

January 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

To you . . . who are seekers,
to you, young and old who
have toiled all night and
caught nothing, but who
want to launch out into
the deeps and let down
your nets for a draught, I
want to speak as simply, as
tenderly, as clearly as I
can. For God can be
found. There is a last rock
for your souls, a resting
place of absolute peace
and joy and power and
radiance and security.
There is a Divine Center
into which your life can
slip. . . .

Thomas Kelly



Project 76: Declaration of Interdependence

Two centuries ago, our founding fathers and mothers committed America to a faith in our capacity for greatness. The people heard and responded to this call. The colonies divided themselves from the "old world" by choosing to dedicate this country to freedom, equality and fellowship; to one nation under God, with liberty and justice for all.

The response of many in this nation today to that dedication is one of cynicism and despair. For we are aware that a certain sickness of heart and mind affecting our very institutions exists within this land. The questionable deeds of many who have pledged their allegiance to these ideals have created a strong undercurrent of disbelief in the capability of any of us to achieve the heroic. Thus, under the stress of rusty economic machinery and fossilized institutions, with leaders often moved by the pragmatism of the moment, we appear to drift. The United States of America feels a sense of powerlessness and purposelessness which comes with a loss of faith in our original meaning.

It is we who elect our officials. It is we who make up our institutions. It is we who create our environment. Yet many is the American who has come to the conclusion that his or her personal efforts can have no effect upon the health of our nation. How many of us have turned, instead, to unhappy lives of seeking for the self as the primary motive for living.

In order to be strong and healthy, a nation, as well as a person, must have purpose. . . . [Now] there is a quiet movement within the

heart of America. It is time to declare it across the land. More and more men and women are personally seeking their source, their purpose, their very reason for being. In so doing these people have re-committed themselves to the Supreme Being. They are striving to improve the quality of their lives and then to contribute to the quality of life of all who touch them. Thus has quietly begun a second American Revolution.

We call for a rededication of this country to its original purpose. We believe that this land has a deeper calling than has yet been acknowledged, that the fulfillment of the founding ideals of America means the spiritual evolution of our people, that the pursuit of happiness is to seek God, that true freedom and peace come from within, that equality is found most universally in brotherhood and sisterhood in the One Life.

We call for the revolution within each individual life, and for this country to reunite and humbly examine itself with the recognition that greatness is possible, not within ourselves alone, but within God.

We ask that rededication as a nation begin with a vigil on midnight of January 1, 1976. Let us pray together, gathering humbly in churches and in homes across the land to hand the will of this country to God, asking for light and guidance in a new awakening. May the great power of our united prayer and new resolve, at a time which we have frequently given over to wastefulness, begin the New Year with a new era of spiritual unity.

If you feel the rightness of these thoughts, please spread this to others.

submitted by H. Louise Wilson



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Centering Down...

I SEE, smell, taste, hear, feel, that everlasting Something to which we are allied, at once our maker, our abode, our destiny, our very Selves; the one historic truth, the most remarkable fact which can become the distinct and uninvited subject of our thought, the actual glory of the universe; the only fact which a human being cannot avoid recognizing, or in some way forget or dispense with.

Henry David Thoreau

A Week on the Concord and Merrimack Rivers

RICK McCABE, reporting in the Summit (NJ) Friends Newsletter on New York Yearly Meeting, states that he came away "troubled by its epistle which...gives the impression that the Meeting proceeded under the guidance of the Light." In his opinion, "this was definitely not the case. My belief was that we concentrated on process and readily succumbed to the societal pressures, to proceed and accomplish pre-conceived agendas. We did not allow time to wait upon the Spirit nor hear our fellow Friends. I lament...our inability to trust the silence more often."

He concluded with the prayer that guidance would come on this matter and urged support of the Structure Committee wrestling with the problem. "I wish," he said, that "we were better able to face our shortcomings and to realize that growth often comes from boldly facing our weaknesses."

...And Witnessing

SELECTIVE SERVICE is at it again. To make sure they get the names of all young men who turn 18 by the end of 1975, Selective Service officials are approaching public and private schools across the country for help in arranging the nationwide one-day registration to take place on March 31, 1976. Some Quaker schools have already been asked—and some have refused to help.

When Wilbert Braxton of Philadelphia's Penn Charter School was asked, he replied simply, "As an institution under the care of Friends (Quakers), we are conscientiously opposed to a peacetime draft."

For more information on the upcoming registration, write: CCCO, 2016 Walnut Street, Philadelphia, PA 19103.

HONOLULU FRIENDS Meeting has decided to sponsor a Vietnamese refugee family of 8: father, mother, three daughters, two sons and a niece, brought to their attention by Catholic Social Services' "Operation Aloha." In addition, the meeting will seek to facilitate sponsorship of three other family members—a 27 year old son and his wife and their child.

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The cover photograph is the work of Bob Johnson of Washington. Ken Miller and Tony Umile contributed the photographs on pages 7 and 11 respectively.

The Binding Thread

THERE IS an invisible thread that winds its way through the articles in this issue and binds all of us—the writers, the editors and other staff members, and now you the reader—into a relationship that has the potential to make 1976 a truly *new* year for each of us, no matter where or in what condition we happen to be.

It is a thread that you will never see, and yet you can pick it up wherever you turn in the issue. Try page 9, for example, and read what Luisa Facciolo has shared about the question, “Would We See...?” The thread is there.

It is also there in the direction Charles Brown points out in “Toward Being a Good Friend,” although Charley would be the first to unite with Moses Bailey, who some time back reminded me of what Jesus had said to the man who asked, “Good Teacher, what must I do to inherit eternal life?” “No one is good but God alone,” Jesus replied, and then advised the man to “go, sell what you have and give to the poor... and come, follow me.” But the man turned back to his material goods because he didn’t want to pay the price to be *that* good.

Yet it is precisely *that* Greatest Good which we, both as Friends and as Americans, are called to seek for ourselves and to share with others. The thread between the religious roots from which our Society and our country grew and what we, even now, can still become can be found in the Declaration of Interdependence that forms the center of this issue. It ends with an invitation to what might truly be the beginning of a *new* year.

Louise Wilson, the same Friend who shared the Declaration with us, offers the thread in another, more personal and experiential article on page 6. As I read “I AM because GOD IS,” I found myself making connection after connection—all of them joined by this same invisible but unbreakable thread.

Marguerite Horlander of our office staff had handed me the same thread at about the same time. Like Louise Wilson, Peg had read many of Joel Goldsmith’s books and other writings, and when I mentioned him, she brought me a small booklet he had written entitled “A Lesson to Sam.” In it I found this thread.

...the greatest lesson that I have ever learned is that the place whereon I stand is holy ground. God is right here where I am, and God is available the very minute that I stop talking and stop thinking and turn within in humility, acknowledging God’s grace, God’s power, God’s spirit within me, and then relax for just a minute or two and let that Spirit take over. That really is all there is to the whole Infinite Way.

A few days later while a F/friend and I were having lunch, we talked about the thread, although we did not

use that term. Afterwards, he wrote that “My life continues to be full of amazing and wonderful things which in a materialistic world are incomprehensible. When someone, for instance, asks me ‘What are you doing?’ I have to think quickly about my answer. If they are *in the life* I simply say that I have been given a gift to be able to BE... and that is all I need to say. If they are ‘worldly’ people I try to trim it up with things like committees, meetings, consultations and that seems to satisfy those who are interested in measurement. (I sometimes add,” he put in for my benefit, “that I am in the process of writing something but am at a dry spell for the moment and spend time thinking about *that*.”) Now both of those answers are true but it is interesting how they are looked upon. I guess there really are strong concepts out of our personal experience and history which act as a filter to *what really is*.” (My emphasis)

Just before Thanksgiving I saw him briefly and said I hoped he would have a good Thanksgiving. “I will. I have it every day and I spell it with a small ‘t’.” Another thread.

And then over the holidays I found Douglas Steere’s book, *On Beginning From Within*. Page after page provided thread after thread, although I was so eager to pick up all of them that for awhile I found myself tied up in knots simply because I read only with my mind. When I went back and took time to let the message beyond the words sink into me, the threads unwound and again helped me to see more clearly *what really is*.

And it is that Reality, or rather glimpses of It, that is the thread linking all of this and all of us. Douglas Steere writes: “...the lives of the apostles as we see them all bear witness to the shattering and scarification and kneading and rekneading of the life that goes on. An apostle must be teachable. *There is death to be dealt to vast areas of claimfulness in the apostle’s life. Yet where there is no death there can be no resurrection.* And as layer after layer of this hull is broken away, these apostles testify universally not to the pain but to the joy of their way of life...”

As we begin 1976, surrounded and partially immersed in a world that worships only the joy of the here and now and as a consequence is strangling itself in its own pain, we are offered the life of the Spirit anew just as William Blake offered it three centuries ago.

*I give you the end of a golden string:
Only wind it into a ball,—
It will lead you in at Heaven’s gate,
Built in Jerusalem’s wall.*



I AM because GOD IS

by H. Louise Wilson

AS I LOOK back over my life it seems that I have been handed the right book at the right time on a number of occasions. My introduction to Joel Goldsmith came just that way when a friend gave me a copy of *The Thunder of Silence* in 1961.

I was born into a Quaker family and the use of silence was a natural part of my life; however, the principles set forth by Goldsmith were unfamiliar to me. I read the book through as I would read a novel. I put it down and thought I had finished with Goldsmith. Yes, it was a good book. He expressed himself well. He repeated those phrases that needed emphasis. I had no awareness that the words were taking root in me. I did not know that what I had read had touched my consciousness.

A few months later the same person gave me another book by Goldsmith, *Practicing the Presence*. I read and re-read each sentence. I underlined with blue and red pencils. I went over it with a yellow trace pen. I began to feel myself sitting in a Goldsmith bowl. It was like resting in his consciousness and taking in as much as I could.

I then picked up *The Thunder of Silence* and began to re-read it. Like *Practicing the Presence*, I worked on it word for word, stopping to grow still and listen within page after page. What did this man have to say that was so different from what I'd heard or read before? Maybe it wasn't so different; maybe I was now ready to hear it.

Very simply, Goldsmith said that *God IS* and that *God appears AS*. The words do not sound so different. They are not earth-shaking, and yet, they shook me to my very core.

I had begun to work with the principle of *God IS* in 1955. During meditation one day I realized that in God's allness I would become less and less me and more and more Him until there was no me. The idea of giving up my identity, even to God, was something I had not considered. Gradually I began to realize that to say that God is anything limits God. The most we can say is God IS. For months I pondered these words until one day I heard within, "Because God IS, you too can BE." I can still hear those words. They gave me great hope and they confirmed what I had felt from time to time. So when in 1961 I read that *God IS*, my inner self was ready to hear these words and to grow further in understanding their meaning.

Up until this time I had believed that the Spirit of God was everywhere. Goldsmith said that the Spirit of God is present only where it is realized. What did this mean? And he gave the answer in the following words: "It is like saying that electricity is everywhere. That is true. Electricity is everywhere, just as the Spirit of God is everywhere. Electricity, however, will be of no value to us, unless it is connected in some way for our particular use. So it is with this Spirit of God. It is everywhere, in an

absolute, spiritual sense, but it is only effective to the extent to which it is realized." And he goes on to say that there must be a conscious activity of truth going on all the time.

As I re-read this I was reminded of what Jesus had said about living in this world but not being of it. Thomas Kelly expressed it this way: "On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathings."

For me it was a long time between the time that I intellectually heard what Goldsmith was saying and the time I began to have an inner awareness of the principles. Gradually I began to realize that as I understood the principles I must practice them, and in practicing them I brought them into my consciousness. Then it was no longer what Goldsmith said, it was my own experience.

In Goldsmith's own words: "It is possible for anyone to change the trend of his life, not by hearing or reading truth, but by making it an active part of his consciousness in daily experience, until it becomes a habit every moment of the day, instead of an occasional thought. Let these principles operate in consciousness morning, noon and night, until gradually the actual awareness comes. Then we make the transition from being hearers of the Word to being doers of the Word. Then we shall be abiding in the Word and shall bear fruit richly."

As I worked with the principles set forth by Goldsmith, I had to ask myself: Am I seeking God or am I trying to get something through God or get Him to do something for me? This brought me to the realization that God has nothing to give us or withhold from us. Everything that God is, we already are. All He has is ours. We have but to claim our inheritance. Soon I realized I wanted to seek God for Himself.

It was during the 60's that the 139th Psalm became a part of me. I realized for myself that the light and the darkness are the same to God. I realized that for me they were one; each a part of the whole. I knew through my own experiences that if I made my bed in hell, lo, He was there! As I acknowledged God in all, I began to realize that the ground on which I stood was Holy now.

The phrase *God appears as* was entirely new to me. I spent many hours listening to tapes by Goldsmith and reading other books that he had written. Gradually, very gradually, this principle became a part of my consciousness. "We become beholders of God appearing as you and me." I realized for myself by the end of the 60's that God was expressing Himself as me.

I also began to see that most of my judgments were made by appearances. One Fall day in 1970 my husband

and I were driving in the mountains of Virginia. It was a clear day. The sky was very blue and the leaves were brilliant reds, golds and yellows. I looked to the left and the whole mountain side was a flame of color. A moment later half the mountain turned black.

I said to my husband, "This is a perfect example of how we make judgments. If we did not know that a cloud had come partially over the sun, we would ask one another what had happened. We'd go so far as to say that perhaps a terrible disease had gotten into the trees and killed them." And from that day to this it has been easier for me to understand judging by appearances. It has been possible for me to release this pattern and acknowledge what appears to be, give no power to it, and move through it to the Source, the one power.

Goldsmith's writings also gave me a new insight into the scriptures. As a Friend I had always listened for the Spirit behind the words, but only after studying Goldsmith did I realize I had nothing to say about any verse in the Bible until I had personally experienced the words. I began to seek to know for myself.

After working with the Goldsmith principles for many years, I feel that I have taken into my consciousness what is workable for me. I am grateful to him for opening my mind and my heart and for the many ways in which I have been freed from patterns of limitation. Because of Goldsmith I have been able to hear many other writers and speakers. It is as if he went ahead to make the way for others. Actually the Spirit goes ahead to make the crooked roads straight, working through a person or situation. It opened the way for me.

When I think of Joel Goldsmith I feel light and warm. He lifted the burden of *me* into the *I AM*, the God within. He took me where I was on the spiritual path and carefully showed me signs along the way to make the inward journey more practical. He required of me a disciplined life. He helped me to experience words I had heard all my life. He always let me go to another's thought, and even seemed comfortable if I moved in and through what he had found to a broader understanding. All of this has led me to the place where I feel that I know very little but that which I do know is a part of me. I do not have to defend it or explain it.

In 1961 *God is* and *God appears as you and me* were words—words that attracted my attention, words I have pondered many hours since. Today they are no longer just words; they are a part of me, and I feel I will continue to grow in the consciousness of what is behind them until there is no separation between the words and me.



Louise Wilson is a member of the Friends Meeting and principal of the Friends School in Virginia Beach, Virginia. Many Friends know her better, however, as a fellow traveler on what Douglas Steere terms the Inward Journey.



Photograph by Ken Miller

Dress,

Vanity

and "Stripping"

by Larry Scott Butler

OUR ANCIENT testimony of plain dress is almost totally gone among Friends. But the need for help and discipline in submitting to the Light is as great now as when plain dress was in common use. John Rutty, writing in 1756, worried about those that would "pull down the hedge" and said that their "moving cause is clear, to ingratiate themselves with, and render themselves acceptable to the world. . . ." The words are different, but the modern criticism of Friends by some as a suburban, intellectual, middle-class religion has the same ring. The responsibilities and limitations of that position in American society certainly make it more difficult to live a life that is guided by the Christ Within.

A harsh, personal discipline is needed, what earlier Friends called "stripping." Howard Brinton defined it as "a removal of any obstacle to the soul's progress, and the chief of those obstacles was pride." Howard and Anna Hall of Barnesville, Ohio, quoting from "Dress and Worldly Compliance" on plain dress as part of their personal discipline in those "little and despised things," said that "nothing so effectually humbled the pride of the heart." And yet they would certainly agree with the early Friend, Thomas Story, who assured us, "You will find a satisfaction in it, and overbalance to all you can lose."

Margaret Fell saw the danger in a uniform for Friends and criticized the idea that "we must all be in one dress and one colour. This is a silly poor gospel." There is also the story of the maid ordered to sew up a slit in the back of her waistcoat skirt by John Bolton who was under orders from George Fox. The young woman replied that she saw no evil in it. James Claypoole upheld her right, saying, "...she should see the evil in it herself. . . . And not because we say it." Plain dress was not intended to be a uniform designed and regulated by church authorities.

When William Penn reportedly told the king that the difference between their religions was "the same as between thy hat and mine," he pointed to the question of ornamentation. Amelia Mott Gummere, researching Quaker plain dress, asserts the "cut has originated in that center of all ideas of fashion, and the abode of taste, Paris: while the expression of Quakerism lay simply in the absence of any superfluous adornments." It is evident that, from the time of the first paper on plainness, issued by London Quarterly Meeting in 1717, until the new Book of Discipline from London in 1861, when plainness was no longer required, there were numerous varieties of

dress. The Woman's Quarterly Meeting of Lincolnshire in 1721 cautiously advised that "we think green aprons are very decent and becoming as a people." Even the plain bonnet that we generally associate with all early Quaker women was not introduced into America until 1795, by Martha Routh, an English Friend. The variations in dress among American Quakers were many, depending on the time period, the geographic location and the yearly meeting, and whether one was a frontier or an urban Friend. And so, it would be difficult to advocate any uniform kind of dress.

Clothes, however, certainly should serve us, and through us, the Light within, rather than our vanity or the clothing industry. Pressure to change clothing styles is strong, and advertising campaigns aim at our weaknesses. A recent jingle, aimed at the male ego, ended with the phrase, "...who has it together and shows it in the clothes he wears." And as John Rutty observed in the eighteenth century, it is often the poor that blindly follow fashion, "tho in opposition to their own interests." John Woolman stated the obvious economic advantage of a plain dress: "...were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be supplied in things useful. . . ."

Our clothing styles reflect certain things about us as individuals and, often, our philosophy of life. The youth protest of the 1960's, Afro-American pride, and middle-aged executives each produce a mental image associated with a certain kind of clothing. Clothing is a powerful message-sender about the wearer, now, as in the past, and when we deny its importance, perhaps we underscore our fear of the real embarrassment we would face at again being different, "a peculiar people."

Perhaps a visible commitment to the Light within, an outward discipline, would not only help the wearer, but also ease the decline in numbers of the Society of Friends. In 1770 it was estimated that there were 30,000 Friends in Pennsylvania out of a population of 250,000. In 1827 all of Philadelphia Yearly Meeting was numbered at 26,258, and by the 1970's that number had dipped to only 12,000 adults. Clearly we are not "speaking to the condition" of many people.

Friends are not alone in their problem. The young Mennonite writer, Art Gish, sees the Mennonites "buying into the materialistic values of our society and that has

been very destructive for...the congregation and destructive for our witness to the world." He argues for the "Christian attire" of his church, saying, "...perhaps some reject the old forms as purely cultural. But contemporary fashions are no less cultural and expression of a sexist culture...."

Certainly established religion everywhere is in trouble. Daniel Yankelovich in a Carnegie-Mellon Foundation financed study, entitled *Changing Youth Values in the 70's*, reports that only 42% of non-college youth consider religion as very important and the percentage is much lower for college youth. Another study, by Martin E. Marty in 1974, of churches that are growing, revealed that the two needed characteristics for growth are extravagant experiences and a hard line against outsiders, or, in other words, meaningful worship and a "hedge against the world's people." Both characteristics have been an integral part of historic Quakerism. Perhaps we are hiding our Light under a bushel or we now lack what Reinhold Niebuhr called "a disciplined minority witness."

There appears to be a common notion that a distinctive dress is a thing of the past. But varieties of plain dress thrive in both rural and urban settings. The Amish have grown from less than 10,000 in 1900 to more than 50,000 today. The communal, Anabaptist Hutterites of the West wear plain clothing but use modern farming implements. Never large in numbers, they now have grown to 20,000. The members of many black churches in urban areas enhance their sense of community by wearing distinctive clothing. The Black Muslims are a very visible group that has adopted its own form of distinctive dress. Following the Talmudic injunction that a Jew is not allowed to resemble the idolator, the Hasidim follow traditional Jewish clothing styles, and they too are a growing community.

Quakerism has a unique opportunity to reach out in these days of a rapidly changing social order, in the midst of what some have called the disintegrating family structure; for our faith is not family centered but meeting centered, and in that structure the individual is the important unit. Inherent in the effects of the distinctive dress of many of the religions mentioned is a greater sense of a gathered community, and many individuals who feel so alone have need of this strength. But for all that, we must first serve the Lord, and a good number of sound Friends were persuaded that plain dress was a mighty aid. When Thomas Ellwood was convinced, he cut the trimmings of his clothes as signs of vanity, "so that here began to be a way cast up before me for me to walk in—a direct and plain way, so plain that a wayfaring man, how weak and simple so ever...could not err while he continued to walk in it."



Would We See...?

by Luisa N. Facciola

The Talmud tells us that the Messiah sits, waiting to be called, at the gates of Rome, amid beggars and cripples and other outcasts.

THE ABOVE quote is from Eli Wiesel's *The Gates of the Forest*, a book which, when I first read it three years ago, considerably influenced my thoughts. This particular quote stayed in the back of my mind and a year later began to ferment into a book. During the summer that I first seriously began to work on this book my sister and I went to Italy and spent a week in Rome, where something happened that I will never forget.

On Sunday, the last day of our stay in the "holy" city, my sister and I went to shop for presents at the flea market held every Sunday during the summer. Now all through Rome we had been shocked and saddened to see the many beggars: thin women with haunted eyes and crying babies wrapped in rags; gypsy girls dancing, in grotesque parody of happiness, down the streets, hooting at those who would not give them alms; the crippled people—without hands, blind, lame—all the outcasts of our far from perfect world; and at the flea market we saw these people again. But familiarity (even the false familiarity of a single week's visit) had dulled the pain we should have felt upon looking at these lost people, and we no longer even consciously noticed them.

I am haunted by what I saw that dull, grey morning in Rome. For an instant the sun came out and just to my right I saw a young man—a beggar. He sat on the pavement in his own patch of sunlight, one leg crossed beneath him, the other, ending in the slender deformity of a stump some inches below his knee, extended in front of him as if it were a license allowing him to beg. A pair of archaic single stick crutches padded with rags lay on the ground beside him. Yet he was not of the gypsy tribe as were the others; his long blond

hair and cut off, ragged blue jeans clearly showed that. Nor was he actively begging—no money lay before him. Head bowed, hunched forward, hands fiddling aimlessly, the youth paid no attention to the passing crowd—nor did they heed him. For an instant I saw him thus, clearly, then we also passed by and I never saw his face.

Two years later I still see this quiet figure, sunlight lingering about his head, and I wonder—if the Messiah does indeed sit among “beggars and cripples and other outcasts” (and where else would a Christ be found?)—whether we would even see him if he looked straight at us and called us by our names?



THE REAL horror of our present condition is not merely the absence of community or the isolation of the self—those, after all, have been part of the American condition for a long time. It is the loss of the ability to remember what is missing, the diminishment of our vision of what is humanly possible or desirable. In our new myths we begin to deny once and for all the existence of what we once believed both possible and good.... We proclaim our grief-stricken narcissism to be a form of liberation; we define as enlightenment our broken faith in the world...

—Peter Marin in
“The New Narcissism”

Toward Being a Good Friend

by Charles Brown

FOR SOME of us it is too easy to be a Friend these days. A good Friend goes to meeting for worship and for business regularly, perhaps three out of every four weeks, is kind to people, reliable, honest, and if married, lives with her husband, or with his wife; if not married lives alone, with relatives, or someone of the same sex. The good Friend contributes modestly to the Combined Appeal and to the Monthly Meeting (no one is expected to tithe), serves on one committee at the Monthly Meeting level and on one at Quarterly or Yearly Meeting level. In recompense for all this our good Friend has status in the Community, borrowed from what others, and even some Friends, assume is a respectable past.

One could elaborate on this theme and insist that a good Friend uses non-sexist language, stays away from X-rated movies, drives only cars which average better than 20 miles to a gallon, eats meat sparingly, writes letters to Congressional representatives complaining about the size of the military budget, and serves on some community project for improving relations among races. Or more simply one could identify a good Friend as one who can honestly answer 14 out of 15 queries in the affirmative. Not 15, for after all, “no one is perfect.” Even this is not too heavy a burden, though the complexity of the demands on one begins to pile up.

Indeed, it is quite clear that our good Friend would support the U.N., read the Yearly Meeting News and Friends Journal, and reread the journal of some Friend of earlier days at least once a year. You will notice that the description is beginning to put into the same sentence, or the same breath, quite unlike activities. Our good Friend may be approaching the confusion of too many demands. She or he hardly has time to read all the mail that arrives from Yearly Meeting committees.

Perhaps it would be worthwhile to consider some of the things that are unnecessary to being a good Friend. Perhaps the most apparent is apparel. One need not dress in a peculiar style. In almost any meeting for worship people who are quite acceptable may wear neckties, have been to “beauty” parlors, or at the other extreme may be shoeless. The latter is usually only in warmer climes or on warmer days. As a matter of fact, it is my *personal* observation that there are even quite a few acceptable men Friends who have not yet given up the vanity of daily shaving!

A good Friend does not have to belong to any political party, though in some areas it may help. Neither is it necessary to go without alcohol or tobacco if the use is modest, and not in the Meetinghouse. Friends otherwise held in high esteem sometimes play cards, go swimming

on Sunday (one need no longer call it First-day) and have almost none of the Puritanical problems of a few decades past.

I believe this is a fair description. If one went to a memorial meeting for a Friend about whom most of the positive things that have been mentioned were said, the result, on the whole, would be to encourage more of the same quality of life.

And yet... and yet...

A person could fit the description given, it seems to me, and not be a Friend at all. Oh, the name could be on a membership list. But are we then a club, with membership restricted to those born into it, or accepted after cautious interviews and lengthy delays? I ask a rhetorical question, I should hope for a resounding answer!

"No!"

The Religious Society of Friends is made up of those who are friends of Jesus, as well as of each other. All the rest of the picture we've drawn is essentially superficial. *The fundamental qualification of a Friend, it seems to me, is the radical understanding that it is not pretentious to believe that the same Spirit that was before the world began, that spoke to Moses out of the burning bush, that Jesus spoke to when he retired to pray, that blinded Paul on the road to Damascus, that George Fox called the "One that can speak to our condition," that that same spirit is with us today, and can lead us if we listen.*

We are not traditional Christians. That is to say, we do not accept all the tradition and trappings of the Church. But we expect to be led by the light that Paul called Christ.

Perhaps, because the term is a confusion to some, it has become an abomination to many. Just as the word man, to mean humankind, has recently alienated large numbers of people, so the name Christ, to mean the spirit we recognize as having dwelt in Jesus and as having survived his mortal body, seems to upset others. The word has also been used to describe the expected Jewish Messiah, for instance, who would lead his people to a place where bread was made from rocks and natural law was repealed so that people could jump from a high place and not be hurt. These are the temptations that Jesus rejected as being of the Devil, so it seems he rejected that idea of "Christ."

"Christ" has also been, and is, used to combine the idea of a miracle of virgin birth with the miracle of recovery from natural death. We have not witnessed this in the 20th century. A careful Friend would hesitate to claim anything but that the Bible can be interpreted to say these things happened.

We, who have witnessed the power of the Spirit in creation, in invention, in medicine, in the lives of those we love, need not argue about the miracles of twenty centuries ago. If the word "Christ" causes confusion because the world has used it for so many different concepts, then let us talk only about the Light, or the Spirit of God.

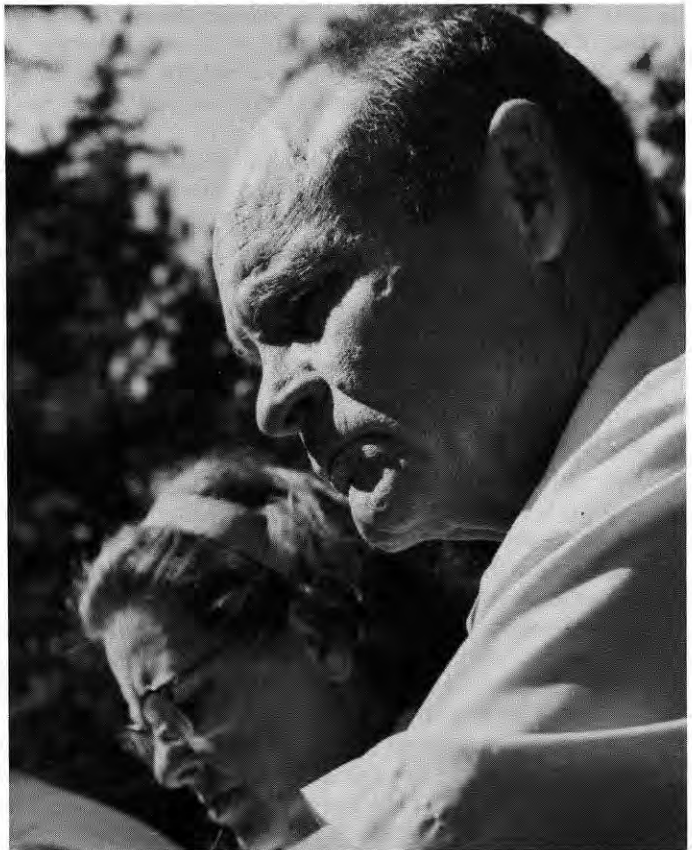
But let us not forget that it is the same Light and the same Spirit that was in Jesus. It is He who has taught us.

Is it arrogant to believe that we have seen the Light, or

that we have heard the word? Another rhetorical question, but a less resounding answer! "Maybe."

If, indeed, we are unwilling to listen to other Friends, and to what they feel about our vision and our leadings, we may be arrogant. But if we take our thoughts to the community of believers, to the Meeting, and they are understood by others there and accepted, then there is little room for arrogance. There may even be Truth!

What is the truth for us today? If Friends are living in the Light, won't they be just the kind of people described at the beginning of this piece? Quite possibly. But they won't be that kind of person because that is what a good



Photograph by Tony Umile

Friend is. They will be what they are because they are following the Light.

The real fact of the matter, it seems to me, is that it is not easy to be a Friend these days. Consider just a few of the testimonies to which the Spirit has led us.

1) We should live in the power that does away with the occasion of all wars. Instead, we live in a country that has, to the tune of more than 30 billion dollars a year, some of which come from the taxes you and I personally pay, a war machine so out of hand that, as we saw in the Mayaguez incident, it hasn't even got a button to turn it off.

2) We should practice simplicity. We should provide a home for our children where love and the Spirit of God

are present. Who, in the pressures of more and more populous regions, in the plethora of things piling in on us, and in the cacophony of many different communications, can have simplicity, peace and serenity in the home?

3) We should provide education. We have been rightly led, I believe, to start and maintain schools. But what is a proper Friends school? Should Friends schools be as different as they are in program, facilities, administration, staff, and student bodies? Or are some of us being led away from simplicity? Are we really in the light?

It seems clear to me that the problems are difficult, and that solutions will not be simplistic. As a mathematician I deal in mathematical models. You may remember problems in algebra when the model was an equation or a system of equations. If the equation, i.e. model, leaves out any of the pertinent facts, then no matter how well you solve the equation, the answers are of no earthly (or heavenly) use.

Our problems today are difficult because there are so many facts that need to be worked into the models: the fact of our finite world, with finite non-renewable resources, finite amount of arable land, and infinite ability to produce more human beings; the fact of our use as a nation of six to eight times our share of the world's resources) the fact of our spending so much to prepare to destroy life (defense?) and so little on research to save life (earthquake detection, medicine, basic research). These facts undergird and overshadow every problem we face. Perhaps we need not be angry about them, but we must deal with them.

So, it is not easy to be a thoughtful Friend, or a good Friend. But it is terribly important that we try to be.

We know that there is a Spirit that can lead us. It isn't always easy to see the Light or hear the Word.

But Friends, God has no other hands but our hands. If we, who are convinced of the power of the Spirit, are not willing to spread the Gospel, and to live in the power of the Spirit, who will?

Where will following the Spirit of God lead? We do not know. It led Jesus to the cross. It led Friends two hundred years ago into exile in Virginia. It has led hundreds of young Friends to Canada or to jail, as it led George Fox.

But it leads us all to life, too. It has led Friends to a kind of freedom, more real than political freedom, not necessarily freedom from hunger or want, but freedom to know the right and do it. To this freedom we are called.

Finally, I have no panacea. I know no new techniques to know the Truth or to find Freedom. We need to pray, we need to worship, we need to be aware of the Spirit, we need to be free of convention for convention's sake, we need to be bound by the love of God and the love of our fellow human beings. Up that path lies the way to being a good Friend.



FORUM: Ministry

How Can This Be?

by Helen S. Walton

PLAYING A phonograph record backwards is really grotesque, weird. The similarity between this and the Meeting I was witnessing was remarkable. The two antique chairs were pulled cozily together in the front of our historic Meeting, a Meeting that had hovered over countless marriages. These chairs spoke mutely, yet very truly, of happiness and homes, of committed lives, of hope and faith and love; of human caring, of deep human need for physical and spiritual closeness. The reading of the certificate, the signing of the new name by the bride, the silence, the prayers, the messages of friends who knew the challenge, the work, the realities one met in the creation of a home and rearing of a family had made memorable to me the host of marriages that I had witnessed, through my 45 years as a Friend.

But, this time it was being played backward. The two who occupied the chairs had called this special Meeting to undo that which they had, a few short years ago, promised to do. How do you unsay what you have said, unmake your promises, promises so eagerly made before God?

Do you ask for "Divine assistance" or "Divine guidance" in this undoing? Does this "Called Meeting" in some way unravel the yarn you spun, with your vows of love and faithfulness?

By this time, the couple were standing, trying to explain their change of goals, their misery with what they had chosen, their necessity and right to try a more experimental and liberated style of living.

Would someone unread their Marriage Certificate? Might it now simply read: "The bride and groom of two short years have met on this solemn occasion, when, after waiting in the reverent silence, they, shunning each other as much as possible, did declare that they would no longer live as husband and wife, to which we who were present might witness, by signature, following the worship"?

I could get that far, but what had that dreadful scratching meant? The needle had been stuck and a guest

had to raise it at one point. Oh, yes! I remembered. I could easily finish those lines, "promising with Divine assistance to be unto thee a loving and faithful husband (or wife) as long as we both shall live." Had this couple sought—were they, so silent before us, still seeking God's will for their lives?

True, they had been to a Counsellor, quite a popular one, at a distance. *This* occasion was in line with his recommendations, but—the needle's scratching was most unbearable—what of our own members? Had the couple talked their problems over and prayed them through, with friends who knew and loved them? Suaveness and elite office trappings would have been absent, but real concern would have been abundant. Why had this dear young family felt that they could not share with their Meeting family their hurt and dismay, as they realized they were unable to cope with their problems?

The "un-marriage" was soon over. Friends had spoken words of comfort, sympathy and concern, correctly replacing the marriage message of hope, best wishes and congratulations.

As the backward record ground to a halt, I reflected that there were times in my own experience that I might have done as they had done, if—if, but always, the stability of Friends and the very real ruggedness, the sturdiness of the Meeting had sustained and bulwarked me through periods of stress. Every marriage has good times and difficult times. It is a sensitive instrument, on which one must choose wisely the melody, but also the accompanying chords, if a harmony is to result.

My thoughts wandered to the goals of a Friend's marriage. "To be loving and faithful." So simple, yet the task of a lifetime! So much easier to be self-centered, "unloving and unfaithful."

And, what about freedom! Isn't it possible to establish a home wherein "peace and refreshment" to body and spirit are primary, and yet operate with freedom and individuality?

I wondered, too, whether there could be a more worthwhile goal than to pattern and create a home where the love of God and the love of family were consistently reflected.

The ivy at the old meeting's window tossed in the breeze. "I am the vine, ye are the branches," said Jesus, so many years ago. Keeping those branches pruned and productive— isn't that worthwhile? "Greater love hath no man," said the same great teacher, "than that he lay down (consume) his life for his friend." This same teacher did just that. He set his goals. He lived so that His life would certainly implement those goals. He remained steadfast, and when His life choices demanded it, He turned from the Galilean hills to walk unswervingly toward the cross, where He completed His allegiance to the ideals that He had chosen for His life's work.

He, too, had promised, with "Divine assistance," to live in love and faithfulness. Shouldn't we, who seek God's guidance when we commit our marriages to His purposes, hold enduringly to these promises?



Quest

There stood a door ajar before us
So, with laughter in our eyes and joyous love
within our hearts
We, hand in hand, passed thru'
Knowing well the Eden we might share.
But then, I saw another door
And curious, I squinted thru' the crack.
It was inviting; it beckoned me,
So, cancelling the dream that had so recently
Stirred within my lonely heart
I pushed the door, and walking thru'
I found the self I had mis-laid.
I became a person, liberated.
Small price to pay, or was it?
Did not Eve pluck just one apple?

Helen S. Walton

Guidelines

Several rules for the Meetings for Separation could be observed.

1. Notify Overseers and, with their help, select a time for a "called" Meeting, which should not approximate in time the regular sessions of Meeting for Worship and First Day School.
Too closely following a marriage or Memorial is undesirable.
2. The Property Committee should be approached, so as to fit this Meeting into what may be a "busy" "use of the Meeting" schedule.
3. Invite only your close friends, lest your "coming apart" become a "novelty" rather than a serious Meeting.
4. Keep open to the "love of God and fellow members," who would restore the broken bonds if they could.
From the time you desire to separate, be in touch with the Family Relations Committee, or Worship and Ministry Committee, or other Friend of your choice, who may be able to assist you through your crisis

period, or advise you of local assistance within the Society of Friends. Such aid may have the *plus* value of very real caring for you, though it may lack somewhat in professionalism.

7. Never underestimate the power of prayer, as you seek assistance. (No need to be too ashamed that you have run into snags. Friends will understand. Most of us have been caught on snags at some time.)
8. Surround yourself with the loving, caring fellowship. Remember, you are a member. You have a right to have Friends respond to your need. Also, remember that if you reach out, a hand will reach toward you.
9. If you do separate, the messages in the Meeting should be framed in silence. It should be Ministry, not discussion. What is given, should be given and received in love.
10. Overseers and members of Worship and Ministry should have charge of such a Meeting and see that it is conducted in a manner suitable to your (regular) Meeting.



Editor's note: In the spring of 1975 Minneapolis Friends Meeting in Minnesota approved a program under which Ron Mattson, former ministering secretary of the Meeting, would attempt to develop a new type of ministry. The following is excerpted from Ron's application to the Minnesota Consortium Doctor of Ministry Program for

A Ministry to Alienated Adults

by Ron Mattson

"If Jesus turned his footsteps toward Bethany whenever he was tired or footsore or weary or angry (as he did after he drove the money changers from the Temple), then what were the renewal elements present in that small village that could be reproduced or recreated to be used in today's world?"

I ASKED MYSELF that and other questions as I tried to isolate the common elements within contemporary society that we, who remained within the framework of the institutionalized religious bodies, could come to understand and "use" in making our individual and

collective ministries to both *logos* and divine. My search for answers led me to these observations.

Within each human being there is a degree of "aleness" that is inherent to our humanness and our act of being. This alone-ness is something that can never be shared. A husband cannot share that element of himself with his wife; a child cannot share that faction of his/her being with a parent, etc.

Beyond that integral element of alone-ness, however, is another state of being which I have come to feel is the *only universal* shared by all people living in North America: We each have a degree of loneliness which is, in effect, a form of alienation—alienation from God and alienation from our fellow human beings.

This loneliness is really the only thing we all have in common in the very pluralistic society in which we live. It is no respecter of age or gender, geography or education. It may come at different times and in different ways, but ultimately it reaches all of us: the suburban housewife with 2.7 children and no public transportation and no second family car; the recently divorced who is no longer included on guest lists for parties because only couples are invited; the rural young person who has come to the Twin Cities and has no marketable job skills for a very competitive job market; the person who has lived in his or her own eleven-room home for thirty-seven years and now is being moved into a two-room unit in a senior citizens' high-rise tower; the homosexual who wants to relate openly and honestly with those he or she loves but fears rejection; *ad infinitum*!

What happens in regard to handling this "problem" is that we don't handle it, we don't recognize it for what it is, we don't deal with the implications of the loneliness in our own lives. It is my observation that what does happen is one of two things: we either become so lonely and alienated that we become literally non-functional or we become so busy with an over-full calendar and appointments list that we don't have time to deal with ourselves. (It is my observation that many of us who attempt to minister allow ourselves to fall into the second category.)

I firmly believe that the time is long overdue for someone—and I am suggesting myself—to explore how the Church, the organized institutional religious bodies, can deal with the loneliness that each of us experiences and which inhibits or destroys our I-Thou and Thou-Thou relationships.

The Church is perhaps as guilty as any institutional unit of promoting and (perhaps) inadvertently encouraging the loneliness that I feel is so detrimental in allowing people to affirm their selfworth and selfhood.

For example, in recent years the Church has (and churches have) staunchly promulgated the doctrine of the "Blessedness of the Nuclear Family." This sacred and holy thesis has been touted as the answer to a number of contemporary problems, such as the rise in the crime rate ("If only he didn't come from a 'broken' family, we wouldn't be seeing him involved in crime XX, YY or ZZ") or the answer to the many social problems with the elderly ("It is certainly too bad she can't go and live with

her family. Then everything would be O.K.”).

In reality, however, what this has done is to say to those who are not members of a nuclear family, “You are outside the pale.” You aren’t part of the couples “syndrome,” an easily recognized carry-over from the Blessedness of the Nuclear Family doctrine.

This is all done either in complete innocence or in complete ignorance of certain facts that are available for our use. For example, the 1970 Federal Census Bureau figures for the City of Minneapolis show that 76.4 percent of the population within the City does *not* live in *any* kind of a family!

Thus, the questions that need to be asked in Minneapolis are first, “What is a family?” and only then, “How do we minister to families?” Corollary questions we might need to ask are “What are our educational materials providing as examples of acceptable lifestyles for all ages of people that we work with?” or “Are we discriminating against certain kinds of programs we really need if we are to realistically evaluate the composition of our congregation?”

Because I believe very strongly in my general thesis regarding loneliness as the universal in today’s culture, I have accepted the call from Minneapolis Monthly Meeting of the Religious Society of Friends to explore both with individuals within the congregation and with the congregation itself how we deal with the loneliness/alienation that destroys or hinders our relationship to God and that of God within each person with whom we are in contact.

Two questions thus emerge: 1) Does the Minnesota Consortium also see this as a valid area for exploration? I do not necessarily see myself and Minneapolis Friends Meeting coming up with a large number of programs and/or answers but rather seeing if we can learn how to ask the right kind of questions and, if we find that we do indeed need to engage in cultural disobedience (which might be needed if my hypothesis proves true), how to do the consciousness-raising necessary. 2) Are there resources available to assist me and the Meeting in our search (for at this point I feel there is a need for some continued goal(s) clarification), and will staff be available and/or interested in this as an experiment in insight into ministry?

It is ordinarily rather dangerous to “play” prophet. However, I have come to believe that if historians of the future designate the 1960’s as “The Age of Alienated Youth” (because of student unrest, demonstrations, etc.), then ultimately the 1970’s, influenced by everything from the militant Grey Panthers (senior citizens who have staged office sit-ins for subsidized housing for the elderly) to militant out-of-the-closet gays, will have to be known as “The Age of the Alienated Adult.” The Church has a stake in this, whether we acknowledge it or not.

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*Editor’s note: Ron’s application was approved, and he is now working within the Consortium toward this new ministry.*



## Friends Around the World

### AFSC’s Vigil and Meeting

## A New Beginning

by M. C. Morris

“It’s the Quakers again,” the tall, dark man was heard explaining to his companion, as he passed a few of the almost three hundred of us walking two-by-two down Connecticut Avenue toward the White House.

It was Monday, November 10, and this time the Quakers were protesting the continued governmental policy of treating Vietnam as an enemy. Specifically, the American Friends Service Committee was objecting to the Administration’s denial in 1975 of export licenses for relief articles which even in 1973, while the war was still on, had been allowed. The AFSC had decided to proceed with the shipments anyhow, thus technically breaking the law, viz. “The Trading with the Enemy Act” which the Administration had invoked to justify its denial. The Committee was doing so, as Board Chairman Wallace T. Collett put it, “. . . not only in our own name, but [also] in the name of Americans sharing our sense of an immense moral obligation to help rebuild what we have helped to destroy.”

This sentiment was reflected on the placards carried by the vigilers. It was the burden of the almost three thousand signed contribution forms being taken that day to the White House. It was echoed into the ears and eyes of representatives of the AP, NBC, Washington Post and others at the press conference held during the hour of the White House vigil. It was repeated on the leaflets being passed out on the sidewalk. And it was reiterated in many forms during the afternoon sessions with members of Congress or their representatives on Capitol Hill.

Shortly after the vigil the Administration did a flip-flop and granted the

licenses after all. Thus, some of the questions we asked ourselves during the day, such as "Are we really serving a purpose or merely antagonizing people?" were answered, at least this time. And Wallace Collett spoke for many of us two days before the vigil when someone at the AFSC annual meeting questioned the propriety of the demonstration. "We have to do what we have to do," Wallace Collett replied.

We did, but some of us are left wondering whether not only Congress and the Administration but perhaps all of us are not like the football player who was "looking between his legs at the world upside down—and backwards." This was told at the annual meeting by Garnet Guild during the morning workshop "What's New in Washington?" and that question was answered right at the beginning by the convener, Tarrt Bell, when he told the story of the young doctor trying (unsuccessfully) to diagnose a case of skin disease. Finally the doctor asked the patient, "Have you had it before?" "Yes," was the reply. "Well," said the young medic with conviction, "It looks to me like you've got it again." Washington has the same disease it has had for a long time. Since Watergate, no fundamental changes were detected there: foot dragging and scandal revelations continue as before. Anti-internationalism grows and secret three-letter organizations keep busy spying on the public. But hope was seen in the fact that some military cutbacks have begun to be made and that the budget has new ceilings.

As was once more demonstrated at the annual meeting, held for the first time in the new Friends Center in Philadelphia, there remains more than enough to claim AFSC's attention: reconstruction in Vietnam, the Middle East crisis, the world arms race and peace conversion, the fight against world hunger and for the rights of Native Americans and other minorities, safeguarding our threatened natural resources, opposing repressive legisla-

tion, amnesty for war resisters, supporting farm labor and women's rights and on and on. . . .

As usual, more forenoon interest groups were scheduled (whether at Friends Center or in Hahnemann Hospital classrooms across 15th Street) than could possibly be digested by any one person. Any attempt to run from one to the other would certainly be followed by mental indigestion. But a healthy choice was possible. Noteworthy in some groups was that force-feed diets were not employed. Rather, it almost seemed that the AFSC staff person in charge was asking participants for their mandate instead of reporting on the vanguard steps the Committee was taking, and this is as it should be. Reports in the afternoon from Arthur and Natalie Warner and Sophia and Paul Quinn-Judge on their work in Chile and Vietnam respectively were extremely fascinating and timely.

For many of us, however, the high point of the day's sessions came with the panel program entitled "Will America Miss the Schoolbus?" Introduced by Hayes Mizell, associate director of AFSC's Southeastern Public Education Program, the panel of three young, vigorous staff people described public school education in America "like it is."

Maddi, from Dayton, Ohio, characterizing her work with the students' rights project as "the cricket in the lion's ear," mentioned some of the small problems which are never properly dealt with: A superintendent suspends a pupil without a hearing. The reason? "Insubordination." A principal refuses to meet a student to work out a personality problem. The youngest of ten brothers who had preceded him is told repeatedly, "You're just like your brothers." A black mother sums it all up with "schools label pupils 'dumb' [but] there's a lot of educated fools teaching in our schools." Another parent has found that "schools don't teach our young people how to deal with their anger...only how to conform to our

society."

Aida, from Wilmington, Delaware, started her brief talk in fluent Spanish. Immediately one felt the shock, the involuntary stiffening of the AFSC audience throughout the large meeting room. What is this? Can't she speak English? Will it be interpreted? After achieving precisely the reaction she wanted, in just as fluent English she went on to explain how the minority schoolchild, Julio, for instance, feels left out, put down, when the teacher, insisting on calling him "Jew-lie-o" instead of "Hoo-lee-o," speaks rapid American which he can only half understand and expects an immediate reply in English, still a foreign language to him. "Problem child?" No wonder, when "the right thing, the proper thing, the American thing" is forced down his throat daily, with no sympathetic attempt to lead gradually over from the native to the adopted language. Aida made an eloquent plea for bilingual education: start with the native language, send notices home in both languages, bring the parents in, stress the valuable native background, recognize the beauty of differences, build up confidence instead of discouraging potential right from the start. . . .

Finally Bob, from Boston, showed how that enlightened city has allowed its pupils to go through its educational system and emerge not even able to read; how its politicians play the game of "promise and not deliver"; how busing is used as a smoke screen to cover up the real issue of open education. "We are beyond the question of good will," he concluded; "the system is not responsive to our needs."

Clearly, in many, many fields we need to begin anew. The theme of the 1975 AFSC annual meeting, "We stand before a new beginning," was well chosen.



*Illustration by Joseph Levenson*



## Friends Center Dedicated

THE NEW Friends Center in Philadelphia, which contains offices for eight Quaker organizations, was dedicated formally on November 13 as a place where Friends "will be seeking out and attempting to follow those sacred purposes that are revealed to us by the Holy Spirit."

Wallace Collett, chairman of the American Friends Service Committee, spoke of the Center not as "a temple on the periphery of the activity of society" but "very much in the center of things, a place open to the problems and the aspirations of Friends and of humanity. . . . What we do here, what succeeding generations will do here, and the covenants that are made and followed by other groups of people under the guidance of the Spirit—these acts, this service, this following of the Light, will be humankind's shining hope to rise above the violence and decay that now afflict human society so severely."

Along with the national offices of the Service Committee, Friends Center will house the staffs of Philadelphia Yearly Meeting, Friends General Conference, Friends Council on Education, Friends Journal, and the Section of the Americas of Friends World Committee. Also located in the complex are Central Philadelphia Monthly Meeting and Friends Book Store.

The Center is comprised of a new three-story glass and brick building along 15th Street between Cherry and Race Streets, a remodeled office building on Race Street which is separated from the new building by an open courtyard, and the renovated Race Street Meeting House which stands between the other two structures.

Completion of the project fulfills a vision that dates back to Clarence Pickett, head of the Service Committee during the 1940's. His dream that Friends reach out to the world from a physical as well as a spiritual center was articulated many times during the intervening years by Allen White, chairman of the board of the Friends Center Corporation, and others who struggled to reach consensus on plans for the Center. Allen White presided at the dedication

ceremony.

Another person involved in the effort to plan and then to finance construction of the Center was Gertrude Marshall, former clerk of Philadelphia Yearly Meeting's Representative Meeting. At the dedication she spoke of the centrally-located Meeting House "as the focus of all our other activities, a place of worship. 'Unless the Lord builds the house, its builders will have toiled in vain,' " she said.

The front entrance to the Center features a larger-than-life statue of Mary Dyer, who was hanged in 1660 on Boston Common because she obeyed her own conscience rather than the laws

of Massachusetts. Sylvia Shaw Judson, who sculpted the statue, said she wanted the artwork "to show courage, compassion and peace...to be solitary and composed" as a witness that "the only true safety is within." The sculptor was introduced by Caroline Pineo, executive secretary of the Yearly Meeting's Religious Education Committee, who described how the statue was donated to the Center by the Fairmount Park Art Association.

Before the two hundred and fifty persons who attended the dedication joined in meeting for worship, Mary Hoxie Jones read this poem she had written:

### THE FRIENDS CENTER

For all to see  
Who go  
Both out and in,  
Sits Mary Dyer, free,  
Quiet and strong,  
Her head bowed low,  
Her face and hands at rest.

Like her, we know,  
Although  
We may not have her courage at the test,  
That Love will win,  
The ocean of light will flow  
Over the darkening sea of wrong.  
That death, not compromise, is best.

These buildings stand  
Both plumb and true,  
Solid, complete and real,  
Composed of bricks and steel,  
Fashioned, we know, by hand  
And fingers taught to feel  
Each proper space

*Continued*

And place.  
By eyes that read the clue  
Of blueprints which the architects  
Drew and redrew.



## Reviews of Books

The Center's wall protects  
And shelters well  
The dreamers who come through  
The gate and door  
To work and worship, to explore  
The tasks and insights which await  
Those who will dedicate  
Their minds, their hearts, their speech,  
Their written words that reach  
The Truth they try to tell.

And there are windows, too,  
To let in light.  
"Whichever way they face, the fact is true  
That light comes through,  
And light is good."\*  
Inner and outer light must be renewed.  
Out from the door and gate  
Go all of those who bear  
The burden of world suffering, to share  
Whatever faith and skill  
They can fulfill.

"Oh, patient Master Workman of the world,  
Shaper of all this home of humankind,  
Teach us the truer trade of making doors  
And windows for men's souls,—  
Windows for letting in Love's widening dawn,

Doors swinging outward freely on Truth's  
pleasant ways...  
Doors guarding all those helpless ones  
Guns cannot guard nor armies make secure." \*\*

by Mary Hoxie Jones



\* Adapted from *Windows For The Crown Prince*, by Elizabeth Gray Vining, p. 318.

\*\* Adapted from a poem written by L. Griswold Williams, a member of the AFSC Reconstruction Unit in France, 1917-18. *Service of Love in War Time*, by Rufus M. Jones, pp. 212-3.

**Religious America.** Photographs by Philip Garvin. Text by Philip Garvin and Julia Welch. McGraw-Hill Book Company. 189 pages. \$12.95.

Increasingly the national consciousness has been taken up with daily headlines detailing disasters, scandal, confrontations and corruption. There is a tendency to overlook the more positive aspects of our national life; a tendency against which this impressive book presents powerful evidence.

As the author's note indicates, *Religious America* started out as a photographic essay, the work supported by several grants during an eight-month research journey through various states of the union. Some of the film taken then became part of a WGBH-TV Boston film series, later appearing nationally on the educational television network. Julia Welch worked with the photographer on the text and edited the transcripts.

Religious experience rather than doctrine is emphasized, with the result that the strong and sustaining philosophies of a variety of little known Americans are revealed. These range from Hasidic Jews and Mexican-American Penitentes to the staid, well-to-do parishioners of a fashionable New York congregation who helped in the gradual opening of the church to a warmer, less passive, friendlier form of worship-sharing. Both text and photographs allow the reader to see more deeply into the varied spiritual sources, and history, of contemplative monastic communities, black self-help churches, pacifist-communal Hutterite families, the American Kundalini Yogis and alternative religious groups such as the Reba Place Fellowship in Evanston, Illinois, and the Lighthouse Ranch Christians of Loleta, California.

One wishes that the strength, breadth, diversity and community action programs of some of our Quaker meetings could have been included in this book. However, it is encouraging to note a shared concern, indeed a common theme that seems to be an integral part

of deeply felt religious experience. This theme was voiced by a black churchwoman in a small Mississippi town to author Garvin: "You got to let your life be your light. And when you let your life be your light, the spirit can come in and you feel it..."

Jeanne Rockwell

**A Vast Bundle of Opportunities:** An Exploration of Creativity in Personal Life and Community. By Kenneth C. Barnes. George Allen and Unwin, Ltd., London. 188 pages. /4.25 in the United Kingdom.

The suggestive title has a way of leading the reader to anticipate more from this small book than it in fact delivers. The author's diversified life as a science teacher, headmaster, psychologist, amateur philosopher, and adventurer in painting and poetry provide him with a rich background of experience. Themes draw from science and the arts to urge the use of creativity in our living, and to pursue a religion that frees us and encourages us in imaginativeness in our relationships with others. He gives too much space to discussing the need for an adequate philosophy before he moves on "to extend thought about creativity and fertility in science and the arts to cover what we describe as religion." For Barnes, religion must rightly be experienced in relationship with others, and we must open up our thinking, be freer in our feeling and action. Imitating Jesus must give way to seeking the spirit of his words. Codification must be resisted when the magnetism of freshly revealed truth is experienced. Law must give way to more self-fulfilling allegiances. What he says is fine, but much of it has already been said, albeit in slightly different vocabularies, by Fletcher, Ivan Illich, Cox, Tillich, Chardin and Allan Watts, for example.

Perhaps another book was in order that would retell the *needs*, but there seem to be a great many people looking for light on *how* to live in responsible freedom, including sexually. What fresh ideas might Barnes have introduced had he related his concerns to depth psychology, especially to elaborate upon such a statement of his as "The Holy Spirit makes a demand on us in our wholeness and this should not let any part of us sleep"!

Marilyn Dyer

**Life Unfolding.** By Errol T. Elliott. Friends United Press, Richmond, IN. 162 pages. \$4.95.

Two themes run through this autobiography. One is overt—a wish for unity among different types of Friends—and the other is more subtly revealed. It is a respect for the fullness of a simple life.

Errol Elliott has been a Friends United Meeting administrator and pastor. While his book is somewhat disorganized in overall design, it has great feeling.

Its disorganization centers on what, for me, were unanswered questions. I wondered whether the author did explore with his congregation in Indianapolis its relationship to the city's black community. Exactly how did his work as a conscientious objector in World War I affect him?

The answer to the major question one would ask of any person—how did you use your life?—is clear. From his boyhood in Kansas on, Elliott has found both challenges and contentment as a full-time Quaker. He sees Christ's life as the center for his, and this in turn has opened a source of simple hope which all Quakers would appreciate.

Alex Primm



**Talking About Divorce.** By Earl A. Grollman. Boston: Beacon Press, 1975. 87 pages. Available in both paperbound and clothbound editions. Prices not indicated.

**A Guide for Single Parents: Transactional Analysis for People in Crisis.** By Kathryn Hallett. Millbrae, CA: Celestial Arts, 1974. 128 pages. \$3.95 paperbound, \$6.95 clothbound.

One of the toughest problems divorcing parents face is how to tell the children. Earl Grollman's *Talking About Divorce* presents a possible script for a dialogue between the two parents and their children. Emphasized are honesty about the finality of the divorce, reassurance that the children were not the cause for the divorce and therefore cannot prevent it either, and reassurance, too, that the parents will continue to love their children even though they live apart. I

like the tone of the dialogue with the children but dislike the patronizing style of the commentary addressed by the author to the parents. And some of his recommendations seem downright foolish, as when he suggests writing to the American Medical Association for information about how the couple's family physician might be able to help them. Nevertheless, any parents who feel tongue-tied about how to tell their children the "awful truth" are likely to find this little book a useful point of departure.

The subtitle of Kathryn Hallett's book ("Transactional Analysis for People in Crisis") might better have been the title. This is primarily a book about TA and only incidentally a book for persons who are experiencing divorce or widowhood. The reference in the title to single parents is also misleading since there is little attention to the problems of raising children single-handed. Rather, the focus is on ways in which TA groups or one-to-one TA therapy provide vehicles through which people may free themselves from childhood hang-ups and move forward in life. The termination of marriage serves in this book primarily as a crisis which motivates the patient to undertake treatment for any and all of his or her personal problems.

For those who wish to understand the TA approach to personality problems, this isn't a bad book. Like most TA writing, it is full of jargon. The author constantly writes about what happens "in group" rather than in "a group" or "the group." In short, the book is likely to be useful to formerly married persons chiefly if they are undergoing transactional analysis.

Bob Blood

**One Man's Joy.** By J. P. Hogan. Published by Friends Home Service Committee, Friends House, Euston Rd., London, NW1 2BJ. 78 pages. Sixty pence.

This book contains twenty short essays, all of which originally appeared in the Manchester Guardian, The Friend, and Quaker Monthly, under such titles as "Words and Unwords," "Every Man is an Island," and "An Angel in Every Tree."

I would like to review for Friends Journal this small, very special book, but am finding it difficult: What are the words that could be used fully to portray the beauty of much of the language of



the book; how might one describe its humanness that nourishes each reader, including the hurt and the lonely; how could one briefly indicate the author's deep understanding of what gives significance to the day, of what, in truth, gives to each—Christian, Humanist, Agnostic—the uplift that he or she needs and seeks?

The following is not a traditional review. It is just a few disconnected excerpts from the book that may give the reader some insight into the author's creative, meaningful approach to life.

"The day begins. (Say) yes to the day, to the leaves, to all phenomena, and to all that is silent and still. (Say) yes to the morning, to the pigeons, to the pain and vicissitudes, as well as to the joys of twenty thousand yesterdays."

"To exhort a man to love God is a frigid exhortation if we think of God as something outside ourselves, something separate, something apart, remote, inscrutable, unknowable. But once we perceive that he verily, and simply and literally is the love we recognize in the hearts of those we love, then the whole meaning of the relation between Creator (love) and creation is suddenly within our grasp."

"God is love has been said too many times. It is time to proclaim that *love is God* if we are concerned that men should be themselves."

"Contemplation is a kind of love. It may be the highest kind of love."

"The world is godless not merely because we do not go to church, or believe in God, or keep His commandments, but because we have lost all sense of values—all sense of an ultimate and abiding value, all sense of repose, all capacity to wait, to wonder, to marvel, to adore."

"Hour after hour, day after day, week after week...the relentless spate of the irrelevant, the ephemeral, and the trivial sends our flotsam minds swirling forward into a tomorrow that is never tomorrow, but only and always today."

"While the light lasts, we must have the courage—yes, and if need be the defiance—to rejoice, to praise, to break the rules, to risk our neighbor's contempt, to do with a whole heart what the heart loves to do, and thus to be utterly and only our unique and individual selves"...

"Words master us; undo us; trick us into saying what we do not mean... Religion, which is for all men, is better without words, especially words that begin with a capital letter."

Some ask, "For whom is the book written?" It is written for all who can read and are willing to ponder.

Bess Lane

**Alternatives in Education: Schools and Programs**, by Allan Glatthorn. Dodd Mead and Co., New York, 1975.

This thoughtful, concerned book goes far beyond the promise of its title, *Alternatives in Education: Schools and Programs*. Allan Glatthorn, who founded the Alternative Schools Project near Philadelphia and is now teaching in the Graduate School of Education, University of Pennsylvania, has maintained his interest in opening up new ways of learning and teaching in high school by writing this methodical guide to change within the system. While it is intended primarily for educators, there is a great deal in it for the general reader.

Rather in the form of a Whole Alternative Catalogue, this work compassionately examines the needs of adolescent students, searching for ways to match high school people with the right learning process for each. While "regular" high schools are not condemned, young people should have parallel options: 1) taking alternative courses while attending local high school; 2) designing an individual school-guided program; and 3) attending an Alternative School within their district.

As one follows the unifying thread of the book all the way from "The Need" (Chapter 1) to "Places and Spaces" (Chapter 10), one realizes that this is a formula for creating an entirely new kind of opportunity for learning. Down with apathy, up with useful experience and enthusiasm! Of course a number of caveats and restraints accompany Allan's suggestions. Rewards are great, however.

A wildly Utopian model of an A-School winds up the text. It sounds like paradise to one who has labored in this vineyard. Doubtless Allan's vision will infuse many of his students and readers. As he says in closing, "We will have pretended we made these schools for the young. All the time it was for our own salvation."

Helen Zimmerman



## Letters to the Editor

### Information Needed

I expect to be in Guatemala from January 15 to April 1, 1976, and would gladly convey messages or small items to Friends or friends. Any information concerning simple housing and the like or agriculturally oriented projects would be welcome.

I find pleasure and strength in the poems in Friends Journal. Very often a poem contains the essence of spirit which reaches me more effectively than a wordy article.

Janet Stevens  
192 So. West  
Hillsdale, MI 49242

### Recognizing Beauty

What a pleasure to read (FJ 9/1) about the "Celebration of Children" at Harrisburg Meeting in May. We had a celebration, too, at Lake Forest Meeting (Illinois) in July. Ours was a pot-luck lunch on a Sunday, following Meeting for Worship. It was a happy occasion. We celebrated and welcomed four babies born during the last year: Rebecca Catherine Chloe Rigney, Sylvia Corwith Winter, Vida Vibrante Vasquez, and Jesse Bradley Okerlund.

It does seem strange that Friends have developed such distinctive ceremonies to honor marriage and death and yet have done so little, in the Meeting, to recognize and celebrate the beauty and miracle of birth. We do know of a few similar occasions in other Meetings during the last few years. The tradition is now established. Let's keep it alive.

Alice Walton  
Deerfield, IL

### Respectfully Human

In response to Jennifer Tiffany's article, "Unfriendly Titles" (FJ 10/1), it seems to me she misses the whole point of calling teachers "Master" and

"Teacher," which was and is to humanize the faculty, but at the same time to accord them the respect their position deserves.

Consider the article beside this one and think how much warmer it would have been to read of "Master Joe." "Mr. Cadbury" does not convey the same feeling of respectful affection.

Of the many traditions I fondly recall from my years at Westtown in the '40's, the memories of "Master James," "Teacher Dot," "Teacher Agnes" and the other fine individuals who taught us remain stronger because of this way of using first names without familiarity.

A teacher to me is not one equal with his or her students, but one who has learning to share with them. First names are unsuitable in this relationship between adults and children.

As to that tired old cliché re: "sexist," since there are the two sexes in the human race, why homogenize everyone into a single image?

Such traditions in Friends schools as "Master" and "Teacher" are what add a quality to Quaker education which is unique.

Anne C. Leuiken  
Clinton, NY

## Positive Reinforcement

Believing positive reinforcement is more effective than negative criticism, it is time for me to tell you the use of photographs of people in the Sept. 15 and Oct. 1 issues of the Friends Journal is to be highly commended. A special cheer goes for the peopled photograph on the front cover of the Sept. 15 issue.

Photographs of people, their facial and body expressions and their activities, add much information to an article. Also while I can never personally meet all the Friends in the world, seeing the photographs of many Friends in Friends publications permits me to "meet" a greater variety of people than otherwise would be possible. Finally it is always delightful to discover, smiling out from the pages of the Journal, the face of someone I know personally.

Here's hoping the number of photographs of people continues to increase in future issues.

Liesel Dreisbach-Williams  
Brooklyn, NY

## A Christian Friend

Martin Cobin's "A Concept of Freedom and Discipline" (FJ 9/1), particularly the last few paragraphs, moves me to make some observations from the point of view of one Christian Friend. I am a Christian only because, in my own experience, I am spiritually nourished by my relationship with Christ. For me, this relationship is invaluable as I seek to be united with God and all that is. But I base my unity with other Friends and all people on the search itself, not only on the way I have chosen. The term "Christian" has suffered much damage and erosion, usually through the acts of professed Christians. In view of this, it would be wrong to set up "Christianity," with all of its different meanings for different people, as a requirement for all Friends or as a standard of judgment, either favourable or unfavourable. I hope that as many as possible will make an effort to penetrate the static and confront Christ himself, and his place in Quaker heritage. More generally, it is important for us to see through terms and labels, to be as open as possible to real experiences—our own and others'.

Isaac Penington said, concerning the

Trinity: "And here I lie low before the Lord in the sensible life, not desiring to know and comprehend notionally, but to feel the thing inwardly, truly, sensibly and effectively; yea, this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others hither."

Johan Maurer  
Ottawa, Canada

## Clearness for Divorce

The article *Indeed the Truth* by Eleanor Yeatman (FJ 6/15) has touched me deeply. I too feel that there must be much examination of what mar-

*Continued on next page*

... to secure peace  
and liberty



the 1976 peace calendar  
and appointment book  
of the War Resisters League

Creative nonviolence in America's past? Yes, even if "official" historians prefer not to remember Mary Dyer, Adin Ballou, Alice Paul, Cyrus Pringle, Joseph Ettor and Tracy Mygatt. We are supposed to learn about Washington, Jackson and Grant—but not Jane Addams, Big Bill Haywood, A.J. Muste and (still going strong) Dorothy Day: all those who dared to challenge the structural soundness of the nation's institutions, and who nonviolently carried on the impetus of the revolution of 1776.

The WRL's 1976 calendar (edited by historian Larry Gara) helps to make the bicentennial a year of discovery of the tradition of nonviolent resistance.

The calendar has a page for every week of the year with a facing page of text and illustration. There is a listing of peace organizations and periodicals, American and foreign, and a section of blank pages and advance appointments for 1977. It's 128 pages in all, wire bound and flat-opening. At year's end, remove the appointment pages and you have a fine addition to your library.

\$3 each, four for \$11. Order now and receive your copies in time for the winter holidays.

War Resisters League  
339 Lafayette St.  
New York, N.Y., 10012

## Membership Request

Our Meeting would like to share with Friends Journal readers this request-for-membership letter; it was written by Faith Morgan, who had grown up in our meeting as a Junior Member and was requesting adult membership. (It was granted to her, with great joy on our part.)

"Dear Friends,

"I have often felt that churches and sects have come between peoples, which distresses me since I think of all life as one. However, this Friends meeting has never gotten in the way of my search for spiritual meaning or between me and people of other religions. Instead it has given me a strong foundation on which to build.

"To me membership in the meeting is a symbol of a spiritual reality. All are members of God's Kingdom.

"Will you accept me as a member?

In Love and Peace,  
Faith E. Morgan"

Peggy Champney  
Clerk, Friends Meeting  
Yellow Springs, OH

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dividual student.

THOMAS A. WOOD  
Headmaster

riage means now with women's and  
men's liberation and without the ex-  
tended family support. There is great  
anguish both in trying to build a tradi-  
tional marriage without the traditional  
supports and in trying new ways of mar-  
riage.

My meeting here in Burlington has  
offered me an enormous amount of sup-  
port. We have had a committee on  
clearness for divorce. But are traditional  
marriage or divorce the only alterna-  
tives? I'm concerned by the high number  
of divorces, the broken commitments,  
and the examples we are setting. I feel  
we must explore together, as a Society,  
alternative ways of marriage. Eleanor  
and Artie Yeatman are bravely and  
painfully doing just that. I hope more  
people will share with us to help us in  
our seeking. I need help in my own  
personal search. As a friend once told  
me, "For every problem there is an ele-  
gant solution." I am seeking my  
"elegant solution."

Alice Wiser  
Burlington, VT

Seed which can become the Divine Light  
of Creativity. The dawning of the  
mystical Light can initiate the inner  
metamorphosis of heart and mind which  
can transform us into enlightened  
healers of civilization's desperately mal-  
ignant, war-bred and war-breeding po-  
litical economy.

What are the conditions, inner and  
outer, which foster the germination and  
growth of our prophetic seed potentials?  
In a Forum on Findings prophets of our  
day could help us to learn how they  
sought, what they sought, and what  
their seeking helped to reveal. But  
modern Seekers who have been found  
by the Founder are, like foundlings, un-  
sure of their worldly identities, and un-  
sure whether their words will be under-  
stood. For these reasons they prefer  
anonymity. Participants in the forum I  
suggest should have the Editor's assur-  
ance [Editor's note: Ask and it shall be  
given] that their names will not be pub-  
lished. The comparing of notes on vari-  
ous answers coming from the higher and  
deeper Consciousness needs to be shel-  
tered from invidious personal reflec-  
tions.

Wendal Bull  
Burnsville, NC

### What About Findings?

In the Journal for September 15 you  
invited readers to share Seekings and  
Findings. The writers for that issue,  
devoted to Seeking, had nothing to say  
about Findings. At Friends meetings I  
have attended for 25 years almost  
nothing has been said about Findings.  
The sharing of religious Findings is not  
in vogue among science-oriented folk.

Early "Friends of Truth and of God"  
believed that all persons are potential  
Finders, that there is within each the

### Straining at Gnats

May I offer a comment on Jennifer  
Tiffany's letter (FJ 10/1) protesting the  
use of the titles "Master" and "Teacher"  
still current in two or three Friends  
schools?

I think often that people fuss too  
much about externals and strain at  
gnats, as Friends in the eighteenth cen-  
tury fussed over whether they should  
wear buttons or not wear buttons, or  
whether, as Dr. Johnson said, they  
could get to heaven faster in a gray coat  
than in a green one.

The ideal relationship between teacher  
and student is obviously kindly affection  
and mutual respect, but in our labors  
toward this goal it has been my  
experience that neither the giving of  
titles nor the abolition of titles advances  
us a millimeter. I have taught in a school  
where the boys were expected to address  
men teachers as "sir," women as  
"Ma'am," and to rise whenever one of  
these august creatures entered a room.  
They performed this dismal ritual on oc-

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casion, but the atmosphere was scarcely millennial. On the other hand, I have seen students drop formal titles altogether and this has not by any means automatically generated kindness and consideration, any more than the American tendency to address total strangers by their first names generates friendship.

I cannot help recalling that the one student I knew who was most rigorously opposed to the titles "Master" and "Teacher" as un-Quakerly, and who campaigned most determinedly against them in the name of brotherhood, was none the less capable of the most astonishing brutality and cruelty towards teachers whom he disliked.

I do not mean seriously to suggest an unpleasant parallel, but I am reminded of the men whom Jesus rebuked for worrying about cleaning fly-specks from the outside of the cup and not concentrating on the condition of the inside.

*Howard N. Rigby, Jr.  
Paoli, PA*

#### AFSC: Radical?

I was glad to see Lyle Tatum's article (Revolution and Quaker Committees, FJ 11/15) because Lyle has written some things which should be helpful as Friends in and outside the AFSC discuss the relationship between Friends and AFSC. I hope the consequence will be a strengthened and mutually beneficial relationship.

But I must offer corrections to some statements Lyle made. My talk at Friends General Conference in Berea, to which Lyle's article responded, made it explicit that I see AFSC and some individual Friends as being somewhere between "the cutting edge" of social thought and the rest of the Society of Friends and others to whom we try to relate. Thus, I did not claim a "cutting edge elitist self-image" for AFSC.

With the same definition of "radical" that Lyle has offered, I wrote that "some Friends are more radical and revolutionary than AFSC," but Lyle only quoted my subsequent words that "AFSC clearly is more radical and revolutionary than Friends in general and than Friends Monthly and Yearly Meetings." The former Lyle would—and did—agree with; the latter is a generality which I recognize to be vulnerable to the

criticism Lyle gave it. But his examples were confined to Philadelphia and Canadian Yearly Meetings and Haddonfield Monthly Meeting. Yet Lyle well knows that AFSC relates to the broad and very un-monolithic body of Friends from coast to coast and that there is significant truth in my generality that AFSC and Friends need to ponder.

Most of all I must take exception to Lyle's statements that there is "a vacuum of leadership within AFSC in working with nonviolence" and that "Current leadership in both the national administration and the national Peace Education Division of AFSC see non-violence as just another tool." This, if true, would pose the gravest of questions about AFSC as a Friends organization. But I think it is a generality that is much more vulnerable than any I put in words.

Since I joined the staff of AFSC in 1962 and as a committee member in New England before that, I have sat in on virtually countless AFSC discussions of pacifism and nonviolence and have given many, many talks on the subject, inside and outside the AFSC. I agree that ad hoc groups like A Quaker Action Group have been out in front of AFSC on nonviolent direct action. But I simply cannot agree that there is a vacuum of leadership on this in the AFSC and that we see nonviolence as "just another tool." How to practice nonviolence and how to relate it to groups and movements that do not espouse it is far from an easy problem, and that discussion is ongoing in AFSC.

I join Lyle in his conviction that Friends and their Meetings have faith in "ideas more radical and revolutionary than our social action committees have the imagination to implement." I would add: I hope Lyle and I and many, many Friends can help Meetings to support those ideas concretely. The result may be that the social action committees will be inspired to become much more imaginative than they have been.

*John A. Sullivan  
Philadelphia, PA*



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## Announcements

### Births

**Anderson**—On October 28, *Emily Dewees Anderson* to Linda Dewees and Douglas Anderson. Emily's mother, her maternal grandparents and great-grand-  
parents, Herbert and Helen Barker, are all members of Middletown Monthly Meeting, Lima, PA.

**Clever**—On October 16, *Aubin Lesieur Clever* to Liliane and Eric Clever of Ambler, PA. Aubin's father and his paternal grandparents, Fred and Elaine Clever, are members of Haddonfield (NJ) Meeting.

**Tappan**—On September 4, *Christina Marie* to Janice Vogel and David S. Tappan. The parents and maternal grandparents are members of Orange Grove Monthly Meeting, Pasadena, CA.

### Marriages

**Frysinger-Tuttle**—On August 23, at Middletown Meeting, Lima, PA, *Margaret Brown Frysinger* and *Stephen Roberts Tuttle*. Margaret and her parents are members of Middletown Monthly Meeting and Stephen and his parents are members of Lansdowne (PA) Monthly Meeting.

**MacSennau-Uphaus**—On November 16, at the home of the bride in St. Petersburg, FL, *Ruth MacSennau* and *Willard Uphaus*. Ruth is a member of the St. Petersburg Friends Meeting. Willard, executive secretary emeritus of the World Fellowship of Faiths, is a member of the First United Methodist Church of New Haven, CT.

### Deaths

**Baily**—On October 19, in Riverside Hospital, Wilmington, DE, *Madeline Lloyd Baily*, a member of Birmingham (PA) Monthly Meeting. She served on numerous committees for the Society of Friends as long as her health permitted. She is survived by her husband, James W. Baily.

**Gefvert**—On August 29, *Kristen S. Gefvert*, aged 23, died as a result of an automobile accident in Maine. Kristen was a central mover and shaker among young people in the Meeting and community. Her lively personality endeared her deeply to friends and family. She is survived by her parents, Arthur and Ruth Gefvert; a sister, Lisa; and a brother, Peter. All are members of Richland Meeting, Quakertown, PA.

**Hortenstine**—On October 12, *Francis Hortenstine* of Community Monthly Meeting, Cincinnati, OH. A former member of the Friends Journal board, Francis was a lithographer and organic gardener who in recent years was concerned about the dissipation of the earth's natural riches. He advocated development of battery-powered automobiles, solar heat for homes and buildings and use of windmills for power. At the time of his meeting's memorial service, a fund had already been started with contributions from Rossville Freedom School and LaGrange Freedom School in Tennessee. Virgie Hortenstine, wife of Francis, has worked with the freedom schools for many years. If enough contributions are received for the memorial fund, it is hoped that a demonstration windmill might be built at some educational institution near Cincinnati and named for Francis. EcoTec Foundation, 2923 Wold Avenue, Cincinnati, OH 45206 will administer the fund and will accept contributions for that purpose.

**Jones**—On October 11, *Henry Rakestraw Jones*, aged 69, suddenly at his home in Wilmington, DE. A member of Central Philadelphia Monthly Meeting, Henry is survived by his wife, the former Kathleen Baker, a son David Todd Jones III of Norristown, PA, a daughter Kathleen Jones Mayberry of Springfield, PA, a sister Elizabeth Barnard of Medford Leas, NJ, a sister Mary Gilbert of Black Mountain, NC, and two grandchildren.

**Kahoe**—On Eighth Month, 23rd, *Mildred Hawxhurst Kahoe*, at Riddle Hospital, Media, PA. A member of Providence Monthly Meeting, Mildred was on the Providence Joint Religious Education and First-day School committees, a member of the George School Committee, her meeting's Overseers Committee, editor of the newsletter, and on the board of Friends Shelter at Cheyney. She is survived by her husband, Walter, and two daughters, Eleanor Emory and Margaret Fowler.

**March**—On September 11, *Ruth Evans March*, aged 51, of Estes Park, CO, a member of Middletown Monthly Meeting, Lima, PA. She is survived by two sons, Charles and Robert.



Today (September 27), Friends and friends of Margaret Embry will gather at her home near Jemez Springs, New Mexico, for her memorial services. Margaret is the third person from the left in the picture taken by Tony Umile and appearing on the front cover of the September 15, 1975, issue of Friends Journal. Shortly before that picture was taken Margaret had learned that cancer would probably take its toll in the near future. The day before yesterday, Friends Journal arrived and we made plans to take our copy to Margaret. She died the night before last. The quotation above the photograph on the cover is very appropriate for this memorial: "The inward light has a capacity to illumine in four distinct but related perspectives: truth, love, rightness and beauty." (Michael Marsh) That was Margaret's light.

## Coming Events

### January

17-18—Friends Committee for Gay Concerns, Annual Meeting, Friends Meeting House, 4th and Arch Street, Philadelphia, PA. For more information and registration forms please write: F.C.G.C., P.O. Box 541, Oneonta, New York 13820.

24—Long Island Quarterly Meeting at Manhasset Meeting, Northern Blvd. at Shelter Rock Road, Manhasset, L. I., NY. Meeting for Worship at 11 a.m.; joint business session for Ministry and Counsel concerns and Quarterly Meeting business at 11:30; workshop program at 2 p.m.

#### Special Notice

Additional copies of our Special Issue on Feminism and Spirituality are available. Please write or call us at the Friends Journal office.

#### Reprint Information

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Valerie G. Gladfelter, A.C.S.W.,  
Willingboro, N. J., 609-871-3397  
(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,  
Wayne, 215-687-1130  
(Also has office in Delaware.)

David Harley, A.C.S.W., Bethle-  
hem Area, 215-437-1396

Josephine W. Johns, M.A., Media,  
Pa., LO 6-7238

Helen H. McKoy, M.Ed., German-  
town, GE 8-4822

Holland McSwain, Jr., A.C.S.W.,  
West Chester, 436-4901

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### Books and Publications

**Wider Quaker Fellowship,** 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

**Give By Jesus** for Christmas! 48 stories, postpaid 2/\$1, 12/\$2.95, 75 cents each. **Friends General Conference,** 1520 Race St., Philadelphia 19102.

**Sampling a century** of Midwest Quakerism. Illinois Yearly Meeting, established by Indiana and Baltimore Yearly Meetings in 1875, has published a "Centennial Sampler" (Scrapbook). Eighty pages of people, places, and events with pictures. \$2.00 prepaid. Order from Helen J. Nelson, McNabb, IL 61335.

Read "A Female Fund Raiser's Report." Factual, revealing. Send check or money order for \$3.00 to ARFC, Box 6502, Cleveland, OH 44101.

### Camps

**Camp Regis, 6-14, Apple Jack Teen Camp, 14-16.** A creative and friendly coeducational community located in beautiful lake and mountain country of the Adirondacks near Olympic Village of Lake Placid, NY. Activities include sailing, water skiing, mountain and canoe trips, performing and fine arts, plus all land sports. International staff and campers. Staff ratio 3 to 1. Enrollment limited to 120. Quaker leadership since 1946. A.C.A. accredited. Earl and Pauline Humes. 107 Robinhood Rd., White Plains, NY 10605. (914) 761-8228.

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### For Rent

**Caribbean vacation apartments,** Simson Bay Beach—good swimming—St. Maarten, by airport. Completely furnished, full kitchens, charming, the most for the price. Maid service, dishwashing—except Sunday. One-bedroom apartment for two \$100/week to October 31, then \$120/week to December 14, then \$150/week to March 31, reduced rates longer stays, 10% extra Christmas/New Years. Add 5% government tax. Living room couches can sleep extra people—\$20/week additional for third person/child, \$15/week additional fourth person/child. Write: Aambeeld Guest House, T. Walton Westlake, Mgr., Box 256, St. Maarten, Netherlands Antilles, or telephone St. Maarten 3269.

### For Sale

**Non-competitive** games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

**Island for sale.** Must sell. Forty miles from NYC. 55' x 220'. Two bedroom house good condition. Gas lights, gas heat, fireplace. Destroilet, 1400 watt generator. Boat, boat landing, parking lot included. All reasonable offers considered. Owner financed. Lake Oscawana, Putnam Valley, NY. Call Mr. Martell (212) 861-6110; Albert Yarusso (914) 526-2387 for appointment.

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**Resident couple** for 1-3 years, beginning in late summer 1976, at Quaker Center, Ben Lomond, CA. Must be Friends and/or have had experience with AFSC or other Quaker organization. Couple should be capable of assuming responsibility for a variety of tasks at the mountain retreat center. Salary and furnished house. Write Howard Wolcott, 1030 Parkinson Ave., Palo Alto, CA 94301.

**Live-in staff** for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and non-violence is required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, North Carolina 27701.

**Primary Care Physicians**—Southern Maine community-generated health center seeks 2 physicians. Existing structure will house supportive health services and dentist. Potential professional affiliation with Maine Medical Center, in Portland, 45 minutes away. Contact: Saco Valley Health Center, c/o B. Wehmeyer, R.F.D. 2, Kezar Falls, Maine 04047.

**World-wide opportunities** in Christian service. All skills needed. Ages 18 to 70. Single or families. Two-year term. Write Christian Service Corps, (Dept. Y), P.O. Box 9336, Washington, D.C. 20005.

### Schools

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**The Meeting School,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving. For information write Dorothy Hagar Albright.

### Services Offered

**Land use consultant.** Land use planning, management, plant-soil relationships. Grounds management (turf, arboriculture, gardening); ecological landscape planning. Wm. Harold Heritage, 515 Jackson Avenue, Magnolia, NJ 08049. (609) 783-6443.

**General contractor.** Repair or alteration on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. 464-2207.

**Senior Services:** A nonprofit subscription service for the elderly who want to remain in their own homes. If you are living at a distance and are concerned about your elderly relative in the western suburbs of Philadelphia, consider **Senior Services** as an alternative to a nursing home or a retirement community. For a monthly fee our Home-Care Coordinator works out plans on an individual basis with each subscriber, and is available on call. Send for our folder or call: **Senior Services**, 53 Cricket Ave., Ardmore, Pa. 19003, (215) 642-2688.

**The Yearly Meeting Committee** on Aging Friends acts as clearing agent for those seeking employment as "living in" companions and those desiring such services. Applications should be addressed to the Committee at 1515 Cherry Street, Philadelphia, PA 19102.

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### Wanted

**Quaker** graduate student, male, 31, seeks furnished room or apartment with friendly family in Philadelphia. Prefer center city or university city; others considered. Excellent references. Box C-660, Friends Journal.

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### CLASSIFIED RATES

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# Meeting Announcements

## Alaska

**FAIRBANKS**--Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

## Argentina

**BUENOS AIRES**--Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

## Arizona

**FLAGSTAFF**--Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

**TUCSON**--Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

## 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 Woodroge 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.

**MALIBU**--Worship 10 a.m. Phone: (213) 457-3041.

**MARIN**--Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

**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, First-day school, 10:30. Phones: 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. Phone: (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 St. Phone: 752-7440.

**SAN JOSE**--Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

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

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

**SANTA MONICA**--First-day School at 10, meeting at 11. 1440 Harvard St. Call 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**--Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

**WESTWOOD (West Los Angeles)**--Meeting 11 a.m., University YWCA, 574 Hilgard (across from U.C.L.A. bus stop). Phone: 472-7950.

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

## 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 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

**STAMFORD--GREENWICH**--Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

**STORRS**--Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 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. Phones: 697-6910; 697-6642.

**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. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

**WILMINGTON**--Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

## 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.

## Florida

**CLEARWATER**--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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

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**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. Phone: 696-1380.

**MELBOURNE**--Meeting and First-day School, 11 a.m. Discussion follows. 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 St., 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**--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 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: 939-4717. Quaker House. Phone: 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. Phone: 549-4010 or 457-6542.

**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. Phones: HI 5-8949 or BE 3-2715. Worship 11 a.m.

**CHICAGO**--Northside (unprogrammed). Worship 10:30 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 10:30 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 Lombard 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) 724-3975.

**McNABB**--Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

**PEORIA--GALESBURG**--Unprogrammed meeting 11 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 I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214, or 987-7367.

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

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

**WEST LAFAYETTE**--Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

## Iowa

**CEDAR RAPIDS**--Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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

**DUBUQUE**--Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

**IOWA CITY**--Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

**MARSHALLTOWN**--Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

**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

**LAWRENCE**--Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone 843-8926.

**WICHITA**--University Friends Meeting, 1840 University Ave. 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 266-2653.

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

## Louisiana

**BATON ROUGE**--Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 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.

**ORONO**--Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

## 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. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

**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 Ngbhd Ctr. J. McAdoo, clerk, 5209 Eliot Oak Rd. 21044. 596-5212.

**EASTON**--Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**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 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 83 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 Edmands Rd. (2 mi. W of Nobsco) 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 and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**--Meeting for worship, 10; adult discussion, 11:30. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone: 769-3354.

**BIRMINGHAM**--Phone: 646-7022.

**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, 10:00 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 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

**KALAMAZOO**--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## 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

**COLUMBIA**--Worship and First-day school, 10 a.m., Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

**ROLLA**--Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Building., First and 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., 3451 Middlebury, 458-5817.

**RENO**--Meeting for worship and First-day school, 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. Amna C. Stabler, clerk. Phone: (603) 868-2594.

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

**PETERBOROUGH**--Monadnock Meeting. Worship and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

## 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 227-8210.

**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 Street.

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

**MONTCLAIR**--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and 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**--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

**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 10 to 12 noon.

**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: (201) 782-0256.

**RANOCAS**--First-day school, 10 a.m., meeting for worship, 11:00 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, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

**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.

**WESTFIELD**--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

**WOODSTOWN**--First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, NJ. Phone: 769-1836.

## New Mexico

**ALBUQUERQUE**--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

**GALLUP**--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, 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, corner Ford and Sayles Streets.

**AUBURN**--Unprogrammed meeting, 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantaneu, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

**BROOKLYN**--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

**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) 628-8127.

**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 St. Phone: (607) 733-7972.

**GRAHAMSVILLE**--Greenfield and 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. Phone: (518) 943-4105.

**ITHACA**--10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

**LONG ISLAND** (Queens, Nassau, Suffolk Counties) -- Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

**FARMINGDALE--BETHPAGE**--Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**--137-16 Northern Blvd. Discussion group 10 a.m. First-day School 11 a.m. Open house 2-4 p.m. 1st and 3rd First Days except 1st, 2nd, 8th and 12th Months.

**HUNTINGTON-LLOYD HARBOR**--Friends World College, Plover Lane. Phone: (516) 423-3672.

**JERICHO**--Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

**LOCUST VALLEY-MATINECOCK**--Duck Pond and Piping Rock Rds.

**MANHASSET**--Northern Blvd. at Shelter Rock Rd. First-day School 9:45 a.m.

**ST. JAMES--CONSCIENCE BAY**--W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. Phone (516) 751-2048.

**SOUTHAMPTON--EASTERN L. I.**--Administration Bldg., Southampton College, 1st and 3rd First-days.

**SOUTHOLD**--Colonial Village Recreation Room, Main St.,

**WESTBURY**--550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (516) ED3-3178.

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

**NEW PALTZ**--Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-7532.

**NEW YORK**--First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (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, information.

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

**ORCHARD PARK**--Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

**POUGHKEEPSIE**--249 Hooker Ave. 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer 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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (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. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

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

**RYE**--Milton Rd., one-half mile south of Playland Parkway, 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 Huntly Drive, Ardsley, NY 10502.

**SCHENECTADY**--Meeting for worship, 11 a.m. Union College Day Care Center, 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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

## 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**--First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

**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, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**--Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**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**--Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

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

**WOODLAND**--Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

## 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 Drive. 791-2220.

**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.

**HUDSON**--Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East Main St., Hudson. (216) 653-9595.

**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 Crosman, 846-4472 or Roger Warren, 486-4949.

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

**TOLEDO**--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. T. Canby Jones, clerk. (513) 382-0107.

**WOOSTER**--Unprogrammed meeting & First-day School, 10:30 a.m., SW corner College & Pine Sts. Phone: 264-8661.

**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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. 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. TU 4-2865.

**BIRMINGHAM**--1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. 1/4 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. Phone: 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, 1/2 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 Pennsylvania, reconstructed manor home of William Penn.

**GETTYSBURG**--First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 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 11:15 a.m.

**HARRISBURG**--Sixth and Herr Streets. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**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, Havertown. 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, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.



**LANSDOWNE**—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, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 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; phone: 241-7221 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 Sts., 11 a.m.

**Germantown Meeting**, Coulter Street and Germantown Avenue.

**Green Street Meeting**, 45 W. School House Lane.

**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**—W. 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 Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

**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.

**YORK**—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

## Rhode Island

**NEWPORT**—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

**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 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

## Tennessee

**CHATTANOOGA**—Worship 10:30, Forum 11:30, YWCA, 300 E. 8th St. Larry Ingle, 629-5914.

**NASHVILLE**—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

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

## Texas

**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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. 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. Phone: 399-5895.

## 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 for worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone: 492-3431.

**ST. JOHNSBURY**—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

## Virginia

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

**LINCOLN**—Goose Creek United Meeting for Worship and First-day School 10 a.m.

**MCCLEAN**—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: 262-9062.

**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.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30, First-day discussion 11:30. Phone 759-1910.

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0988.

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

**MILWAUKEE**—10 a.m. YWCA 610 N. Jackson, (Rm. 406). Phone: 278-0850 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.





# QUAKER

## ESCORTED TOURS



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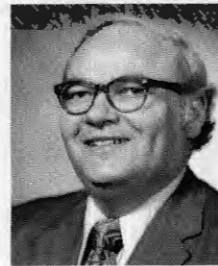
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