

March 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

"Many people in this turbulent, secular world are searching for something substantial that will provide a spiritual basis for their lives; some set of values that will transcend themselves; some set of purposes that will live after they are gone. It is said that one of the most heroic persons is that person who plants a tree under whose shade she or he will never sit."

Landrum Bolling in *"There Is a Power . . ."*





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The cover photograph is the work of *Ken Miller*, who works for Friends General Conference and lives at 97 Willow Lane, Warrington, PA 18976. Other artwork appearing in this issue has been contributed by *Tony Umile* of Longmont, CO, and *Eileen Waring* of New York City.

Centering Down...

DURING THE past thirty years people from all the civilized countries of the earth have consulted me.... Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

C. G. Jung

And Witnessing...

BY TAKING PART in an ecumenical hunger project, Palo Alto (CA) Friends have learned a great deal about the prevalence of the need for food in their state, as well as about the abundance available and normally wasted. Since May, 1975, seven tons of food have been distributed locally: "everything from garlic to day-old bread." Much produce came from private gardens and orchards. Large commercial producers, growers and processors have excess which can be gleaned. The umbrella organization for this action is called The California Food Policy Coalition, located in Sacramento.

NEW ENGLAND Yearly Meeting's Peace and Social Concerns Committee has issued a strong statement against the use of governmental "intelligence" agencies to investigate and control the religious and political views of private citizens and groups. It appeals for "the complete abolition of the C.I.A. and the cessation of covert activities by other agencies." It asks Congress to "take direct oversight through open committee hearings of all intelligence activities and their funding."

WELLESLEY (MA) Friends Meeting recently had a special discussion "on simplifying our lives." Sharing skills was discussed. As a result the next meeting newsletter carried a brief paragraph about a new bulletin board labelled "Thee and Me."

"Friends may post small notices asking for assistance or offering help, of either a technical or a spiritual nature. Put your offerings or your request for aid on the face of the card and put your name on the back. This semi-anonymity aims to match skills or tools with needs rather than with personalities. Everyone is encouraged to participate in this experiment. Keep an eye on the board" was the final bit of advice. "We hope it will develop into a real sharing among us."

"Inviting Others Hither"

...At one level all human beings, today as always, throughout their lives, need...compassionate understanding.... At another level all human beings...need "the strength to remain in uncertainties." But at their inmost center, all lives need to share in the releasing, transforming power of the love of God, which Jesus came to reveal. Time was when those who became aware of their need to share in this inmost "whole-making" gift could turn to Friends. They now have to look elsewhere.

IS THAT observation, made by a British Friend in a letter to the editor of *The Friend*, true? Or are we Friends, at the inmost center of our individual lives, continuing to seek and to find, to receive and to give, to know experientially and consequently to become empowered to witness to the whole world the "releasing, transforming power of the love of God, which Jesus came to reveal?"

And when we come together in our monthly, quarterly and yearly meetings do we bring all our busy-ness and our pressures and our ideas with us to foist upon the meeting at the appropriate time? Or do we come instead in the spirit of Isaac Penington and "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..."?

Those questions are asked in this particular issue because of what fifteen Friends recently experienced as they tried to plan the upcoming sessions of Philadelphia Yearly Meeting. From September to December we took what Isaac Penington would no doubt describe as a "notional" approach—well-meaning but scattered because it was superficial—to our work. Then we decided to hold a day-long meeting in the form of a retreat and to begin it with an open-ended meeting for worship.

"Because time is short," the clerk wrote after the experience, "these minutes will record basically what transpired and our actions. What will not be reflected, therefore, is the beauty and the depth of our day together... both for the process of our deliberations and the spirit of openness, trust and love one for another which prevailed.

"Our opening worship was extended and deep," the minutes continue. "Quite a few shared their feelings and insights ranging from the sense of frustration from the lack of clarity among ourselves as to the purpose of Yearly Meeting to the joy we should expect to feel about Yearly Meeting and a concern that we 'open' ourselves through humility that we might be able to 'reach out' to others under the sense of the 'power of the Lord.'

"Our worship easily moved into the business of the day," the clerk reported, and step by step questions and problems that had seemed so difficult were resolved in new and creative ways. Letting the planning flow from

deep worship made it clear that suggestions offered by Douglas Steere and others should be followed to keep from "crucifying the Yearly Meeting" with a form and content which may be incompatible with the real need for "spiritual feeding and breaking through the 'crust.'"

Thus, we agreed that this Yearly Meeting will include:

- A small group of people closely involved with the sessions meeting together early each day to hold the Yearly Meeting in the Light;

- Douglas Steere and Helen Hole speaking prior to the opening corporate worship on the first two days of what their Quaker experiences have meant to them;

- Worship-sharing in small groups before the opening corporate worship on the other four days.

The committee also agreed to encourage the Yearly Meeting Worship and Ministry Committee to raise the question of the function of worship and ministry at the yearly meeting level and its relationship to the spiritual life and vitality of individual Friends and monthly meetings. To practice what it preached, the committee also asked all Friends to bear the purpose of Yearly Meeting in their minds and hearts during the week and to explore it together on the closing day of the sessions.

"As we adjourned," the clerk concluded in the planning committee's minutes, "we were conscious of what was voiced several times throughout our day, namely that the excitement and enthusiasm which we now attach to the coming Yearly Meeting be communicated to committees and groups as we meet with them—and this process of communication and contagion should be a follow-through exercise, consciously exercised by each of us between now and Yearly Meeting."

What I for one learned in the experience is the truth of Dostoevsky's insight that lowliness is the chief of virtues and spiritual pride the deadliest of sins. After we had tried and failed to make God fit what we willed, we were led to put aside our pride, to gather in humility and to seek to open ourselves "to the releasing, transforming power of the love of God..." Now we approach Yearly Meeting having experienced for ourselves what Isaac Penington said was "to me far beyond what I formally knew notionally...and I cannot but invite others hither."

JDL



The Wind That Blows Where It Will

by Frederick Parker-Rhodes

YOU SIT round a camp fire, watching the flames. Their perpetually shifting pattern never repeats, never relapses into a routine, is forever doing a new thing. In the Rig-veda, Fire is the chief symbol of the Holy Spirit, judged worthy of worship itself. It has life, but no body. Terrible in the forest, tamed under the pot, it is awful and beneficent, as a god ought to be. In the West, it was wind they worshipped; those vast movings of the air, unpredictable, ever new like the flames, sometimes good and sometimes disastrous for men; the great wind of Heaven, and the wind in man's mouth, which ceases when he dies. Others, like the Taoists, watch waterfalls, with their ceaseless shifting eddies and restless ripples; the tiny trickle from a failing spring, or the permanent cataclysm of Niagara. Here also they find the shapes of a life not alive, an image of the deep secret of the world.

These, then, are three icons of the Spirit of God, which show us the peculiar likeness of living things, the naked idea of Life—a copy, here below, of an eternal pattern. Their common feature is that they are neither random, nor repetitive, *nor* by any means predictable. They have a quality of their own, which we, because we enjoy true life and are attuned to its presence beyond us, can recognize as something akin, even if in our prosaic moments we deny it the name of life. In fire, in wind, in water, form is adrift from its substance, a thing on its own, which we intuitively distinguish from the material which it needs only to manifest itself. In the life of an animal or of a man there is again form adrift from matter; our friends are forms, it is the forms we love, not the carbon and hydrogen and the rest which they happen to need in order to exist in the world of matter.

Man himself, the person within the life, as the ancients well knew, is of the same kind. He too is an image of divinity, and can find a token of godhead in his own living form. But still, a likeness only. The human form, its gestures and thoughts and words, which it throws off as the fire does sparks, share the same play of change without repetition, of permanence without constancy, which we see in those ancient gods of fire, air and water.

But for all our marvellous gifts and faculties which we hardly understand, we are still only one step up from dead matter, if it is these that we truly are. A likeness of the Holy Spirit, not the Spirit itself.

There are of course better likenesses. I don't want to say that any of them *is* the Holy Spirit; that is a matter altogether beyond our grasp. But we have, even in our everyday experience, some intimation of the divine nature less inadequate than those I have mentioned before. One of these is the strange experience—too frequent for its strangeness to strike most people—which we call “free will.” That, of course, as philosophers tell us, is a stupid phrase which begs all the questions: but it has the unique merit of being familiar. I decide I want to go out shopping; and I shall be surprised and annoyed if I don't find myself doing it. If the hammer in your hand will not strike, you will be dismayed. Even when the acts we will to do fail to occur, we conclude not that we have lost the power to will, but only that we have failed to execute what we *have* willed. I know very well that most of these occasions involve no real freedom: our needs and motivations account for almost everything, and are usually far too involved to leave us any scope for recognizing when true freedom comes. But even if the illusion is always with us, it is an illusion of reality, rare though the real may be for most of us. That reality is freedom to choose: because it is free it is unpredictable, because it is free it is different from mere chance, because it is free it is forever revealing unexpected flashes of delight. Our faculty of free will is not, I need not say, the Holy Spirit itself: but it is a more noble likeness than the flames that dance on the sacred hearth.

One could make a case for saying that free will is really one of the “paranormal” happenings which we now are beginning to realize are going on all the time; trivial and pointless coincidences, or sometimes, glimpses of an unimagined beyond. Telepathy and precognition are commonly encountered in our dreams, though it calls for much patience to discover and recognize them. These too show us the play of a Spirit more genuine than symbolic

flood and fire. Here we begin to touch on the things which folk wisdom has traditionally ascribed to "spirits"; this, in fact, is what the word really means. These spirits are most of the time mischievous and stupid; they are very rarely helpful, very rarely harmful, nearly always unimportant. But it will not do to be too scornful of them: for among them, and wearing the same uniform as the rest, are the angels of God.

If you want one word for all this, I suggest that "spontaneity" would be as good as any. That is the essential mark which the Holy Spirit shares with its tangible images and its human intimations. Spontaneity is freshness, it is never boring, always inventing—spontaneity is fun. But it is not mere exuberance, not just that let go of overflowing high "spirits" which quickly exhausts itself and goes to sleep. Nor is it a mere confounding of conventions and easiness towards the law; rather, it is a founding of new conventions and an easing of old laws. The vested interests of ancient institutions hate it, because it corrodes their structure, and undermines the loyalties they are built on. You name it, the Spirit knows one better. The church, and the churches, have always been enemies of the Holy Spirit because of its disastrous spontaneity. Heresy and schism, a spawn of fancies, a multiplicity of enthusiasms, these are what we find where the Spirit has passed by.

However wayward its effects, nevertheless, the truly spontaneous is a creator of form. Not of structures, not of well-planned and tidy compositions of separate pieces, but the kind of forms which, once seen, reinterpret all their parts—like the change we see in a staring figure in a painting, when we see what he's staring at. Every word we speak draws its meaning from its neighbour words, as well as from its own past usage; and the poet plays with this property of words to weave unprecedented meanings out of tatters of speech. This is the way of spontaneity; it is the essence of all the arts—and of all the sciences too, though their modesty covers it. The spontaneous is mischievous, but, because it is forever going one better than its past gives warrant for, it comes to goodness in the end. People who possess this (albeit unpossessable) quality are often difficult to live with. "Dependable," "predictable," these are the pleasant words to use of one's friends: yet how dull if they were ever so! One likes surprises now and then, and spontaneity is full of them—but surprises can't always be pleasant ones. Indeed, it often seems that we get more kicks than halfpence. But life is short, and the devotees of spontaneity need to take a long view. Our ancestry reaches back half-way to the big bang, and we are the product, for good or ill, of megamillenia of spontaneity—I mean the long story of evolution. But, as for the lives lived before us, they were indeed, too often, "nasty, brutish, and short." Casualties are the price of progress.

Man's wisdom up to now has been directed, for the most part, to three great ends. Its first task was to explore the limits of fear: to discover what things are to be dreaded, what things are fearful for the timid but do not dismay a man of courage, and what things deserve no

fear at all. With the gradual growth of man's mastery over things, these boundaries continually shifted, and with the great rate of change now upon us they have grown dangerously blurred. Beyond the boundaries of fear dwell spirits of a sort, evil spirits; this side, where there is nothing to scare us, there are no spirits worthy of the name; it is on the boundaries that the Holy Spirit walks. It recedes further from us, as the domain of fear shrinks.

The second task of wisdom has been the quest for clarity. Much progress has been made in this also, and all of it has led us further from spontaneity, for this and clarity do not agree well together. The third quest has been for power. First, power over our fellow men but to this an early limit was soon found, which could be passed only by making our fellows less than men. Next, power over things was sought, and to this there has turned out to be no limit, except the exhaustion of our resources. And again, it is the Spirit that limits our ambition—once it looks away we're off, like boys after school. In some places it has been counted as a further branch of wisdom to try to cheat old age and defer the hour of our death—as if we wished to be like the Struldbrugs that Gulliver met on his travels—and this, it may be, is the most pernicious threat of all.

All this wisdom has done for us two things: it has strengthened our hold on life, and it has straightened our commerce with spontaneity. In the early civilizations spontaneity counted for nothing. It was play, a childish pursuit, to be put aside by grown-ups; it was fantasy, a waste of the mind's time, if not the harbinger of madness; it was lawless and immoral, a threat to society, deserving of death. But little by little, more by small steps than by continuous evolution, the value of this gift has come to be more appreciated. Children's play is no longer despised; imagination counts with us for the artists' essential gift; even experiments with the frontiers of morality draw fewer frowns than they once did. It is the ancient goals of wisdom which are now suspect. We deeply desire a wisdom whose quest would be to put the spontaneity of the Holy Spirit in the centre of life.

Of course, there have been many teachers who have warned us what we were disregarding; the Founders of all the great religions have said the same, that we must be not only born of the flesh but also of the spirit. But, in the face of conventional wisdom, this teaching could not stand up. Those who turned the revelations into religions kept the label on the box, but made sure there was only a placebo inside it. The baptism of water did duty for that of the Spirit, symbol for reality, and the practice, which Jesus called blasphemy against the Holy Spirit, became the prevailing custom. It is unforgivable because the Spirit is forgiveness, and they who spurn the one renounce the other. Obvious, really—but what a great mystery they made out of this simple saying! They couldn't face understanding it.

Jesus had a lot besides this to say to us about that aspect of his Heavenly Father which the theologians turned into the third "person" of the Trinity. He taught

us that the worship of God was to be a matter for the Spirit, a spontaneous joy; if reluctant or constrained, its virtue evaporates. He likened it to "salt" (probably nitre used as a disinfectant on earth floors) which could all too easily go stale and lead to bad smells. He taught too that while Spirit as a part of man's composite personality should rule over the material components, this rule must not degenerate into dominion. "Spontaneity" can be overdone, and its effects are burdensome to the body (asceticism, which all the great teachers have deplored, is one of the targets). All the more, of course, the demands of the body can be burdensome to the spirit. In the Gospel of Thomas we read "Blessed is the lion that a man eats, so that the lion becomes a man; but cursed is the man that a lion eats, for that lion too becomes human.": the spirit can raise man's animal nature to its own level by mastery of it, but unmastered the same nature can acquire man's powers, and is then wholly evil. Jesus' teaching, whether or not this last be included, is that the Spirit is the purpose for which the flesh exists, and flesh is the means by which the Spirit exists. It is like the wind,

which blows where it wills, and no one can tell where it comes from or where it will go to.

It is the breath of life, it is life itself, it is what gives to the eternal its endlessness, not a perpetuity in time but in another mode of reckoning altogether. Where this Spirit is, there is always a sequel, for spontaneity is never twice the same. No one, Hereclitus said, can step into the same river twice over: this Spirit is a dancer who never repeats its steps. It dances in the day of danger, it dances in the hour of our death, it dances at the end of the world, making it no end but a birthday of the new age. It dances on the precipice and terrifies the beholder, it dances in the dark of night and rouses the sleeper, it profanes what is holy, and mocks men of dignity. And alas for all who complain.

Frederick Parker-Rhodes is a mycologist, a mathematician and computational linguist with an interest in theology and history. He is a member of Oast House meeting, Cambridge, England. This article is reprinted from the Friends' Quarterly.

Presence Beyond the Stage

by Francis D. Hole

THE ORTHODOX Christian statement may be made in terms of the world "stage" on which "all men and women [are] merely players." We may say that God decided to become an actor on the earthly stage and did this by becoming incarnate in Christ Jesus. We Friends have a tradition of action on the world's stage, out of Christian confidence that God acts through us in a significant measure. The outward drama is at its simplest when we assemble in meeting for worship on the basis of silent waiting.

The inward experience in Friends worship includes extraordinary action of ideas, images, emotions and spiritual winds across the hidden stage of our minds and souls. Sheer being replaces activity when we have a quiet, contemplative time with the Presence. At such moments all the world's a Presence and all the men, women and children are spiritual creatures who rise to the level of participation in it and appreciation of it.

If our play acting on the worldly stage is successful, it is because we succeed in expressing the nature of the Presence. When our acting fails in this regard, the quality of Presence is not well represented. Stage presence, in the sense of a charismatic awareness of an actor, is not enough to satisfy us. The Presence beyond the stage and its cast of characters is our real dwelling place. The Divine Presence is our ultimate environment, closer than breathing and more sustaining than our circulating blood stream.

We experience God both as Actor on the worldly stage and as Presence in Whom we have our being.

There Is A Power . . .

by Landrum Bolling

LET ME share with you some of my own beliefs and see how they fit in with yours and see if we can make any kind of sense out of the sort of world in which we live. It seems to me that all of us as human beings are trying to prove something. First of all, we're trying to prove something about ourselves. We're trying to prove that we're worth something. You really can't communicate very well with other people; you can't really serve other people; you can't really project any kind of vision about the world or society or human relationships unless you can somehow believe in yourself.

You know, a very wise man, a long time ago, said that one should love one's neighbor as one's self. For many years after I first heard that I didn't quite get the full message; I didn't really understand that to say, "Love your neighbor as yourself," is really to say that you should love yourself; you should accept yourself; you should affirm yourself.

But one doesn't stop there. One not only affirms one's self, one affirms something about life. As I look at our situation as human beings, in this country and in other countries, it seems to me that one of the very important things that each of us has to do is find a way in which we can affirm not only our own egos, not only our own creativity and our own human desires and our own humanness, our own personalities. We also have to affirm some principles by which to live.

Among the affirmations that I would make are these: that people of different races, religions, cultures, ideologies, personalities can live in essential harmony and good will toward one another all across the globe. It is extraordinary, when one gets to know people, how very similar they are in so many of their fundamental human characteristics. If they are hurt, they suffer. If they are appreciated, they glow. If they are loved, they can love back in return. It is amazing how much we share with one another in our human-ness.

There's another affirmation that I would make: that each of us has our own individuality, our own special, peculiar quality. It is important that we affirm the right of all people to be different as individuals and the right of peoples of varied cultures to be different in their assorted cultures, their various ideologies, their divergent approaches to life. It is, I think, almost a biological factor in nature that makes it impossible to lock people into uniform patterns. There's not one common cookie cutter that the good Lord used on all of us. There are vast and numerous differences among us. We should not be hung up on these differences. And we should not be forever

trying to make each other over. We should be affirming our differences as something right and proper. Biologically, the Universe is made up of an infinite number of species of animal and vegetable life, and this seems to be in the very nature of the life forces in the Universe—to make it possible for variety to develop. This is true among human beings as well as among the lesser orders of living things. What a much poorer world it would be if we all should become the same!

Another affirmation I make is that each one of us, all of us, can draw upon forces of creativity, of intelligence, of self-fulfillment, of love that can enable us to become even more than we ever dreamed. I am not going to preach you a sermon. I'm not going to expound any particular religious view. I am going to say that in my own travels, in searching and talking to people all across the globe, I have found incredible openness to this kind of reality: that something is within us and something is working within the Universe that helps us all to draw upon forces of creativity, forces of self-fulfillment, forces of compassion. There is a power that makes it possible to be more, not less, to be more than we ever dreamed we could be.

I believe also in the extraordinary good will among all the people that I have ever met; in the warmth and friendliness that is shown by amazingly varied people all over the globe. . . . I don't understand it. All I do know is that human beings have this infinite capacity for warmth and friendliness and hospitality, and one must learn to receive this warmth as well as to give it. We can never repay our hosts. We can never do enough to say thank you to those who are generous to us. All we can do is to try to pass it on in some way to others with whom we have a chance to be hospitable later on. I believe profoundly in this capacity of people to be generous, to be warm-hearted, to be friendly, and it is terribly important, whatever else we may do in the whole field of international relations, to cultivate these personal human contacts with all the warmth we have in us.

I believe also that all people are capable of enormous good, generosity and heroism; and also capable, let me be honest about it... capable of great evil. . . . That capacity of people to be cruel to one another, to be evil to one another is enormous. The Quakers, and that happens to be my religious faith, have a saying that they believe in that of God in everyone. That I believe very deeply. I also believe, to be honest about it, that there is something of the devil in every one of us, too, and that we are capable

of almost unbelievable, unspeakable atrocities against one another.

Another thing that I have come to believe about the world is that there are great limitations—great possibilities but also great limitations...in politics.... So many people are caught up, all across the world, in the belief that if you could only change the system, if you could only pass a law, change the political leadership, change the ideology, change the economic structure in some way, then you're going to solve all human problems.

But nobody has come up with a patented ideology that's going to solve all of our problems. We are fated, we are destined to continue to struggle with life, to struggle with problems. One of the little glimmers of wisdom I think I have come to see is this: nobody, no system, no law is going to solve all of humanity's problems because we carry our problem, basically, around inside ourselves. Somehow, the solutions for how to build a decent life have got to be worked out in the day-to-day struggle with life and in the day-to-day sharing with one another, in the day-to-day searching with one another.

Another thing which I have come to feel out of my travels around the world is that there are enormous possibilities in education, in the use of the mind, in the cultivation of reason. It's terribly important that we use this grey matter up here and develop our skills so that we know how to think, how to think clearly. But I have come, over the years, to a great deal of skepticism about the idea that ultimate solutions of life's problems will all be found through education—and this is not a repudiation of my career as educator.

Back in 1968, soon after the war of June 1967 between the Arabs and Israelis, I got drawn into an experience of shuttling back and forth between the Arabs and Israelis to talk about the possibilities of peace. For five years I went back and forth several times a year to Cairo, Jerusalem, Amman, and Beirut talking to the leaders on both sides about what would be the basis of peace. Here I had the most fantastic educational experience of my life. I never learned so much about any subject in all of my studying and all of my traveling and in all of my writing, as I have done in regard to this Arab-Israeli conflict. I found that there are many very reasonable, very moderate people on both sides, and it was amazing to me how nearly the moderates on both sides agreed as to what had to be done to bring peace. It was so clear what the reasonable, rational solution was to the Arab-Israeli conflict. Nor were there unbridgeable differences of opinion among those who were willing to think this thing through carefully, calmly and deliberately.

Let me digress for a moment to share with you what a great nuclear physicist told me in Israel: "Today we live in a situation in which there is absolutely no trust on the part of the Arabs towards the Israelis and vice versa. There's no trust on the side of either one of us toward the United Nations. There's no trust on either side toward the



Photograph by Tony Umile

Great Powers, and there's no communication between us. Now, what can be done to promote communication? It's going to take years, even if we got a peace tomorrow, to build the kind of human understanding upon which peace can be erected. What you people ought to be doing—those of you who have a chance to work with both sides—is to get together the poets, the agronomists, the engineers, the water experts, the students. Get together wherever you can to talk, to meet, to discuss, to sing, to dance—whatever can be done to help human beings communicate with each other." That's got to be the basis on which a peaceful world is built, and it's on that basis that we can build a peace ultimately between the Arabs and the Israelis.

I wrote a little book called *Search For Peace in the Middle East* in which I tried to put together the rational ideas I got from both sides. I found that many on both sides repudiated much of what I've had to say; not because it wasn't reasonable, but because being reasonable had little to do with the situation. It was a question of deep emotional feeling. It was a question of the sense of bitterness, the scars, the hurt on both sides; people enormously hurt by their experiences of the past. You just don't get over that overnight. And one of the worst things you can say to anybody is, "Well, the reasonable thing to do is so-and-so." "Be reasonable." Did your parents ever say that to you? "You shouldn't feel that way." Did your parents ever say that to you? I know I've been stupid enough at times to say that to my kids. The most inane thing anybody can say to anybody else is, "You shouldn't feel that way." Hells bells! You do feel that way! And reason doesn't have anything to do

with it. And "reasoning" people out of their feelings isn't going to have anything to do with it either.

Well, I've come to see the limitations of reason. We have to use our minds to analyze every situation to the very best of our intellectual powers. We want to sharpen our intellect. We want to try to use it, but we have to see the limitations in the purely rational approach. We've got to realize that we are whole people, emotional as well as intellectual, spiritual as well as physical. These different facets of our nature have to be held in some kind of tension with one another, some kind of unity with one another.

They have to be linked together, and one of the great tragedies of the educated world, one of the great tragedies of the intellectual, one of the great tragedies of modern establishmentarianism—whether it's government, industry or education—is that we have so often so terribly dissociated intellect and feeling. They have got to be linked together. This is one of the things that I think the youths of the world have been discovering and have been saying to their often appalled parents again and again in recent years. We've got to get it together. We've got to be able to get in touch with our feelings, and we have to link feelings to some vision of life.

Another thing that I think I've learned from my exposure to various cultures and races and nationalities is the ultimate destructiveness of confrontation and force and violence. There are times when each side, one side or both sides, discover or decide that there is nothing that you can do now, that you've got to go to the final confrontation. Only by some act of desperation, some act of violence, some act of destructiveness can you, somehow, get rid of the frustrations you feel. Well, we've lived with violence for a long time. This is part of our history as members of the human race. But we have also got to have our intellect show us, again and again and again through history, that confrontation, very often, if not most of the time, creates more problems than there were before the confrontation finally took place. There has to be some other way. There has to be a better way than the violent and destructive way of solving our conflicting differences.

Finally, I want to say that I believe as I have come to be more open with other people around the world, I have discovered another kind of universality. That is the universality of seeking, searching, trying to find some way to make sense of life... to find a way of linking one's deeper inner self to some greater vision of the world of the universe... some sense of the underlying power that is within the universe and each one of us.

As I have gone around the world, talking to people, even some who have no affirmation of religion of any sort, what has struck me over and over again is how many people in this turbulent, secular world are searching for something substantial that will provide a spiritual basis for their lives; some set of values that will transcend themselves; some set of purposes that will live after they are gone. You know, it is said that one of the most heroic persons is that person who plants a tree under whose

shade he or she will never sit. I think we're all looking for the kind of tree we can plant in life under whose shade we will maybe never sit.

As I look out upon this troubled globe of ours and think of some of the tremendous disasters that we have encountered and will no doubt still encounter in the years ahead, I am driven back to say that there have got to be, basically, two choices for us. One is the choice of despair; the choice of saying there's nothing we can do that will matter. There's nothing we can do that will change the problems or get rid of them, and it's so easy simply to run away and hide, to throw up our hands.

There have been various periods in history in which it has been the popular thing to do or the intellectually fashionable thing to do—to express the despair of humanity. Life is difficult, life is rough, problems are overpowering. There was a man named Job, a long time ago, who went through all of that. Go back and read Job sometime. It's as modern as Sartre, Pinter and Ionesco. You can say that life is meaningless, life is absurd, how can you make any sense out of it. To which I say, "So, what else is new?" It is not a question of whether life is going to be a bed of roses, or life is going to be hard. Life is going to be difficult. There will be lots of problems. But there are two kinds of people in the world. There are those who see life as made up of troubles by which we are going to be overwhelmed, if not totally destroyed. And there are those who see life as a set of problems to be worked at and to be solved.

Problems are not given guaranteed solutions, but there is inherent within the human condition the possibility of making something of life, and I would rather bet on that approach than on the other. □

Landrum Bolling has been a journalist, a political science instructor and the president of Earlham College from 1958 to 1973. The author of Search for Peace in the Middle East, he has served as an advisor to the President on the Near East and is currently president of the Lilly Endowment. This article was originally part of a speech to the Up With People cast members and is reprinted from Up With People News.

WE SAW the Great Spirit's work in almost everything:
sun, moon, trees, wind and mountains....

Did you know that trees talk?

Well they do...I have learned a lot from trees:

Sometimes about the weather, sometimes about animals,
sometimes about the Great Spirit.

Walking Buffalo

An Open Letter to All Friends

Brooklyn, New York
December 12th, 1975

Dear Friends,

Like death and taxes, the theological and philosophical differences among Quakers are always with us. At one time, some 150 years ago, they became so compelling that they led to a separation between two bodies of us which was only ended twenty years ago. Even today, there are Friends who live uneasily with each other in this reunited body because of these differences.

I believe that in Quakerism we have a coin of rare value, but one which, like all coins, has two sides. To be insensitive to this or to close one's eyes to it will only tarnish that coin. It is only through the tender and sympathetic understanding of each other's beliefs that we give it its true worth. To that end, I wish to present the following two messages to all Friends, each message speaking forthrightly to what would appear to be countering beliefs.

One was addressed to all meetings, February 19th, 1974, by Francis B. Hall, under the care of Ministry and Counsel of the New York Yearly Meeting.

Quakerism arose in the Christian tradition, and early Quakerism was clearly and strongly Christian. Fox's experience of Christ Jesus who alone could speak to his condition was typical. Experience was the really important aspect of this Christ-centeredness, and the early Friends agreed that it was not necessary to know the name or the history of Christ to experience his Light. Thus Robert Barclay wrote of the "universal and saving Light" and affirmed that the Turk and the Jew could experience it though they never knew of Jesus.

The Christ of history and the universal Light were the same for early Friends, but because of the emphasis on the experience of the Light, those Friends were often accused of being anti-Christian. There was a double way of knowing and experiencing—the historical, Biblical was one; the experiential was the other. These ways often became polar.

It was this polarity that lay behind the great schism of 1827 and still affects Quaker relations today. In the early 1800's orthodox Friends became convinced that the Biblical and historical aspects of Quakerism were being lost in the mystical adherence to the Light Within of Elias

Hicks and others. The two strands were torn asunder, and live in uneasy relations today.

In the liberal strand of Quakerism there is in our day less and less emphasis on the man Christ Jesus, on faith in his name for salvation, and on the Biblical record. For orthodox, evangelical Friends this movement is not only away from Christianity, but is away from the Quakerism of the very founders of Quakerism. They feel you cannot be Quaker without being Christian and so they ask liberal Friends to explain this movement away from the Christ of experience and faith. How can you be a Quaker and not have faith in Christ?

The other message was delivered by Albert C. Schreiner to a New York-Westbury Quarterly Meeting, 1957, and was published in *The Quaker Bulletin*, the organ of that meeting, in its issue of December, 1960.

Whatever basic difference exists today between the two principal kinds of Quakerism, it stems from the fact that some Friends, in the course of their history, returned to a Protestant conception of Christianity while others continued to testify to a tradition that is neither Catholic nor Protestant. This tradition places its emphasis upon the simple ethical and spiritual demands made by the teachings of Jesus rather than upon the theology created around the person of Jesus by John, Paul and other disciples. Instead of outward ceremonies and sacraments, it makes inward spiritual commitment the basis of worship and replaces a specialized ministry with a call to shared responsibility on the part of all members.

This different Christianity has always had its followers even in the Middle Ages when small, persecuted "heresies" such as the Waldensians preserved it and during the Reformation when the equally persecuted Anabaptists of Germany passed it on to the Society of Friends. For those Quakers who keep this radical conception of Christianity alive in the 20th century, it may be profitable to examine briefly our main elements of belief.

GOD — God is not thought of as an earthly type of monarch dwelling in physical space, imposing His rule upon men through punishments and rewards. Rather, our God is an indwelling Spirit of Light, inseparable from man himself—the deepest, most real part of his existence. Where most Christians would interpret the message, “I and the Father are one,” as defining the nature of Jesus, for us it expresses the divine potential in all men.

JESUS — It follows from this conception of God that we share with Jesus our divinity and humanity both. His teachings do not represent the unattainable ideal that could be realized only once in history, but a way of life that any one of us may take up and fulfill.

SCRIPTURE — Quakers turn to the creative Spirit in mankind that produced the scriptures, not the scriptures themselves as the ultimate source of authority—the fountain rather than the declaration of the fountain. We believe that revelation is continuous, that new knowledge must be accompanied by a re-evaluation of past knowledge and that this Truth can be expressed in our own day through widely different cultures and teachers.

SALVATION — Since we bear within ourselves the Source of our salvation, no ceremony or creedal affirmation can confer it upon us. We can stimulate each other, sometimes to an extraordinary degree, by sharing basic insight but we cannot approach other seekers as if salvation is a locked door to which we alone possess the key.

MISSIONS — If we believe that the Light dwells in all, we cannot reach out to the world in the traditional missionary way. We do indeed feel a concern to show our love and brotherhood through every means we possess. We try to share material as well as spiritual possessions but sharing is a two way process that those who go out after converts never realize. We can make no greater demand upon seekers in other religions than to ask each one to follow his own inner Teacher.

Some feel that clear, outspoken expressions of belief are divisive things. If they are formulated in a friendly and humble spirit, they should rather be a bridge to understanding. When we are uncertain about the principles underlying our own religious life, it is difficult for others to feel security in their relationship with us. Men and women whose activities spring from deeply considered beliefs find peace within themselves and can be a source of strength in the world. We need not apologize therefore, that ours is a different kind of Christianity, if the difference is what gives our religion its meaning and goal.

Dear Friends, I commend to all the study of these messages with open heart and open mind. In that way lies understanding and the loving coming-together of us all.

With Friendly regard,
Stanley Ellin

Sexism

Languages Are Like People

by William Edgerton

IT IS awkward for me to take a critical attitude toward anything in the special issue on feminism, because the issue contains much that ought to sting the conscience and arouse the sympathy of every male with even the slightest sense of justice. The editors invited comments about “the role of language in oppression” and I respond here with the suggestion that in the matter of language we proceed with caution.

Languages are not inert, lifeless things. They cannot be sawed up and nailed together like wood, or moulded like bricks, or split and chiseled like stone, and cemented with mortar into pre-planned architectural structures. Languages are like people. They are organic. They have personalities all their own, each of which is the product of internal developments and external influences as old as mankind itself. Languages can be as cantankerous as human beings. They can invade each other's territory (English in India, French in Indo-China, German in Central Europe, and Russian throughout the Soviet Union). They can engage in their own kind of miscegenation and produce new languages (as when Norman French invaded Anglo-Saxon in 1066 and eventually provided us with the English in which most of the Friends Journal is written). Languages are subtle and sly. Just as clever children can outwit well-meaning parents, languages can outwit the very persons who try to protect them against bad influences. (What happened when schoolteachers taught boys and girls not to say, “Me and Johnny went to the store,” but didn't explain why? The boys and girls grew up and said, “The boss invited my family and I to dinner.”) If languages are not properly cared for by those who inherit them, they will lose their vigor and beauty, like an uncultivated garden overgrown with weeds.

Language is not only a means of communication in the present. It is our principal link with the past. Every time a fresh new word or phrase displaces one that has grown old and tired, there is a loss as well as a gain. The new word or phrase may add precision to our means of expression or may temporarily serve as an attention-getting device, but the loss of the words it displaces will put up one more barrier to our understanding of all that has been written in our language in the past.

The editors' questions about language and oppression cannot even be discussed intelligently within the narrow framework of our native English. This would be like expecting a school of fish at the bottom of the ocean to

discuss the nature of dryness and wetness, or whether salt water is preferable to fresh water. Evidently, the charges of sexist oppression leveled against the English language are based mainly on the nature of the English gender system. Almost every article in the special issue on feminism made some protesting reference to the fact that masculine pronouns (*He, Him, His*) are used in English to refer to God. The English language does not present us here with a special problem, because English has a so-called "natural" gender system. But the problem is not nearly so simple as it may appear at first sight. Regardless of how it originated (probably in primitive mythology), gender in most languages today is merely a grammatical category and has very little to do with sex.

Would the Anglo-Saxon world be less sexist if our English language had a third-person pronoun that was neither masculine nor feminine, so that we could refer to God with a singular pronoun that was as sexless as *they* or *them*? This question is not hard to answer, because we can find many languages that have no gender distinctions at all. Persian is one of them. Would anybody who knows the Persian-speaking cultures of Iran and Afghanistan

If a fish had consciousness, what is the last thing it would ever become aware of? . . . Water. It is so immersed in water that there is nothing to contrast it with, and so no awareness of water, and no need for the concept. Perhaps God is or can be something like this.

Ted Tiffany
in Pacific Yearly Meeting's
Friends Bulletin

venture to assert that they are less sexist than England and America? There are no gender distinctions in Estonian, Finnish, and Hungarian, each of which has only one word to express *he, she, and it*. Even though these languages permit the Estonians, Finns, and Hungarians to think of God without having to choose between *he* and *she*, a colleague of mine who is fluent in all three says he is unable to see that this has made any difference whatever in their concept of God. The controlling influence has been their Judeo-Christian religious heritage, and they still think of God in the traditional way as a father figure.

The Judeo-Christian world has been saddled with a concept of God that seems to be inescapably masculine. Language is not to blame for it, and language cannot do very much about it. For the most part, language can only reflect changes in attitude, not create them. Turning God

into a Goddess does not solve the problem of sexism in English; it only reverses it. But even while recognizing that we must think of God in a language that forces us to choose between *he* and *she*, there are some small things we can do to improve the situation. In thinking and talking about God we can do what many people did long before feminism became a burning issue: they knew perfectly well that God was not a bearded old man on a throne in the sky, but they recognized their own human finitude. They could no more form an adequate conception of God than they could grasp the idea of infinity—of a universe that has *always* existed, without beginning or end, and that extends *forever* into space, without any boundary. Instead of singling out the limitations that our English language reflects and imposes on us, we might attempt to transcend these limitations by meditating on God in terms of the Holy Spirit. And surely we can find help and strength in our struggle to rise above our human limitations by contemplating the example of Jesus. He was born into a society which, for all the greatness of its monotheism, was as patriarchal and sexist as they come. He had no way of thinking and communicating except in a language that reflected his society's concepts of male dominance. And yet look at how Jesus transcended those limitations! I am unable to find a single instance in the whole record of Jesus' life and teachings that betrays any trace of an attitude of male superiority.

If we succeed in catching and cultivating the nonsexist spirit of Jesus, our choice of the words we use for communication will reflect our emancipated attitude without doing violence to the English language. The introduction into English of clumsy neologisms like *chairperson* will not lead to a decline in sexism; but once we have accepted the truth that women are human beings with exactly the same rights as men, this change in attitude will be reflected in the words we use.

I have my own set of indicators by which I expect to determine when the world has freed itself from the domination of half of mankind by men: when little boys have been firmly scolded out of all disparaging references to little girls as inferior creatures; when the present flourishing of white-collar pornography has died out because men have grown beyond the sexism it feeds on; when people finally stop thinking it necessary to use such terms as "woman doctor," or "woman lawyer," or "woman preacher"; and when my married university students stop assuming that part of a wife's marital bliss consists in putting her husband through graduate school by pounding a typewriter, and they both start instead to take turns financing each other's education. □

William B. Edgerton is a member of Bloomington Monthly Meeting in Indiana and professor of Slavic languages and literatures at Indiana University. He has edited or co-authored nine books, including three published by the American Friends Service Committee, and has written numerous articles and essays.



FORUM: SEXISM

THE CONCERN about sexist or racist language reverts to the person who speaks. As Blacks have discovered, a mere change of name from "blacks" to "colored" to "Negroes" to "Blacks" again does not erase prejudice from the heart.

When we come to the pronouns for the Divine, we are in the midst of the tension between mystical and non-mystical concepts of God. For nonmystical Protestants God is conceived of as distant and paternalistic. For nonmystical Catholics even the Virgin Mary may become less approachable than St. Joseph. But the God of the mystics is closer than breathing: "A man's soul feelth God so sweet, so merciful, so good, so courteous, so true, and so kind. . . ." (Richard of St. Victor); "The source of life is as a mother" (Lao Tze). They are beyond the worry over pronouns: "Where there is no longer word or silence Tao is apprehended." (Chuang Tzu)

Perhaps we shouldn't talk about God in the third person, but when it is unavoidable we might well try to find a genderless pronoun other than the impersonal "It."

Carol Murphy
Swarthmore, PA

IN RESPONSE TO Cindy Reichley and Margaret Schutz in "Our Center in the Goddess" (FJ 12/1/75):

What a boring God(dess) who makes no demands or judgments, who is not the Wholly Other before the mystery of whom we stand in fear and trembling, who seems little more than the sum of our own inclinations and desires (against which we have no external standards or guidelines). God is something far more than a "friend" with whom we can feel "comfortable" and whose love is "unconditional." God is certainly not female any more than "She" is male. To conceive of God, or the Goddess, in this way is to make God in our own image against which the Hebrew-Christian tradition warns us again and again (witness Isaiah 44, or Romans 1:25: "...they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever")! Let us worship the

Christian God who transcends the category of sexuality, who is neither male nor female (though often pictured as Father, is Mother also), of whom at least in the *via negativa* of traditional theology we can properly say nothing, of whom we must remain silent. Let us return to the God of Abraham, Isaac, and Jacob (and George Fox)—the God of Sarah, Rebekah, and Rachel (and Margaret Fell).

James Bay
Urbana, IL

YOUR FRONT cover, December 1, 1975, is dreadful. I am a feminist and a Quaker of long, long standing, but I deplore the silliness and bad taste of that cover. Are feminists so insecure that they must picture God as a woman giving life only to a woman? Do they think that Michelangelo thought, "Aha, I'll leave the women out, the poor beasts"? He was thinking about all mankind as any feminist or non-feminist should know. I wish worried women would concentrate on important issues. And I wish the Journal had sense enough to refuse to encourage such a silly emphasis.

Furthermore, any lover of art and/or anyone with even a modicum of taste would shudder at such a treatment of one of the great masterworks in the world. It is as bad as the moustache on the Mona Lisa—no, worse, because the moustache was done in fun, I believe—and I fear that this was not.

Dora W. Kelling
Boulder, CO

MAYBE I'M away out in left field, but I thought one of the basic issues that brought the separation of the early Quakers from the established Anglican church was the use of the creed. Insistence on any one hard-and-fast verbal formula had been found through history to be

Forum: Sexism continued

spiritually inadequate and the cause of violent confrontations. So this writer is not a little perturbed to see our one Quaker "house organ," so to speak, in the Philadelphia area insisting on a new, and to some of us slightly ridiculous, vocabulary in response to the women's liberation movement. Reactions to this policy show, naturally enough, that some people like the new language and some do not. To my probably unenlightened mind the concept of any one group of Friends forcing another into a pattern of language, whether good or bad, is totally irreconcilable with ancient Quaker testimonies. Having duly considered the alternatives as we have, it is my fervent hope that we can move on to higher things, leaving the onus and choosing the actual wording of articles on the contributor and *not* on the editorial staff of the Journal. "...but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Polly Test
Philadelphia

JESUS SAID:

"God is spirit and those who worship Him must worship Him in Spirit and Truth."

Spirit is neither male nor female, it is neuter. Therefore, grammatically the proper pronoun to use in referring to this spirit (God) would be third person singular common gender, i.e. "IT."

And even if this spirit (God) were androgynous it would still be proper grammatically to use the pronoun "IT."

Therefore, if any one has compunctions referring to this Almighty Spirit or Power or Force as HE or SHE, why not refer to it as "IT"?

Frank J. Kaiser
Gwynedd, PA

I AM tremendously enthusiastic about the December 1 issue of the Friends Journal. It is the first issue of the Journal that I have ever read cover-to-cover in one sitting (at a time when I had planned, in time-honored feminine tradition, many domestic chores!). The young women and the older women who contributed their knowledge

and experience—and much that was personal—to this issue gave it an open, warm, stimulating quality.

Early in the '60's I did a piece on the place and problems of women that was later published as an essay entitled, "Women Need Women." I think now I jumped too quickly over the need for women to find *themselves* before we could hope for a truly free, non-sexist society. This process of discovering what it means to be feminine (with balancing qualities of the opposite sex) will be hard, sometimes harsh, frightening—not only to some men but, even more so, to many women. But, like the Black Power struggle, it will have to be, and we will have to accept it and learn from it. The promise it holds of open life styles, responsible relationships, men who are tender in their strength and women who are strong in their tenderness, new spiritual insights, and new psychological insights is exciting.

You ask about the role of language in oppression and what Friends should do about it. Language does affect thought. We may visualize in imaginative new ways, but the old words hold down our visions like kite strings around tree limbs. Could we try inventing a few words? How about a set of pronouns that combine masculine and feminine to get around the awkward words *one's self*, *person*, *his* or *her*? Many of the world's great religions have avoided assigning any sexual attributes to the Creator—or, rather, any sexual identity. It will be hard to undo our bias, but, perhaps, referring to God as *Her* will shake us up sufficiently to seek a more cosmic, less narrowly human, view of the great force that moves the universe.

I am eagerly awaiting the Forum in which you share the results of our deliberations and yours!

Rebecca M. Osborn
Shavertown, PA

THE JUXTAPOSITION of Milton Mayer's wonderful "On the Siblinghood of Persons" in the September Progressive with his FJ August 1/15 disclaimer of your "nonsexist" editing of his "A Peculiar People" prompts a few reflections.

Editing is of course a subtle art, at its most creative involving interaction between the author and editor which leaves them both feeling the original work has been improved. Where the line is between appropriate editing and unacceptable tampering with the author's style and sense is a matter of judgment. Certainly a publication staff might properly adopt consciousness-raising vocabulary for material generated in its own shop; but I have trouble with translating a writer's vocabulary into terms alien to him or her. Would you, for instance, substitute a standard-English version of the Gullah fable with which Milton Mayer's lecture ended? (I'd like such a translation *provided* but not substituted for the language Mayer actually used.)

I appreciate the need to use words in ways that reinforce the rights of women. I will at the same time be found defending the rights of written works, of writers, and of the English language.

For a long time my personal reaction to feminist language problems was simple bewilderment. I had never felt excluded from the brotherhood of man, and I knew of the theory of the inferiority of women only by hearsay, and I thought it was important to do a good job in a chairmanship, for instance—not to bother with trying to change a word whose usage already denoted the person occupying the position, regardless of sex.

I began to take the feminist language problem seriously when I first knew a woman who consciously felt herself to be inferior—not just different, but inferior—because of being a woman. This is of course an infinitely more serious matter than knowing that some people treat women as inferior; and though it still seems incredible to me that any girl or woman could feel so, in the face of history, poetry, biology, and Christianity—the fact is that some women do grow up with this ghastly, crippling self-image. So I conclude that we probably do need conscious attack on the problem from every aspect, including language.

But let us try to make our language adjustments with as little outrage as possible to our mother tongue! (H'mmm...that just slipped out...isn't there some hint of female superiority in that fact that it's called our *mother tongue*?)

As a specific suggestion, how about looking for chances to use the indefinite pronoun *one* as a substitute for the indefinite *he*? Even though *one* isn't as personal and strong as *he*, it's certainly better than *s/he*.

And if we are going to make a substitution for *man* in such words as *chairman*, *Congressman*, and the like, how about using that same little one-syllabled *one* instead of the two-syllabled *person*? Since *one* begins with a vowel, for a while we would probably need to write such words with a hyphen—*chair-one*, *Congress-one*, and so on—in order to make the pronunciation clear. (Remember when *cooperate* was spelled with a hyphen?)

There is already a precedent for the use of *one* as a combining form, in such words as *someone*, *anyone*, *everyone*. Plurals are easy: *chair-ones*, *Congress-ones*. And when we get into such ramifications as *vice-chair-ones* rather than *vice-chairpersons*, or *Congress-ones-at-large* rather than *Congresspersons-at-large*, that one-syllable economy shows up as particularly helpful to human speech.

Eleanor B. Webb
Baltimore, MD



Witness for Peace

Brandywine Alternative Fund

by Robin Harper

Do you realize that more than half of the federal budget each year is spent on current wars, war-related programs, and preparations for future wars?

Can't the peace movement do something besides protest? Don't they have an affirmative program?

If I resist war by refusing to pay some or all of my federal taxes, how can I show my support for the constructive programs of government?

THE LAMENT is familiar, the criticism of the peace movement is largely merited, and the tax resister's dilemma persists.

But, scattered across the nation, a series of experiments are underway, designed to explore some answers. They go by various names: fund for humanity, people's life fund, life priorities fund, war tax resistance alternative fund. As many as forty sprang into existence in 1970, 1971 and 1972 as the country's agony over Vietnam reached a crescendo.

Though each is organized and operated a bit differently, the basic concept is to pool federal war taxes (both telephone and income) conscientiously withheld from the IRS and redistribute them, by loans or grants, to community groups working for peace, social justice, and other areas of social change.

One such group, the Brandywine Alternative Fund, serves Delaware and Chester Counties just west of Philadelphia. Although the greater part of the Brandywine fund comes from "re-allocated" federal taxes, we also encourage deposits of personal savings. This policy has not only enlarged the fund but has also broadened participation to include persons eager to help

"reorder our nation's priorities away from the military" who don't choose to use the particular method of principled tax resistance. In addition, seven monthly meetings, churches and civic groups have made deposits or contributions to the alternative fund, following the precedent of London Grove Friends Meeting. This development of religious and other community groups investing in Brandywine is, I believe, a rather new departure for the alternative fund movement and offers an opportunity for sensitizing even larger numbers of people to issues of war preparations, civilian priorities and tax accountability.

Among the groups receiving loans from Brandywine during the last three and a half years have been the Camden 28 Defense Committee; Youth Advocates, Inc., an organization which aids troubled youth in Delaware County; the Women's Action Coalition; People's Light and Theater Company's prison and detention center program; and Roof Tree Corporation which helps low-income families to find housing.

Our activities besides making loans to such groups include broader educational programs and consciousness raising actions around war-making, defense spending, and the IRS's *essential* role: financing mega-deaths and promoting the possibility of the incineration of the human family.

The support and services of our full-time staffperson have been invaluable in coordinating and giving energy to our broader program.

About every second month another vital group comes to our loan fund meeting to present a request. We thus come to know one more group of kindred souls who are searching for new ways to solve old problems, but lack seed money. Through the growth of our alternative fund, we have begun to take our central concern to the people of the communities in which we live; we are seeking creative ways to support financially some of those groups which are addressing a range of social and economic problems largely neglected by government; and we have undertaken the task of stripping the mask off one of our most powerful institutions—the IRS—as we portray its grim role in the betrayal of our society's and world's ultimate security. We are experimenting with the tissue of our lives and our livelihoods, and we ask that our work be ever more grounded in nonviolence and truth.

We are agreed that we must continually offer ourselves and our equally

frightened and frustrated co-citizens positive alternatives to acquiescence in the nuclear death race. Serious challenge to the ways our tax monies are used for war and war preparations is one starting point for useful change. Careful study of the World Peace Tax Fund legislation introduced into Congress is another. We must become part of a society-wide process which moves us from blind reliance on the nuclear war strategists to support of new leadership in a genuine peace race. A.J. Muste has said it best: "There is no way to peace; peace is the way."



AFSC and War Taxes

WHEN I THINK of the Spirit I think of something which ought, in the best of circumstances, to permeate each large and small action which we carry out throughout all of our lives. Even at those moments such as the present, where in terms of a particular issue such as taxes, we want to take some action which is paramount or transcending, we should take the action in the light of the whole sense of the destiny of the human spirit, which we perceive as somehow distilled and clarified at one particular historical juncture or through one particular individual or corporate action. If one thinks of the Spirit as a kind of unity, as I do, one has a great deal of difficulty in dealing with the tax question the way we have been doing. . . . It seems to me that dealing with such questions of beliefs, one at a time and serially, mocks the Spirit of totality—it seems, rather, that all these things should somehow be wrapped up together in the Light.

Dan Seeger
AFSC Board Meeting
April 17, 1971

It's a SMALL World



"Sewing for Males," a short course for eight people "aged nine to ninety" was offered by Laura B. Robinson of Mt. Toby Meeting in Massachusetts "to share the joys of sewing" and to demonstrate the sewing machine as a tool.

Representatives of Baltimore Yearly Meeting, the American Friends Service Committee and Friends World College have organized as trustees of the Rolling Ridge Foundation, a land trust established by Henry E. and Mary-Cushing Niles to manage about one thousand acres in West Virginia. Purposes of the trust are to "preserve and enhance the beauty...of wilderness, forest, and open space and also provide a land base for an interrelated community of people to use this land in creative, inspirational, reflective and socially concerned ways." Three proposals—one for a wilderness school and two for meditation-study-retreat centers—have been approved, but others may be made to Marshall Sutton, 2111 Florida Avenue, N.W., Washington, D.C. 20008.

A Friend with personal knowledge and experience writes to share his concern about refugees to the United States from Haiti where repression continues "in spite of what the American government says. As discouraging as the support that our government is giving to the Haitian government primarily because of economic benefits...is the treatment by American authorities of the refugees." He suggests that Friends in Florida make contact with the refugees and offer help, that Washington area Friends raise the issue with members of Congress and others, and that individual Friends express concern for and support of the Haitians through letters and in any other way.

John and Erica Linton, former directors of Quaker House in New Delhi, invite American Friends to stay at their home in the charming village of Tredington in the Cotswold countryside of England. Old meetinghouses, Shakespeare country, Stratford-on-Avon, Oxford, Birmingham-Woodbrooke and many other historic and interesting places are all within easy reach. For more information write to the Lintons at Mill Close, Tredington, Shipston-on-Stour, Warwickshire, England.

Yoon Gu Lee shares news of his move with UNICEF from Cairo to New Delhi where he will join a team to help "make the sub-continent a little more tolerable place for about 300 million children. While I am not at all sure what and how much I could do," he writes, "I am going with joy—that 'joy' Mahatma Gandhi talks about when he said 'service which is rendered without joy helps neither the servant nor the served.'" About leaving the Arab world, he wishes he could read Kahlil Gibran's words in Beirut: "I would build a city near to a harbor, and upon an island in that harbor, I would erect a statue, not to Liberty, but to Beauty. For Liberty is that one about whose feet men have forever fought their battles; and Beauty is that one before whose face all men reach hands unto all men as brothers."

Members of Philadelphia Yearly Meeting will tour two programs funded by the Economic Development Fund—Puerto Rican Workshop and United Community Construction Workers—on Monday morning, March 29, during Yearly Meeting week. More information at Yearly Meeting or from Friends Community Involvement Program, 1515 Cherry St., Philadelphia, PA 19102 (phone 215-241-7237).

Stanley T. Shaw defends the rental of the Tacoma, Washington, meetinghouse to the local Communist Party for periodic meetings and says that "it's time we spike this business of guilt by association." "Why," he asks, "don't we have some of the old-time Quakers' holy boldness.... As American citizens, these people (Communists) have a right to be heard, and when they are rebuffed on all sides, maybe it is our duty, nay, our privilege, to prove neighbor to these who have fallen among thieves. Now and again maybe some of them would join our team. They always pay rent."

A planning committee of Friends Medical Society has suggested that the Society hold a Bicentennial symposium on April 9-10 at the Fourth and Arch Street Meetinghouse to "review the historical positions of Friends with regard to health matters, with particular reference to the relevance of traditional Quaker testimony for the problems of today."

Friends in Cambridge, Massachusetts have involved children of all ages in several celebrations and conferences dealing with current social issues and report enthusiastically about the joy of participating in movement activities as families.

In the current issue of *The Seeker*, the semi-annual publication of the Seekers Association (Kate Martin, editor, Upside Down, 10 Forton Road, Chard, Somerset, England), Maud Harvey-Moore reminds us that "The great masters abide in the real, and not in the shadow, they hold to the fruit, and not the husk." She sees Jesus as "ever pointing to the spirit rather than the letter" and notes "a warning of even Quaker formalism masking the real experience."

M. C. Morris brings to our attention the following observation by Peter Marin from "The New Narcissism" in the October, 1975, issue of *Harpers*:

"The question of the age, we like to think, is one of survival, and that is true, but not in the way we ordinarily mean it. The survival we ordinarily mean is a narrow and nervous one: simply the continuation, in their present forms, of the isolated lives we lead. But there is little doubt that most of us *will* survive as we are, for we are clearly prepared to accept whatever is necessary to do so: the deaths of millions of others, wars waged in our name, a police state at home. Like the Germans who accepted the Fascists, or the French citizens who collaborated with the Germans, we, too, will be able to carry on 'business as usual,' just as we do now. Our actual crisis of survival lies elsewhere, in the moral realm we so carefully ignore, for it is there that our lives are at stake."

Meanwhile, from Friends Committee on National Legislation in Washington comes a request for help in breaking through a media blackout of efforts by the Oglala Sioux to meet with President Ford to discuss the violence on the Pine Ridge Reservation in South Dakota. Only by ending the corruption supported by the Bureau of Indian Affairs can the basis of real justice be achieved, FCNL reports. Friends in Bethesda suggest that sympathizers call at the Oglala Sioux "embassy" at 7600 Lynn Drive, Chevy Chase, Maryland, and make the "ambassadors" to the President feel that at least they have some friends in the nation's capital.

Speaking of the Presidency and priorities, the FCNL also reports that the United States Department of Defense in fiscal 1975 will sell armaments valued at \$9,510,728,000 to governments ranging from Argentina (\$14,100,000) to Zaire (\$1,337,000). With the sales information comes a map showing the twenty-two countries around the world in each of which are stationed at least one thousand U. S. troops.

Trained, experienced leaders from the Friends Conference on Religion and Psychology are now available to lead small workshops and seminars in various parts of the United States. Themes range from worship and meditation to seminars on Jung, Art, personal and family growth, writing and poetry, and consciousness raising are among the other possible subjects. More information is available from Mary Hopkins, Robindale Apartments, E-1, Haverstown, PA 19083.

Friends in Atlanta, Georgia, who are active in a National Legislative Committee seek workers and supporters who will join in efforts to achieve four goals:

- Limiting violence and preventing wars
- Raising levels of economic well-being
- Expanding social justice for all
- Restoring personal participation in public policymaking

Information is available from Atlanta FCNL, 1384 Fairview Road, N.E., Atlanta, GA 30306.

For every thousand persons who are ready to do something big there is, at most, one who is ready to do something small—that is the root of the evil."

Quoted in Der Quaker and translated by M. C. Morris. □

Gift of the Spirit

IT IS SUNDAY, Friends Meeting for Worship, four days before Christmas. We gather silently, seeking to reach that of God within us. Centering in does not come easily when the days are hurried by the rush of doing the many things we come to believe necessary for Christmas. Silence slips around us and we are joined in mutual worship. Someone speaks from the depths of her concern for herself and all of us. She speaks of the values in our lives. She speaks of the conflict in our hurry to provide gifts of material worth, when we have within us the gift of the spirit. The words "gift of the spirit" resound silently in our hearts as we question ourselves. Does the gift of the spirit emerge from our daily lives, giving strength and hope to those about us and to ourselves?

The gift of the spirit is never-ending when we free it from our material bindings. The silence of the Meeting surrounds us and we are as one with a corporate gift of the spirit in our worship. Toward the close of the Meeting the children's voices from our First Day School waft their way to our ears. How appropriate that on this day we hear them, when the gift of the spirit is so strong within us. We know the meaning of "a little child shall lead us." He gave us a gift we continue to receive and to give.

Wilma Gurney
Westwood Meeting
West Los Angeles, CA

More Naylor Sonnets

by Jennifer Haines

*There is a spirit which I feel within,
a deep God-given love that wells up pure
from springs of living water, ever sure,
that, bubbling, streaming, pouring forth, begin
to calm my lost and wandering soul, to win
rejuvenation from fatigue, and cure
a weakening of my will toward pleasure's lure;
my soul is lifted, singing, out of sin.
Yet not for me alone wells up this treasure
to fill and overflow my fragile vessel,
but that some precious drops may catch and nestle
within the compass of my tiny measure
for me to carry, cool, life-giving, whole,
a gift of God's own love, to a thirsting soul.*

*A gift of God's own love is in each one
of us. I've known its quiet power that still
delights to do no evil, though my will
is not so bound by love as yet to shun
all tempting snares, and stubbornly I run
in paths of self-indulgence toward my fill
of worldly pleasures, proud head tossed, until
I've turned from God, God's work in me undone.
And yet I feel that pull, that still, small voice
that calls me ever up from self to heed
and to obey God's word; for all I need
is will; God gives the power; 'till I rejoice
to leave not only sin but idle play
to dwell in God alone, and walk God's way.*

*To dwell in God alone is to see anew
in every soul the precious God-sent seed
that tender loving care can touch and feed
that it may blossom forth in joy, and strew
new seeds of love abroad. But souls are few
that know not hurt, and hurts breed anger, lead
to wrongs that but conceal a crying need
for healing, for release from pain, rescue.
Love heals, God's selfless love that counts not cost,
cost,*



Illustration by Eileen Waring

*asks not conditions, wishes not to harm,
nor to revenge any wrong, but reaches warm
to melt cold anger as the sun the frost,
and take on pain that crying souls may cease
from hurt, and know, oh joy of joys, God's peace.*

*God's peace is not a passive lack of care,
nor yet a personal bliss that shuts out strain,
but pulsing living power that can sustain
hard work and blows and hunger, and yet dare
to love with joy undimmed. Beyond its share,
it delights to endure all things, for the great refrain
of heaven is joy in easing others' pain
through suffering for them, held by God in prayer.
Oh that this great and giving love might be
a fire within me, lifting me above
myself, my hurts and wants and fears, to love
the other fully, take on pain to free
them from it; then to turn to prayer and know
pain's burden lift, God's deep peace overflow.*

*Pain's burden lifted, care's doubt lost to mind,
insistent cries of flesh all passed away,
and nothing left but soul and God and play
of vibrant love between them—that's the find,
the treasure, pearl of great price, to a soul resigned
to endure all earthly woes without dismay
in hope to enjoy its own in the end, the day
of union with its God, joy unrefined.
For there's no home but in my God for me,
no higher call, no greater joy than this:
to know all earth's gain loss, which sets one free
for total trust in God, until souls meet
and merge in God at last, and are complete.*

□

Appearing in
April
May
June issue
of the
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The Faith and Life Movement announces A Bible study program in the spring of 1976

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To further the dialogue and sharing between all Friends groups in the Americas by asking each writer to select a favorite Scripture verse and write a meditation on the seven themes listed. It is hoped that this devotional sharing will serve as the base of prayer and worship in Quaker homes and bring us greater understanding and oneness in the Spirit.

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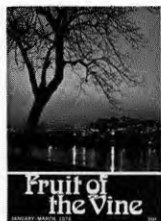
The Faith and Life Movement grew out of the St. Louis Conference of October, 1970, and represents an inclusive spectrum of American Quakerism. It is coordinated by the Friends World Committee for Consultation, Section of the Americas, and organized by the Indianapolis Faith and Life Conference of October, 1974, which included representatives of all yearly meetings in North and Central America.

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Reviews of Books

Marching on. By William Barclay. 1974 Westminster Press. \$3.25 paperbound.

This interesting volume has been designed to give a young reader (about fifth grade reading level) six months worth of food for thought and Christian inspiration. There are appropriate, suggested Bible passages to accompany each daily selection. The total daily reading time would average about fifteen minutes.

Each day's short essay deals with the author's problems, thoughts and experiences. He has been a Divinity Professor in Scotland so the selections have a distinctly Scottish-British flavor. They cover a vast spectrum of concerns ranging from being aware of attempting to meet the needs and desires of ourselves and others, to how to be a good Christian in the most general (as well as specific) sense of the term.

Although this little volume is not indexed it still might be useful to those teachers in Friends Schools whose own inspirational "well" sometimes "runs dry."

Marching On has been written to accompany *Marching Orders* published earlier by the same author. The two volumes would see the reader through a whole year of organized devotional reading.

Elizabeth Lutz
Philadelphia, PA

Isolation or Interdependence? Today's Choices for Tomorrow's World. Edited by Morton Kaplan. The Free Press. 254 pages. \$10.00.

In a dozen papers a group of academicians and think-tank scholars here present arguments which lean toward America's maintaining an active role in world affairs. Little is written to support any military involvement, but an active role in promoting world trade, scientific research and social equality is

said to be beneficial.

Quakers concerned with the Friendship program to aid reconstruction of Vietnam and the debate over "Lifeboat Ethics" might find useful information in these papers. Contributions by specialists grounded in ethics and the historical background of isolationism would, however, have rounded out the multi-discipline approach taken in several studies here.

Alex Primm

Chronicles of a Comer and Other Religious Science Fiction Stories. Edited by Roger Elwood. John Knox Press, Atlanta, GA, 1974. 138 pages. \$2.95.

Some of the most creative thinking on matters spiritual and religious has appeared under the guise of "science fiction," a genre where the expansion of horizons allows us to look at the transcendent from breathtaking new perspectives and to ask daring questions in ways that might be upsetting in a terrestrial and contemporary setting.

The present collection is unfortunately not the best of this material, though it is the first anthology of science fiction on religious themes this reviewer has seen. Its quality is uneven, and its Christian orientation is confining. Nevertheless, readers are likely to find food for thought here, and Friends who are not accustomed to this field of writing might find this a likeable introduction.

Bob Martin

The World of Emily Howland. Odyssey of a Humanitarian. By Judith Colucci Breault. Les Femmes Publishing, Millbrae, CA. 173 pages. \$9.95; \$5.95 paperbound.

Born in 1827, to die in 1929, Emily Howland lived a long life which neatly bracketed the first phase of the women's rights movement, from its stirrings around the abolitionist movement in the 1830's, through the Convention of Seneca Falls, the split that followed the Civil War, the long fight for suffrage state by state, to the final passage of the 19th amendment. A feminist from girlhood days, Emily lived out the evolving role of women, not only in the outward role she played in the struggle for change, and specifically education for women, but in her long inner struggle to come to terms with herself as an unmarried, reform-oriented female in a society which provided little space for such a woman. Author Judith Breault has written her book as an odyssey, and indeed it is as a long voyage of self discovery that this biography has its strongest impact.

The circumstances of Emily's outer journey can be quickly recounted. Born in Sherwood, in New York State, of well-to-do Quaker parents, she went to school there and in Philadelphia, where she formed a network of friendships with other feminist, reform-oriented women who supported each other emotionally as they ventured forth into new roles. For Emily, those roles included teacher, founder of a school and a model community for freed slaves, and supporter of education of young women. She also was active

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throughout many decades in the suffrage, temperance, and peace movements.

More complex, but more unique, was the inward journey. Emily seems to this reviewer to have been in the classic Electra situation: emotionally involved with her father, hostile to and competitive with her mother, and hobbled by the resulting guilt into a pattern of indecision and recurrent depression. Time and again she broke away from home with much pain, only to return to self-imposed duty first as her mother's nurse, then as her father's housekeeper and companion. She rejected all approaches by men and kept an emotional distance from everyone, even the sympathetic feminist friends she had made in Philadelphia. Perhaps because of this distance, her relationship to these women seems shadowy. It is only in connection with her father, and with the black families of Arcadia, the school and community she founded in Virginia, that the book reveals any closeness. In the long run, her very best friend seems to have been the diary she kept for most of her long life.

If this analysis, though obviously an over-simplification, is essentially correct, it is the more remarkable that Emily was able to venture forth and to accomplish as much as she did, in a day when only the most hardy could resist the societal pressure against the single woman who made a place for herself in the world outside the home. It is true that she shilly-shallied—the usually tolerant Lucretia Mott was at times irritated by her indecision. But despite her inner chains she takes her place with a small handful of women who defied society to play new roles. For the few whom we now remember, how many others tried to free themselves, only to disappear into the miasma of withdrawal and ill health so prevalent among nineteenth century women? Emily Howland not only achieved, she in fact

succeeded in liberating herself, to spend the last fifty years of her long life at peace with herself, and able to enjoy travel, books, and the world of ideas.

Author Breault has wisely concentrated her highly readable biography on this inner journey, recognizing that Emily is important to woman today, not so much for what she did, but for what she struggled against, and who she became. Nevertheless there are rich glimpses in this book of nineteenth century America, and the interrelationships of the reform movements which played such an interesting role in nineteenth century history. Scholars will find this volume—written originally as a PhD thesis—helpful for its meticulously researched detail, and the general reader, male or female, will be caught up in its classic story of a brave human being struggling against the tyranny of her fates.

Margaret H. Bacon

Mister God, This is Anna. By Fynn. Holt, Rinehart and Winston, NY. 186 pages. \$6.95.

The short eulogy given by the London publisher in the foreword of this book ends with the sentence, "In all my publishing experience of over fifty years I have never handled such an amazing story." I, for one, agree wholeheartedly.

The author at the age of 19 finds a four-year-old waif on the London streets at night. The book is a true account of a most beautiful relationship between Anna and Fynn who is humbled by the tremendous spiritual insight this child shares with him. What he learns of Anna's Mister God is what most of us take a lifetime to learn. For Friends especially this is a spiritual gem and a classic, and I cannot recommend it highly enough.

Freda Gibbons
Beavertown, PA

Abortion: Public Issue, Private Decision. By Harriet F. Pilpel, Ruth Jane Zuckerman, and Elizabeth Ogg, *Public Affairs* No. 527, 1975, 28 pages, 35¢.

The Supreme Court decisions in

January 1973 gave any woman the right to decide to have an abortion. It also specified many ways in which the government was not allowed to interfere. However this did not totally simplify and clarify the situation nationally nor put an end to the controversial question. The effect has been discrimination, especially toward poor women, as under previous conservative anti-abortion laws.

This pamphlet is full of facts to help any reader be well informed on this public issue. Some misinformation is corrected while certain statistics (e.g. sterilization during abortion) are en-

tirely overlooked. The perspectives of various religious groups in the U.S. are also included. It is clear that the authors feel closest to those who consider that freedom of choice should be left up to each individual.

Gail Haines
Philadelphia, PA



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Announcements

Births

Brennan—On December 15, *Christine Marie Brennan* to Constance Collins and John Edward Brennan of Yucaipa, CA. Christine's mother and maternal grandparents, Maurice and Helena Collins, are members of Moorestown (NJ) Meeting.

Kern—On December 22, *Sarah Kern* to Rebecca and Jack Kern. Sarah's mother and her maternal grandparents, Harold and Catharine Whitaker, are members of Miami Monthly Meeting at Waynesville, OH.

Marriages

Cope-Bell—On December 6, in Mill Valley, CA, *Molly Cope* and *Graham Bell*, under the care of Marin Friends Meeting. Graham and his parents, Colin and Elaine Bell, are members of Swarthmore (PA) Meeting.

Mortimer-Charles—On February 14, under the care of Milwaukee Meeting, *Alison Margaret Mortimer* and *Thomas Lee Charles*. Alison is a member of Milwaukee Meeting.

Wetherill-Upton—On December 20, at Horsham Friends Meeting, Horsham, PA, *Ann Victoria Wetherill* and *Robert Lee Upton*. Ann and her parents, Richard M. and Alice Minthorne Wetherill, are members of Horsham Monthly Meeting. Robert is the son of Sarah Upton of Hartsdale, NY.

Deaths

Bailey—On January 12, in West Hartford, CT, *Mabel Googins Bailey*, aged 83. A founding member of the Hartford Friends Meeting, Mabel and her husband, Moses, taught in Ram Allah Friends Schools on the West Bank of what is now Israel-occupied Jordan and in Beirut, Lebanon. She served in the Middle East with the AFSC and was active in Quaker work in New England and the midwestern states. A past president of the Hartford YWCA, Mabel was also a member of the Board of the Hartford Seminary Foundation and the North End Day Care Center. She was active in Church Women United. She is survived by her husband, Moses; a daughter, Marguerite B. Lawn of Ellington, CT; a son, Omar Bailey of Berwyn, PA; six grandchildren; and two great-grandchildren.

Bonner—On January 9, 1976, *Elizabeth Hallowell Bonner*, at Friends Hall at Fox Chase, Philadelphia, PA, aged 96. She organized and was Superintendent of the First Day School at Byberry Friends Meeting, where she and her family took an active part. She was a member of the George School Committee for many years and was fifth president of the Woman's Club of Somerton. In addition to her many Friends activities she was interested in the work of the W.C.T.U. and served as an officer in the local chapter.

She is survived by her sister, Eleanor Hallowell Dunn; a son, Edwin K. Bonner, Jr.; a daughter, Rebecca Bonner Monego of Sherborn, MA; four grandchildren and two great-grandchildren.

Bromberg—On December 24, *Edgar Bromberg*, an active member of Yardley (PA) Monthly Meeting. He served as an overseer and on the peace and social order committees for many years. Edgar had a gift for seeing to the heart of problems and for suggesting workable solutions. His participation in many meeting activities was intelligent, concerned and ebullient.

He is survived by his wife, Clarita; his children, Christopher, Joann, Keith and Susan, and their families.



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Calendar

March

6—Friendly Crafters Workshop at Swarthmore Friends Meeting. Needlework, metalwork, jewelry and other crafts will be taught. Bring sandwich. Beverage and dessert will be provided. 10 a.m. to 3 p.m.

7—"1976—Year of Rebirth?" by Father Daniel Berrigan, Frankford Friends Forum, Unity and Waln Streets, Philadelphia, PA, at 3 p.m.

April

1—The Fourth Annual Henry Cadbury Lecture, at Friends Meetinghouse, 4th & Arch Sts., Phila., PA. The guest speaker will be Louise Wilson. Sponsored by Friends Publishing Corporation. Dinner will be at 5:30 p.m., followed by the annual meeting and lecture. Please contact Friends Journal for further information.

9-11—The Annual Meeting of the Associated Committee of Friends on Indian Affairs, Wyandotte, OK. Friends interested in the work of the Committee are urged to attend. Meeting with Friends in this area will be especially significant. Reservations should be sent to Robert and Edith Williams, Box 340, Wyandotte, OK 74370.

23-25—Marriage Enrichment Workshop at Powell House, RD 1 Box 101, Old Chatham, NY 12136. Phone (518) 794-8811. Leanna and Norman Goerlich, leaders.

23-25—1976 Peace Institute at the YMCA Conference Center in Oliverea, NY. Contact NYYM, 15 Rutherford Place, NYC for further information.

May

9-12—"Alternatives to the Arms Race." An opportunity for 15 Quakers, 15 Mennonites, and 15 Brethren to spend three days of fellowship and searching at the William Penn House. For information about registration, workshops, seminar costs and possible travel assistance, write: Bob and Sally Cory, William Penn House, 515 East Capitol Street, Washington, DC 20003.

18-20—Seminar sponsored by Friends United Meeting, Friends World Committee, United Society of Friends Women: "A New International Economic Order?" Contact Quaker United Nations Office, NYC for further information.

June

26-July 3—Friends General Conference, Ithaca, NY.

July

18-24—Friends World Committee Triennial Sessions, Hamilton, Ontario, Canada.

21-28—Young Friends of North America annual conference, Ontario, Canada.

24-31—New York Yearly Meeting sessions, Silver Bay, NY.



NEWS NOTES

From January 11 through March 14, Friends and friends of Friends in Northwest Indiana will gather each Sunday for fellowship and, if the way opens, meetings for worship. Gatherings will be held at 10:30 a.m. (Chicago area time) in the American Friends Service Committee office, third floor, 8 North Washington Street in downtown Valparaiso, IN. For more information call Alton Earnhart, 219-926-3172 evenings.

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Accommodations Abroad

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

London? Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

London—Kenyon, 23 Sutherland Avenue, London W.9 2HQ. Room and breakfast \$10.00. With private bath \$13.00. Other meals if required. Pleasant garden, TV room. Convenient theatre and shops. Telephone: 01-286-9665.

Books and Publications

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

A truly Quaker approach to funeral reform: THE COST OF DYING: A consumer's alternative to the \$3000 American funeral. By Raymond Paavo Arvio. \$6.95 at your bookseller or Harper & Row, 10 E. 53rd St., NYC 10022.

Devotional messages of Arthur Jones. Pastor of the Winthrop Center Friends Church for 53 years. 35 pages, soft cover. Send \$3.50 to: Winthrop Friends Parsonage, RFD 1, Winthrop, ME 04364.

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 1 to 3. 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.

For Rent

Try Florida in summer before moving south? Miniature house, Fort Lauderdale, available 7 months, April-October—\$150 plus electric. Two porches, yard, air conditioning, good furniture, convenient transportation. Privacy! Box C-668, Friends Journal.

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.

Miscellaneous

Back Open—non-profit mortgage company aiding pro-integration housing moves. For free memo write James Farmer & Morris Milgram, Fund for an OPEN Society, Box FJ, 8702 Crispin, Philadelphia, PA 19136.

Personal

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

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Positions Vacant

Caring individuals including those with skills in farming, maintenance, and gardening needed for a community specializing in the care and rehabilitation of individuals with psychiatric difficulties. Community is Christian-oriented but ecumenical. Long-term commitments are desired. Housing, utilities, food, and major medical provided in addition to cash salaries depending on level of responsibility. Contact: Kent Smith, Gould Farm, Monterey, MA 01245.

Administrator, Friends Lifetime Care Retirement Center. Position entails major responsibility for planning, supervision of construction and operation of lifetime care retirement center comprising 250 residential units and 60-bed nursing home near Baltimore, MD. Applicant should be experienced in management of retirement centers and/or nursing homes. Preferably member of Society of Friends but consideration given to others with knowledge of and sympathy with Friends' principles and practice. Send resume: John Neff, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210.

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.

New England Friends Home seeks three live-in helpers who will blend into its "extended family." Soon, a COOK, a mature person with experience in home cooking; Summer, 2 young Friends for informal 1 year Intern program, doing everything for the elderly. Since N.E. Friends are developing a separate retirement community, control of this Home may be transferred to some other organization within the year. Write Director, N.E.F.H., 86 Turkey Hill Lane, Hingham, MA 02043.

Summer helper, girl age 14, July and August, to help with vegetable garden, housework, child care (children 4 and 6) on suburban Philadelphia farm. Box 113, North Wales, PA 19454.

Friends School in Detroit, K-12, 350 students, urban, coed, integrated, seeks new head person to start July 1976. Apply: Ross Haught, Search Committee, 1100 St. Aubin St., Detroit, MI 48207.

Positions Wanted

Quaker educator seeks position in Friends college or private school. Experience in English, history, American studies, environmental studies, residence hall management, outdoor education, school administration. Neal Burdick, 11892 Carlton Rd., Cleveland, OH 44106.

Schools

For Families whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

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

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.

Olney Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

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Home repairs—Carpentry, painting shingle roofing, masonry by licensed and insured contractor in Philadelphia area. Fred Cooper, Jr. 348-9530 or VI 3-6921.

Summer Rentals

Maine, Penobscot Bay. Cottage, 6 rooms, 1½ baths. Sail, swim, golf. June/July: \$135/week, utilities included. Box H-665, Friends Journal.

Shelter Island, NY. May 1-October 30. Quiet, secluded four bedroom house, modern appliances. Friends preferred. G.N., 6 Butler, Garden City, NY 11530.

Travel

For ages 13-15. Summer 1976. Small co-ed group tours backroads Greece by horse-drawn cart. Learn culture, language, history, the good Gypsy life. An exciting, meaningful, cross-cultural adventure. **GRASSROOTS Educational Expeditions,** Freedom, ME 04941. 207-342-5422.

Wanted

Quaker woman, children, seek house with land to buy or rent in Mendocino County, California, near coast; reasonable. Box M-667, Friends Journal.

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Meeting Announcements

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

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. Phoenix. 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 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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, corner Painter and Philadelphia. Worship 9:30 am. P.O. Box 122. Phone: 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—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

WILMINGTON—4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

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.

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

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

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

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 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—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., 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, 10:30 a.m. Phone: 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

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

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

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location call 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

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. Jack Kirk and David Kingrey, ministers. 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. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

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 Nghbd 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 63 in Leverett. Phone: 253-9427.

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

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

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

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

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

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

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

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

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

WORCESTER--Pleasant Street Friends Meeting 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 Hildale 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. Call (816) 931-5256.

ROLLA--Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

LAS VEGAS--Paradise Meeting: worship 11 a.m., 3451 Middlebury, 458-5817 or 565-8442.

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. Odd Fellows 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. (609) 924-3637.

QUAKERTOWN--Meeting for worship and First-day school, 10:30 a.m. Clerk, Douglas W. Meaker, Box 464, Milford, 08848. Phone (201) 995-2276.

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--Catskill (formerly Greenfield-Neversink). 10:30. During winter call 292-8167.

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—10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

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. Norner, 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

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sunday 7:30 p.m. Phone: 253-7151 or 335-0593.

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.

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk, Marjorie Smith. (513) 278-4015.

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.

FINDLAY-BOWLING GREEN AREA-F.G.C.—Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

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: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 475-5828.

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). Co-clerks: Ken & Peg Champney, (513) 767-1311.

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. ¼ mile. First-day School 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone 757-7130.

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

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

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from 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, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

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

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

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

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

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

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30. Clerk's phone: 357-3857.

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. Esthier 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.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: (801) 582-6703.

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.

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.

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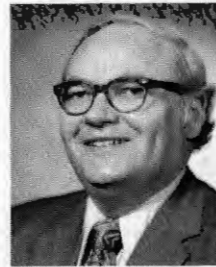


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