemplate" with profit.

Quite apart from the three words of the subtitle, it is refreshing these days to read a pamphlet in which only one word is misspelled: "Caesar" (for Cesar) Chavez.

M. C. MORRIS

The Quaker as Radical Christian. By MAURICE A. CREASEY. Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 12 pages. 10 pence

THOSE WHO HAVE not already read the four chapters of this booklet when they appeared as separate articles in *The Friend*, will have an opportunity here to examine in collected and updated form what one might call Maurice Creasey's Christocentripetal and -centrifugal view of Quakerism. "Radical"

Christianity, on the one hand, in the sense of being "related to roots;" penetrating more deeply toward the center of what life implies for the believer than "intellectual criticism of concepts, doctrines and structures" or "busy involvement in causes and crusades: ... a ... deep-going reappréhension of the significance of Jesus for every man." And, on the other hand, the simultaneous expression of this reappréhension in "(moving) out towards people where they are."

Maurice Creasey distinguishes between *prophetic faith* and *religion* (into which it degenerated); between the Quaker Movement and *Quakerism* (which it became.) He even suggests that *Quakerism* may have to die if the early "Quaker vision of prophetic faith is to be reborn." He is understandably concerned about the Quaker corporate "image." What credibility can any claim to prophetic witness—or even contemporary Friends' struggle against political, social or economic injustice and exploitation—carry, as long as the Quaker "image" remains one of a "relatively privileged economic and social group," known for the philanthropies and benevolences of an earlier generation? What structures are appropriate to a Movement? He asks other questions which not everyone will answer in the same way (having different backgrounds) but which it would hurt no one to consider seriously from Maurice Creasey's point of view before accepting or rejecting the conclusion to which he comes.

M. C. MORRIS

Taming the Last Frontier: A Prescription for the Urban Crisis. By C. W. GRIFFIN. Pitman Publishing Corp. 249 pages. \$8.95

BILL GRIFFIN is an aroused crusader. He says, "If we had deliberately set out to foul our urban environment we could hardly have done a better job." "We" include those who live in white suburbia benefiting from the countless political and economic decisions that favor us.

The proposals in his crusade include near and "far-out" ideas that make it clear that we could save our cities if we cared enough. For example, we could significantly reduce the "biggest and most pervasive source of air pollution," the automobile, by taxing "rush-hour" auto commuters to finance mass transit.

This is an excellent "ammunition" book for those who care.

DAVID S. RICHIE

The Seed Catalog: A Guide to Teaching/Learning Materials. By JEFFREY SCHRANK. Boston, Beacon Press, 1974. \$5.95

SEED CATALOGS always make good reading, but *The Seed Catalog* by Jeffrey Schrank is downright exciting. Subtitled *A Guide to Teaching/Learning Materials*, this thick paperback is a compendium of idea-seeds, and it is as full of life as the title suggests. There are no textbooks here. Games, films, periodicals, tapes, organizations—these and other learning resources are listed and described. Aimed at high school and adult learners, the catalog emphasizes the controversial and the creative.

A sampling of some favorite idea-seeds includes a dome-building kit, a game called *World Without War*, a documentary film about face-lifting, a Teacher Drop-out Center, comic books about birth control, a list of nonsexist children's books, and a scrapbook of ideas for changing classroom boxes into living spaces. Part of the appeal of this vital book is visual: drawings, photographs, varied print, and, throughout, engravings of flowers, fruits, and vegetables from a turn-of-the-century seed catalog.

ANNE G. TOENSMEIER

Briefly Noted

As the Sparks Fly Upward. By KENNETH WEBB. Phoenix Publishing Co. 196 pages. \$6.95

THIS BOOK offers an understanding of camping at its best and the rewards to be reaped from finding our proper place in the web of life.

The Plummers of Harmony Grove. By EDGAR Z. PALMER. Friends United Press, Richmond, Indiana. 172 pages. Paperback, \$3.95

THIS BOOK is a collection of short life stories of the Plummer family from 1650 to the present. All members of the family are fictitious, although the named characters in the book are based on real persons. The value of the book lies in its descriptions of the Society of Friends.

Jesus the Jew. By GEZA VERMES. Macmillan Publishing Co. 286 pages. \$6.95

THIS STUDY ATTEMPTS to do what Klauwer's *Jesus of Nazareth* achieved for an earlier generation, viz to investigate the

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We who are deists, freethinkers, or humanists do and should criticize the religiously conventional who relegate women to second-class status in their conventional churches and synagogues.

But we should save some of our condemnation for the scientific community which also is not altogether immune from such practices. Recently two internationally known virologists spoke of their personal experiences in witnessing eminent Japanese male scientists socially and professionally demean Japanese female scientists ostensibly their coequals in academic and clinical achievement.

It is an attitude not now too common in Western scientific circles, but also not wholly eliminated there.

Men in any occupation who scorn women in any capacity have a covert inferiority of spirit for which no overt posture of superiority can compensate. All of us, as that nobleman of agnostics, Robert G. Ingersoll, said, are the inferiors of anybody whose rights we trample underfoot.

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specific Jewishness of the life and thought of Jesus. Vermes is thoroughly at home also in the Christian literature of his subject. His book is a guide to a close study and does not attempt to be popular.

The Scientist and Ethical Decision. Edited by CHARLES HATFIELD. InterVarsity Press, Downers Grove, Ill., 1973. 176 pages. Paperback. \$2.95

THIS THOUGHTFUL and thought-provoking book consists of thirteen essays by specialists in the physical as well as the human sciences. They all look at the moral problem facing man today and present their thoughts on it from their perspectives as human beings and scientists, united by a common religious orientation: their orthodox Protestantism and Bible centeredness.

The Bible and the Light Within. By GEORGE H. BOOBYER. Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 59 pages. Thirty pence

WHAT IS THE BIBLE? Is it "just a book which the passing centuries have left behind"? Is it a textbook? A historical narrative? Prophetic writing? Poetry? Folklore? Myth? Allegory Divinely inspired? All of these—or something entirely different?

The author early expresses the wish that more were known of the circumstances under which the "multifarious corpus of Jewish and Christian documents" came into existence so as to "acquire the status of authoritative, holy Scripture." In that case, he says, "we might not . . . have heard such stories as that of the conscientious objector who (during the last world war) . . . ap-

peared before the . . . tribunal . . . and whose sectarian interpretation of the Bible prevented him from joining the (alternative) national fire service. His reason? He would have to put out fires in the churches and chapels of other denominations!"

In the course of a brief background sketch of attitudes to the Bible during the course of Christian history, George Boobyer comments on how often "revolutionary struggles for liberty end in the establishment of new forms of bondage." Nonpolitical example: the later reformation period, when "the liberating, authoritative Bible itself became another enslaving authority."

He then turns to the story of the use of the Bible in Quaker history and its relationship to the Light Within. Here we learn the distinction between 'the words of God' and 'the Word of God'; between 'a new revelation of the good old gospel and doctrines' and 'a revelation of a new gospel and new doctrines' (Barclay); likewise which of these early Friends 'pled for' and which they 'utterly denied.' Then we come to an examination of contemporary attitudes to the Bible, all the way from Dr. Billy Graham and his "frequent use of the slogan 'The Bible says . . .'" to Karl Barth and Rudolf Bultmann who emphasize that we can hear God speak through the Bible that the crucial question is not how God so speaks, but how we listen. 'For,' he writes. 'What God says to us through the Bible is in the form of address: it can only be listened to, not examined.' The relationship of such theologians' opinions to the Quaker concept of the Inner Light, early and late, can be hypothesized, to be sure, but the reader will be rewarded if he finds out for himself how the author ties it all up—with the able help of the late H. G. Wood.

The spirit of this pamphlet is perhaps best expressed in the anecdote cited from the *Church Times* of September, 1971: "A junior member of the paper's staff heard a former editor exclaim while sitting at his editorial desk one morning: 'What does the stupid, lazy man think he's doing?' The editor had just opened and read a letter from a clergyman asking for the recommendation of a book which would help him to preach. The editor scribbled a hurried reply, and threw the slip into the copy basket. Later, the assistant retrieved it; he found that the answer was both brief and pithy. It said: 'Why not try the Bible?'"

M. C. MORRIS

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FRED A. WERNER, Chairman of the Board

Rhythm, A Guide for Creative Movement. By Carla Taylor. Peek Publications. 86 pages. \$3.50

RHYTHM is the soul
of every form
And the very form
of the soul.—Paul Richards

Carla Taylor believes that there is that of dance in every person. She wants people to be free to express themselves in motion with feeling. She has written a book based on years of experience in helping that happen, and I recommend it to anyone who works with people, especially with children. It should be in the materials for all First-day school teachers.

Carla Taylor is an active member of Palo Alto Meeting and is well-known for the many workshops in creative dance she has led for Friends groups, including Pacific Yearly Meeting.

SANDRA M. FARLEY

The Politics of Palestinian Nationalism. By William Quandt, Fuad Jabber and Ann Mosely Lesch. University of California Press, Berkeley 1973. \$6.95. 234 pages.

THERE IS little likelihood of a lasting Middle East peace without the involvement of the Palestinians. Security Council Resolution 242 which forms the basis of present negotiations does not mention the Palestinians except through reference to a "just solution of the refugee problem." The negotiators, and particularly the Arab states, will have to come to grips with the questions of Palestinian nationalism. While Arab leaders continue to advocate a solution to the Palestinian problem based on the legitimate national rights of the Palestinians, no seat at the conference table has been guaranteed for Palestinian representatives. The position of Israeli leaders is that the Palestinians do not exist.

Who are the Palestinians? They are roughly three million people, half of whom are living in Israel or under Israeli occupation in the West Bank and Gaza Strip; the rest are living in Jordan, Syria, Lebanon and in other parts of the world. The UN Relief and Works Administration defines a Palestinian as a person who lived under the British mandate of Palestine two years prior to May 1948. His children and grandchildren also are Palestinians.

This book, a trilogy on the politics of Palestinian nationalism, and published prior to the October 1973 war, is a sig-

nificant contribution for those who wish to understand the history and nature of this liberation movement. The three authors believe that the Palestinians have been plagued by poor leadership, lack of integration, and outside interference. Their political strategies have contributed to the fragmentation of the Palestinian movement, leaving it vulnerable to other political and ideological forces in the Arab world.

None of the authors envisioned the widespread coalition of Arab states that was forged in the summer and fall of 1973, the October war, the use of oil as a political weapon, and the apparent shift of leadership away from the progressive to the more conservative, oil rich Arab states. Shall the Palestinian organizations renounce the logic of their more revolutionary elements in order to gain support from Saudi Arabia, Kuwait, and Egypt? How far will these Arab states go in insisting on the restoration of the rights of the Palestinians? And will this mean the abandonment of the Palestinian Liberation Organization's goal of a non-sectarian Palestinian state? Will the Palestinians end their state of belligerency with Israel and settle for a West Bank-Gaza Strip Palestinian State? What influence will U.S. policy of arms support for Jordan, Israel and Lebanon have on the policies of those states toward Palestinian aspirations? And what constitutes a "just solution" to the refugee problem?

These are some of the unanswered questions that will test the skills of diplomats, not only in the Arab world but in the United States and the Soviet Union. Their success or failure at Geneva or elsewhere will affect us all.

ROBERT S. VOGEL



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Letters to the Editor

Amnesty

I AM MORE saddened than irritated that Friend Deisenroth's letter (FJ 7-1/15) so missed the point of the need for amnesty for Vietnam protesters. The "Something Missing" which titles his letter is *understanding*. There is no analogy with the Prodigal Son story for that son had sinned and finally came to realize it. No doubt there are those who fled the U.S. for less than honorable reasons. But the majority did so because they were cognizant, long before the general public admitted it, that what the U.S. was doing in Vietnam was evil and they wanted no part in it. What they need now is neither forgiveness nor mercy but recognition as heroes who served the *best* interest of their country. As for appreciation for those who did serve in the armed forces, why should anyone appreciate a person who kills our brothers? Sympathy is due, perhaps, but certainly not appreciation.

Lest my address give the idea that we were among those who fled the U.S. to escape the draft, I will say that my husband is now 62 and our children did not come to Canada with us. But as we still are met at every official turn with my husband's prison record for protesting WW II, we do have a special sympathy with all those who suffered (and will continue to suffer the rest of their lives if full amnesty is not granted) for standing out against the folly of war.

EVELYN MOORMAN
British Columbia
Canada

The Infinite Mother/Father

I VERY MUCH enjoyed the July issue. The Faithists, who introduced me to Friends principles and testimonies indirectly, begin many of their prayers and affirmations with "Infinite Mother/Father Presence. . . ." I always liked that very much and was most comfortable with it. It gets a prayer off on a non-sexist note.

TIMOTHY WRIGHT
New Brunswick, NJ

All's Right With the World?

I READ "God's in His Heaven; All's Right with the World," (FJ 8/1-15) carefully and I believe its author, Alfred Stefferud, really believes that this is so. The fact is that nearly everything is wrong with the world. There are millions of undernourished and actually starving people on earth, and in many cases we can do very little to help them. We have received ample warning that this was going to happen but did very little about it, and now it is too late to save many of these folks. Protein malnutrition, especially among children, leads to physical defects and to inability to develop a problem-solving brain. The millions incapable of getting sufficient food may very soon become billions.

I noticed this same unawareness of the state of man on earth at Friends General Conference in Ithaca. Many of those people seemed to think that simply assuming that everything is going to turn out well if we believe it will is the answer to all human problems. These people have never seen a starving child or even a starving animal of any kind. They forget that evolution gave man a brain that is supposed to be used in problem solving.

I think that Friends Journal owes it to its readers to point out the very

serious error in that headline and in Stefferud's article.

FRANCIS TREMBLEY
Bethlehem, PA

By Women, About Women

THANK YOU FOR the issue 'by women, about women' (FJ 7/1-15). Thank you especially for printing Lara Creviston-Cox's article entitled, "The Smiling New Woman."

I was personally touched and strengthened by her thoughts—I even mustered a wan smile as my reading of her words was repeatedly interrupted by three hungry children, the ringing telephone, and a neighbor in need of baby aspirin for her child. But I *finished*, and I'm glad. Keep up the good work!

BARBARA LUCAS
Bloomington, IN

Adoption

I KNOW OF no more potentially "fertile" readership than Quakers to incorporate an unwanted adoptable child into their families. It has been Quakers who have done a lot of the adopting of these children already, and the families claim to be richer as a result of the experience, not to mention the benefit to the child.

JOYCE FORSYTHE
Scarsdale Meeting
New Rochelle, NY

Women and Children

I WAS DELIGHTED by Lara Creviston-Cox's winsome *Smiling New Woman* (FJ 7 1/15), which nicely counterbalances the caustic austerity of much that is written in the name of women's liberation. It is a lovely piece, and I would suggest just one qualification, with which I hope she will not too much disagree. She pleads for "a healthy sense of 'mine'" so generally denied women, to which she is surely entitled. I do, however, still hold that old-fashioned notion that women—and men as well—should devote themselves wholeheartedly, *unselfishly* to any children they may have, the greatest potential gift to whatever future we may have—but intelligently. Such wisdom decrees that their best interests dictate that we must often deny what they feel

they should have, including the right to impose on us instead of learning to respect our need. To best provide for their best interests we often must devote more time than they would like to the harsh necessity of earning the wherewithal.

Wouldn't you agree with something of the sort, friend Lara?

CHARLES JACKSON
Hewlett, NY

Abortion

WILLIAM C. TOOMEY (FJ 6/1-15) writes, "Quakers take little or no position on abortion," . . .

It is well-known our world is overpopulated (yet) . . . there are people who seem to think that *to be born* is the greatest of all benefits, with no thought of the wretched lives many babies have to endure after birth.

Every baby has a right to be well-born—this should first mean healthy parents who really want a baby to love and care for and are able to do so.

But W.C.T. should take courage—there is a way. If he can "chastise" or persuade his church to note that lay members after reproducing themselves *twice*—for replacement—should live lives of continence like priests and nuns, then it should follow "as the night the day" that non-Catholics would do likewise.

MARY S. POWELSON
Washington, DC

Concerning Quakers and Sex

I APPROVE OF William B. Edgerton's contribution (FJ 9/1). He defends Christian marriage.

Sex is the distinction between male and female in all life. It is an evolutionary invention promoting variety within stability. In contemplating marriage, the lovers should not only stress sex appeal and companionship, but also think of the procreation and rearing of children.

Here I accept the editor's invitation to say how Quakers can help restore the sense of sacredness to America. Let those who hope to marry first join an ecological self-governing community where children can properly be reared. My own community is such a one. (Burnsville, N.C. Route 5.) Here children play together. They go to school together. They are loved. They go to college. The community is governed by men and women.

WENDELL THOMAS
Lugoff, SC

Friends and Vietnam

QUAKER PUBLICATIONS should have more articles by Bill Rose (FJ 9/1) and others who live and work with the village and small town people of Vietnam. Neither Saigon nor Hanoi are of much interest to these people, who have their own way of life and are not much interested in imported ideologies. Friends should know more about the people of Vietnam and support and help them, not the propaganda machines of either Saigon or Hanoi.

I often wonder whether Bill Rose and his friends can survive in the vicious power struggle which still goes on, and which was forced on the Vietnamese people by ruthless outside influences. Are there any Friends living and working in the villages of North Vietnam? Is there any way to get first hand reports on village life in many parts of Vietnam?

STEWART S. KURTZ JR.
Hessel, MI

Circles and Rainbows

IT WAS A GREAT experience to relive the intense and challenging days of Friends General Conference at Ithaca last summer in the pages of the August Journal.

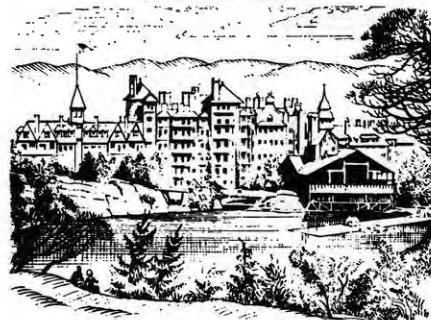
May I make one small correction in the final paragraph on page 397, in reference to the figure of speech of the "theological spectrum" in Quad I. It was *not* Canby Jones who suggested we substitute the circle as a symbol. After that suggestion had been made and discussed, Canby Jones pointed out that the rainbow is a spectrum and that viewed from an airplane a rainbow is a full circle! His uniting the two symbols in this way meant a great deal to me, the original perpetrator of the much battered spectrum symbol.

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Coming Events

October

19-20—Gwynedd (PA) Meeting in-
vites all those interested to their 275th
Anniversary. The program begins at
1:30 p.m. Saturday. Lowell Wright will
speak at 2:30 p.m. on "To Be a Friend."
For further information, write Gwynedd
Meeting, Gwynedd, PA 19436.

19—The inauguration of Franklin
W. Wallin as ninth president of Earl-
ham College will take place at 2:00
p.m. Reservations for the 7:30 p.m.
dinner will be received by the Alumni-
Development Office of the college.
Tickets are \$5.00 each.

27—Friends Institute meeting at 6:00
p.m. For further information see adver-
tisement on page 538.

November

2—American Friends Service Com-
mittee's Annual Public Meeting, 4th
and Arch Street Meeting House, Phila-
delphia, PA.

4-8—Training workshop for simple
living organizers, designed for people
who believe that a simplified lifestyle is
a crucial ecological, political and eco-
nomic witness for our time. "Church-
mouse," 4719 Cedar, Philadelphia, PA
19143.

8-10—Friends Committee on Eco-
nomic Responsibility will hold its third
national conference at Quaker Hill,
Richmond, IN. The session will be an
action-oriented meeting and workshop
focusing on the HOW TO methods of
socially responsible and ethical invest-
ing. Individuals desiring to attend as
"at-large" participants, contact Harry
J. Tischbein, Conference Coordinator,
Wilmington College—1205, Wilming-
ton, OH 45177 or call (513) 382-
6661 (241).

9—The First Philadelphia Quaker
Workshop on Women, 9:30 a.m. to

3:30 p.m., 4th and Arch Street Meeting
House. In the morning plenary session,
Margaret Bacon will speak on the his-
tory of the Quaker women's contribu-
tion to the women's movement. After-
noon workshops will include the follow-
ing topics: Spirituality and Feminism
(Eleanor Perry, Discussion Leader); Re-
entry—The Working Mother (Ester
Leeds Cooperman, Discussion Leader);
Women and Social Change (Kay Camp,
Discussion Leader); The Single Mother;
Women and Anger; Non-Violence and
Children; Women and Self-Defense; A
Workshop for Men. Child care will be
provided with special programs for old-
er children and a discussion group for
teenagers, if desired. Registration fee:
\$3. For advanced registration and fur-
ther information, contact Nancy Wil-
liams, Friends Center Corporation, 1520
Race Street, Philadelphia, PA (215) LO
8-4111.

15-17—Annual Meeting of the
Friends World Committee for Consul-
tation, Section of the Americas, in
Greensboro, North Carolina. A Satur-
day Consultation on "Quakers and the
United Nations" featuring C. Lloyd
Bailey as keynote speaker is planned.

The Sources and Expressions of Quaker Simplicity

November 8-10, 1974

THIS WEEKEND at Pendle Hill is in-
tended for Quakers who are concerned
to find a contemporary expression of
our testimony on Simplicity. In small
groups and in plenary sessions, there
will be time to look at the connections
between a global perspective and per-
sonal and societal lifestyles, including
better use of technology in terms of hu-
man needs. Sharing of experiences and
questions will be high on the agenda.
Throughout the weekend an effort will
be made to build a sense of community
that will make it possible to share fail-
ures and fears as well as joys and suc-
cesses. Common worship and worship
sharing will help open our lives more to
the Source from which comes the light
that will illuminate our paths. In order to
simplify, the menu for the entire week-
end will be vegetarian.

Meeting Announcements

Alaska

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

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

Argentina

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

Arizona

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

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

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

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

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

California

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

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

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

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

HAYWARD—Worship 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

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

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

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

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

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

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

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

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

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

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

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

SAN DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

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

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

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

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

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

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

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

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

11 a.m., University Y.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.
WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Canada

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

District of Columbia

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

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

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Florida

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

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

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

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

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

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

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

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

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

CRETE—Thorn Creek meeting, (Chicago south suburban) 10:30. 700 Exchange. (312) 481-8068.

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

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

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

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 964-0716.

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

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

Indiana

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

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

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

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

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

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

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

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. Phone 262-0471.

Kentucky

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

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

Louisiana

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

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

Maine

BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

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

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

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

Maryland

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

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

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

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

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Nghbd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

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

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

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

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 877-0481.

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

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

Missouri

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

ROLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

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

RENO—Meeting for worship, 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 463-9271.

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

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

ALFRED—Meeting for worship, 9:15 a.m. at The Gothic, cor. Ford and Sayles Sts.

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

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

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

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

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

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

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

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

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

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

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

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

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

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

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. Northern Boulevard at Shelter Rock Road.

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

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

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

2 Washington St. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

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

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

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

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

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

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

North Carolina

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

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

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

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 688-4486 or John Stratton 383-5371.

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

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

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

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

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

Ohio

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

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

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

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

DELAWARE—at O.W.U. Phillips Hall, 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANSLOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m. First-day school 11 a.m.

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

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

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

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

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

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

Tennessee

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

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, Phone 693-8540.

Texas

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

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

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

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

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

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

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

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

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 752-2702.

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

Vermont

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

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

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

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

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

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

Virginia

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

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

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

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

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

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

Washington

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. (414) 272-0040 or 962-2100.

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

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

Do-It-Yourself

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

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

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

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. Do this as far in advance as you can because it may take up to six weeks to change the computer.

(Space)

Thanks, Friend

Is there really starvation in America?



There sure is.

And there would be more of it except for the NAACP Emergency Relief Fund.

There's Elma May Greer. Since her husband died, she's been trying to support eight children on \$84 a month from welfare.

Join Ray Wood's family for dinner. When he can't pick up any day labor, his \$25-a-month veteran's disability pension has to feed all 11 of them.

Try budgeting Berlean Fairley's \$60 a month to cover lights, gas, food and shoes for four growing kids.

For these families, and thousands more in the rural South, there's only one alternative to literal, actual starvation: the Federal Food Stamp Program.

But how do you buy food stamps when you have no cash? How do you get to the selling office when you're blind, or crippled, or can't scrape up the carfare?

That's where the NAACP Emergency Relief Fund comes in.

Through volunteers working out of local NAACP branches, we provide the cash—and sometimes the carfare—that makes food stamps

available to the Greers and Woods and Fairleys.

Sometimes it's as little as \$1 to buy a penniless couple \$64 worth of food stamps. Occasionally, it's as much as \$20, which can give each member of a family of 16 about 65¢ worth of food each day. Mostly, we help families out with the \$8 or \$10 or \$12 a month they need to get their full food-stamp allotment.

It really isn't much—but to the people who get it, it's the difference between life and death.

And when you're talking about more than 30,000 families helped, the cost mounts up.

That's why the NAACP Emergency Relief Fund needs your help so badly.

Every dollar you contribute is tax-deductible. And, on the average, every dollar we get converts into \$11 worth of food.

But we can't do it without *your* dollars. So please send what you can. Thanks.

NAACP Emergency Relief Fund
Dept. FP, Box 121,
Radio City Station,
New York, N.Y. 10019

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HAVERFORD PA 19041