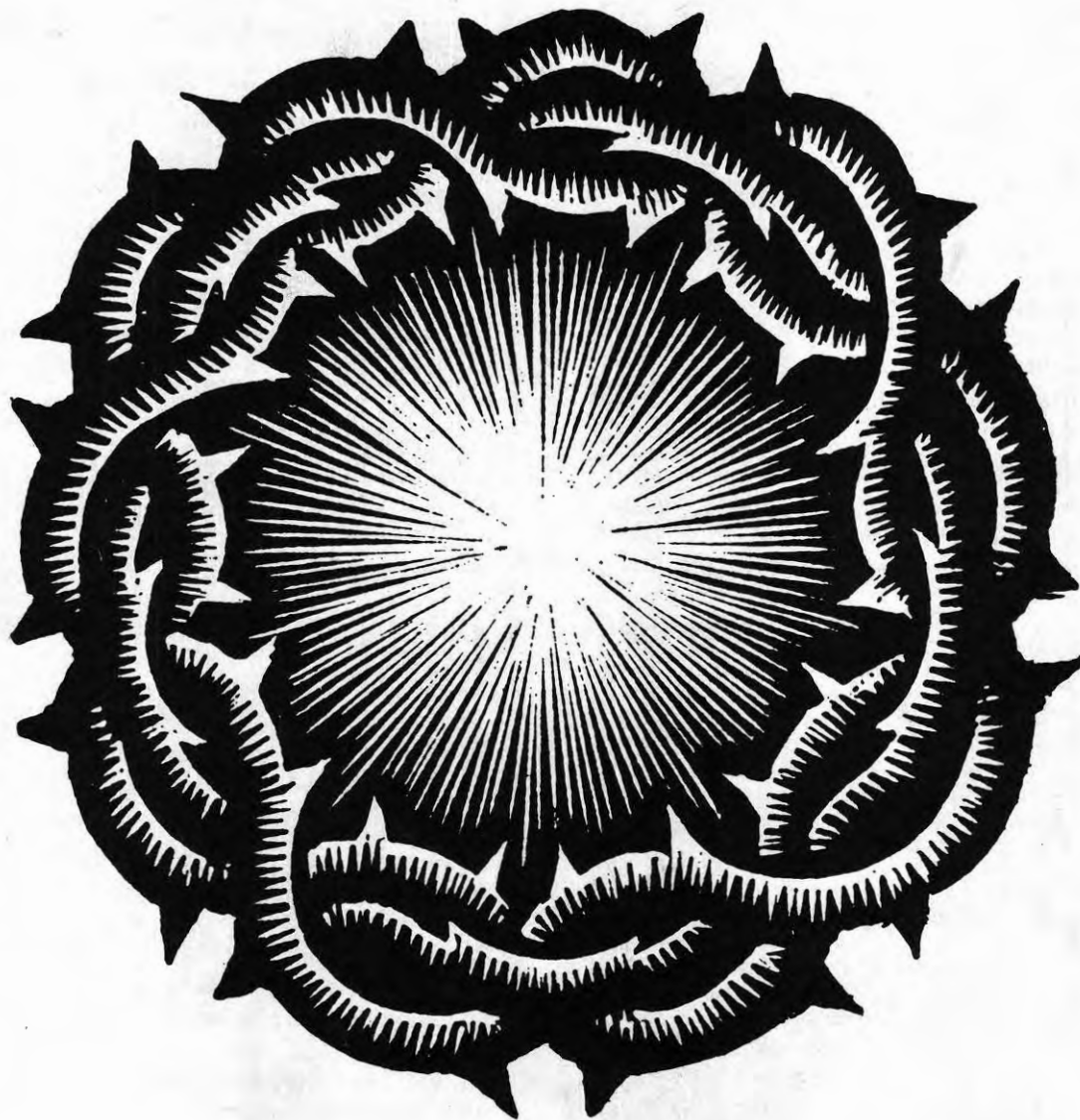


September 1/15, 1978

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FRIENDS JOURNAL

Quaker Thought and Life Today



*And it is holy ground,
A shared and sacred place
Where the Eternal has its being.*

—page 3

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On the cover is Fritz Eichenberg's wood engraving, "Crown of Thorns," from *The Grand Inquisitor* by Feodor Dostoevsky, © 1948.

FRIENDS JOURNAL



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

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*Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA and at additional mailing offices.

*Subscription: United States and "possessions": one year \$9, two years \$17.25, three years \$26. Foreign countries (including Canada and Mexico): add \$2 per year for postage. Single copies: 80 cents; samples sent on request.

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

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Harry Patton

Holy Ground

Through the trees I see the meadow, morning-sunned;
The cows graze knee-deep
In the drying grass and goldenrod,
Flicking their tails over their bony haunches,
Swinging their ponderous heads
To annoy the murmuring flies.

The children, ponytails swinging, run down the hill,
With the black and white bounce of puppy following,
He to challenge the cows, his tail wagging, ready to
Scurry
At the swerve of head and horn....

...and I am moved.
And I wish for time to stop...
So that the broom-tail cows, the nosing puppy,



The children with the sunlight glinting on their hair,
 Their laughter blending with the wind-stirred grass
 and flowers
 Will be forever.
 I want to hold the moment's joy.
 I wish for time to stop.

And then I see how dead the moment stopped would be,
 Like the coarse grain of a blown-up photograph,
 With its pockmarks of death...
 How dead, the moment
 Stopped.

For life's flow is time.
 Life's power is time...
 Time like a flower unfolding

like a vision brightening, dimming,
 Time begetting time...

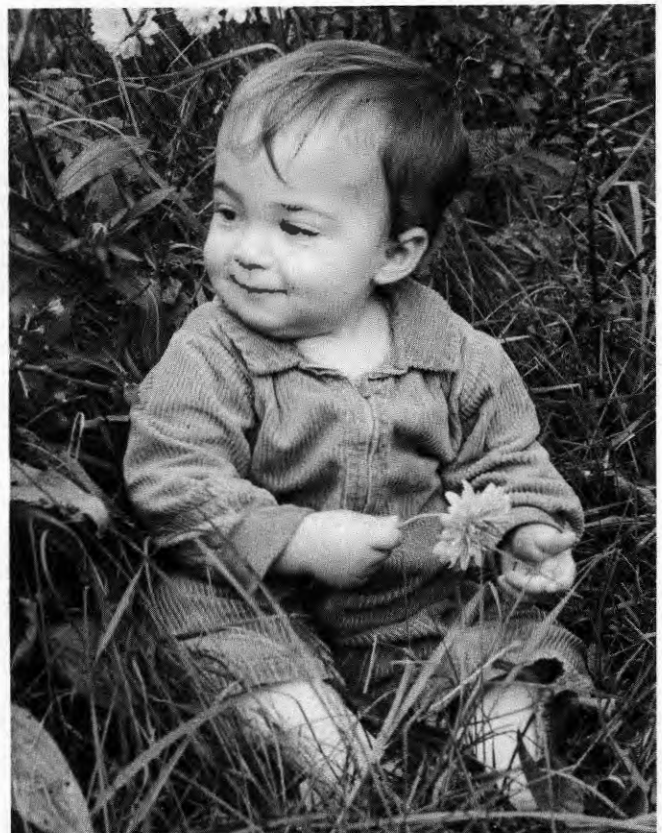
For in time we have our being,
 Moving with eternal forces.

How else could there be sunrise, wind, stories,
 The drift of snow, the strumming of a guitar?
 Or the leaf-stirring wind, the shifting shadows,
 Clouds, birdsong, children's laughter, rain,
 The slide of snake, the click of train wheels,
 The murmur of voices, the hum of the lathe,
 Dancing, or the comforting embrace?
 How else could there be tears, change, dying,
 Prayer, sunset, or the turn of stars?

Or the soft pulse of deep silence?
 Or my next breath, my next word?
 Or this, my poem?
 Or you, to listen?

For now you are in my time,
 And I, in yours.
 And it is holy ground,
 A shared and sacred place
 Where the Eternal has its being.

—Ken Keskinen



Voices In the Silence

by Keith Andrews

Perhaps the finest story I ever heard that concerned one person's reaching out to another came from my mother. She told me of the time (when I was very young) that she was quite ill and in the hospital. Things looked very bleak and she wasn't expected to live.

One day my older brother went to visit her. He came into her room and sat down on the side of the bed.

"How's it going, Mom?" he asked.

"Sonny," she said in quiet resignation, "I don't think I'm going to make it. There's just no strength left in me. I'm so very weak."

Then my brother did an extraordinary thing. He reached out and took her hand in his own and spoke to her with an intense authority.

"Grab on to me, Mother. Take hold of my hand. I've got enough strength for the both of us!"

It's a good story. The reason that I particularly like it is that it's so positive, so full of giving and love. I often think of how I might have handled the situation. If Mother had told me that she lacked the strength and will to live, what would I have said? Would I have had the depth of love to offer some of my personal self that she might live? Would my love have extended so far? It's nice to imagine that it would have, but my response could very easily have denied her feelings and avoided her fears.

The thought of death is a fearsome thing at such times, and how easily I might have buffered myself against thinking that it could occur, that it was a possibility. I might have said that she shouldn't talk that way; that everything was going to be all right. I would have offered her nothing but an empty assurance that avoided my own deepest fears and closed my ears to her call for loving strength.

The story offers a testimony to the depth of love toward which I strive. Its scope is so much larger than my own self. I feel it to have some applicability even to meeting for worship.

You see, there are times when I—when each one of us—comes to meeting in a state of spiritual weakness and depression. The world has pressed in upon us, and from

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this inner anguish our thoughts cry out into the silence. At this time we are seeking guidance away from this darkened state.

There are also times when I come to meeting well and strong of spirit. How do I, as a Friend, then respond to the needs of others in the meeting who might be caught up in a dark and shadowy anguish? Unfortunately, there are many times that I fail to respond at all. I come to meeting and avoid these unvoiced pleas and needs of others by hiding in my own thoughts. How easy it is just to come, sit, and let my mind wander down the paths of recalling the past week or of planning for the week to come.

At these times I offer nothing to those in need. At these times I buffer myself to their plight, ignoring their unvoiced cries for help and comfort.

But there are other times—times when I come to meeting and center down—times when I open myself and allow the Light within me to reach out into the silence. It is these times that are, for me, most rich and full. It is these times that I feel as if I am fulfilling my Friendship and acting in love.

It is these times when the Light within me reaches out into the silence to support those in need. It says to them: "Grab on. Take hold of the silence, Friend. There's enough strength here for all of us." □



First Day Morning

It is dim as I sit in the meetinghouse.
The people are quiet around me. I smell
Fresh earth, and cut grass, and the scent of roses
Through the opened window drifting in.
The rush of my spirit diminishes
To match the peace I find here.

Freed

From my own concerns I follow in thought
The lives of the friends I see. There's Nell,
Mother of five. Her hands are unclenched
In her lap now. Her Tom must have stayed at home
To hold fort till she returns.
How much she must value the quietness.

Elaine there, sixty and pretty, and stylish,
In moments like this does she tell the Lord
It is hard to pinch pennies, her husband gone?
I rather think not. Instead, I think,
She thanks the Lord for daily supply of grace,
And firms her chin, and says, "I'll hack it!"

Others here too—I think of each one,
Those I know well and those I nod to,
Gathered together to wait on the Lord.

Quieter, deeper the stillness grows,
Now beyond thought, in the realm of pure feeling.
God is a spirit, and they that worship
Must worship in spirit, and in truth.
Oh God, I turn to you, Core of my spirit,
Out there, in here, Creation's Essence,
Create in me a pure heart, a right spirit.
I am one with your beauty, Lord; this ugly face
Is not what you see when you look at me.
I rest in your love, and I pray, dear God,
That you lead me aright to do your will.

No answer, but beautiful quiet abides.
I will trust it, and wait.

Now the facing bench
Flutters with handshakes. I move with the rest
And stop in the yard, where the sun is warm,
For exchange of talk. I hear myself call,
"Oh Nell, may I borrow your children one day
This next week? Our apples are ripe,
And I know the kids like to climb the trees.
I'll pay them in cookies and homemade ice cream.
You and Tom come over and get some too."
"You dear," says Nell. "On Wednesday, perhaps?
"I'll go to town then, and feel free as a breeze."

Now Elaine is approaching, her smile bright and warm
But guarded; I know that the job
Did not go to her. "Cheri," I say,
"I've heard of something. Have you a minute?"
We withdraw together, stand close to the tree
Which gives its shade to our meetinghouse.
"The third grade teacher is leaving," I say.
"Now wait; I know you don't have the credits.
But you love the children, you'd do the job well.
And the town would save money by hiring you.
Do you think you could take it on substitute's pay?"
(Rhetorical question; I know that she can.)
"With that and Bill's pension, I'd get along fine.
Thanks, dear; I'll check it. The Lord must
have told you."

- - - -

I walked through the gate and found Jim in the garden,
Dirty and happy, and hungry of course.
"Did the Lord speak to you in meeting?" he asked.
Teasing but gentle. We respect each other,
Though I think as a scientist he should see
The proof of God's love that is all about us.

"Not a word did the Lord say," I reply with a grin
To match his. "But my prayer was answered."

—Edith Hussey





Barbara Benton

On Speaking Truth To Planning

by Ursula M. Franklin

The title of my talk is an acknowledgement of the debt of gratitude that I—like so many other Friends—carry. The book, *Speak Truth To Power* has had a great influence on my thinking and on my work.

For some time I have wondered whether it is not now time—about twenty-five years after *Speak Truth To Power* was published—for Friends to take stock, to seek clarity, and then to speak truth to *planning*, as the future-oriented application of power.

It is my purpose here to encourage Friends to take a much more searching look at planning activities, particularly at their underlying moral and ethical assumptions.

For coming generations of historians, one of the characteristics of our time will likely be our preoccupation with the future. There are courses on future studies offered at universities. There are journals such as *Futures* or *The Futurist* in all major languages, and some of the most interesting contemporary thought is cast in the vein of future projections, such as Hazel Henderson's collection of essays entitled *Creating Alternative Futures*.

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But not only thinkers use the future as if it were their own. Business reaches ahead in a quite unprecedented way. What, but the fertile, commercial brains of the second half of the twentieth century would have thought of "trading in futures," that is of buying and selling rights to things that do not yet exist—such as grain—to be planted only next year? The institutionalized possibility to profit now from the work of others in the future is a sign of our times. It is, somehow, a mirror image of the consumer credit approach of "Buy now, pay later."

Future-determining activities are possible today because of certain social and technological trends that have developed during the past three decades. Two kinds of trends are of interest here: one is related to the character and scale of advanced technology; the second—largely as a consequence of the first—is both the increase in planning and, resulting from it, the enforced increase in the predictability of the future.

Planning, then, is the basic vehicle which our time uses to influence (if not determine) the future. Incidentally, nowhere is this more evident than in the development of weapon systems.

What is planning? Webster's Dictionary provides us with a nice, brisk definition of "planning": "to make a plan, to arrange beforehand."

The question that I have been wrestling with is this: to what extent should we, being Friends, attempt to plan and arrange things beforehand, not just privately, for

ourselves, but publicly for others in our community? As I will outline later, there are moral dimensions to these apparently technical activities that we will have to address during the coming decade.

But first I would like to say something about planning itself. I realize, of course, that both the ability to plan, and the need to arrange beforehand, are an integral part of the technological society in which we live. After all, it is one of the striking features of technology that it alters the relationship between cause and effect, both in time and space. There are many ways in which technology can delay or speed up action and reaction.

At times we rejoice at the shortening of distances that modern communications and travel can achieve. In an even more drastic manner we have learned of the lengthening effects: large-scale, technological interventions can result in effects on people and on the environment at times and in places far removed from the point of the intervention. One can readily cite examples. It is not surprising that Sweden traces some of its air pollution problems to activities in Britain, nor that the storage of radioactive wastes will put burdens on those yet unborn.

While people have always inherited the successes as well as the problems of those who coped with life before them, it is now that a quantum-jump has occurred in this process: the scale of interaction between the present and the future has greatly increased; not only will the effects of present decisions be felt for longer times at greater distances than ever before, but the effects will also be much more all-embracing.

In other words, the presently available technologies are such that it is possible (likely for the first time in history) to lay down the plans for a future global society in a technologically almost self-fulfilling pattern; resistance against this pattern will be very difficult, if only on purely structural grounds. When, for instance, channels of information and communication become fixed, cross-communication and regrouping become impossible.

More than a decade ago, in *The New Industrial State*, Galbraith pointed to the political consequences of the long reach of advanced technologies. He drew attention to the fact that when the industrial cycle of planning-investment-production-return becomes long and complex, there is a powerful incentive for industry to press for long-term political stability. And here stability means absence of change. Thus change, as an unplanned and unplannable phenomenon, becomes more and more difficult, regardless of the nature of change or the need for it.

But beyond the effects of industrial technology on the rate and nature of political and social change, other responses to large-scale technology have emerged, notably, in the field of public institutions and public

processes. As a result of the many detrimental effects of large-scale technology which are now blatantly evident throughout the world, attempts have begun to anticipate, and possibly prevent such effects.

We are witnessing the evolution of a variety of social processes designed for this purpose. They may range from citizens' intervention and public advocacy to environmental impact assessments, from public hearings to royal commissions. In Canada, the royal commission inquiring into the effects of a northern gas pipeline, which was headed by Justice Thomas Berger, may be the best example of such an attempt. It was carried out with competence and great integrity; but, by its very mandate, even this inquiry could only study the question of the possible effects of a pipeline. The question that really needed to be raised could not be asked. That question: "Who has the right to 'arrange beforehand' the conditions of life for others through irreversible acts of technological intervention?" was beyond the mandate of the commission.

It is not difficult to appreciate that, at the present, planning is frequently a strong tool of power. Those who have the power of enforcement usually plan quietly and effectively for the continuation of the status quo. The attempts of citizens around the world to force a more open and more accessible planning process are the rightful and democratic reaction to this condition. However, by interceding and participating in the planning process, the citizen has given it legitimacy; just as, for instance, the acceptance of alternatives has given legitimacy to the institution of compulsory military service.

Thus it is clear that planning, in the widest sense of the word, is becoming an area in which the different values within the society clash, as different groups try to influence the shaping of the future.

However, the very process of planning—or at least of planning as it is carried out at present—may not allow certain values to emerge at all.

We have to be clear, whichever side one is on, that planning means to make the future more predictable by restricting choices (for good or evil).

But for Friends, choice is a religious exercise, not a more or less willful or random activity. The way to choose, the mode of proceeding from a given situation, is a central expression of Quaker faith, totally open, and unplanned; to me it is the utter opposite of what the world around us is driven to doing.

And this is where I find myself increasingly uneasy and looking for guidance. Many of my own activities during the past years have touched on or directly involved planning. This is probably not unusual for a Friend of scientific training and with an awareness of the social impact of science and technology. It has been an

enriching experience, and I have learned much from it; but even at its most thoughtful, conscientious, and prayerful moments, I could not quite suppress the question in the back of my mind: "Are you trying to play God?"

I realized then that sooner or later we have to come to terms with one fact: as we try to respond to the technologies of our time, and as we try to guide and direct their use, we are trying to influence the future—by the best of *our* lights.

Perhaps our lights are better than somebody else's lights, but still, how far should we allow ourselves to carry on planning in the sense of "arranging things beforehand" for ourselves and others?

Are we not, by eliminating options and ways that could open, crippling for others the very processes that are central to the practice of our faith? These questions seem to me to require urgent and thoughtful consideration, because we are, as yet, quite far from an understanding of the extent of planning that can be morally justified—in contrast to any operational justification.

A few years ago, Kenneth Boulding published a short paper called "Some Reflections on Planning, The Value of Uncertainty" (*Planning Review*, November 1974). He pointed out that the world moves into the future through decisions, not through plans, and plans are of importance only to the extent they lead to decisions. This is a point well taken.

I am concerned with planning as an activity carried out in the expectation that the plans will be implemented through appropriate decisions.

You may well say, "Okay, you've made your point; I can see that modern technology requires long-term planning, and that it also provides tools to do this effectively. I can see that decisions, made on the basis of such planning, will lay down much of the future in terms of physical and organizational structures. These can so thoroughly predetermine the major features of the future, that they leave little room for meaningful options and true alternatives. I can see," you will say, "that the attempts by the few to fix up the future for the many are contrary to all that Friends believe about proceeding in the Light.

"They are contrary to Quaker faith, that the way will open for the leading of the Spirit at the time when the decision is needed. Planning for others without their knowledge and consent clearly violates their human rights. But," you will say, "what can we do? Planning will continue, with Friends, or without. Do you advocate that we withdraw from all participation in planning? Shall we opt out, go back to our meetinghouses and deplore what is happening?"

Not quite; I do believe that there is a way out, just as there is a way out from the destructive use of power.

Speak Truth To Power placed nonviolence in the center of Friends' approach to power. I have tried to show that planning is one of the arms of power, reaching into the future. How can we counter it except by the creative use of nonviolence? I am convinced that it is possible to develop a nonviolent approach to planning, because this is what, in fact, is needed. There has to be an approach and a mechanism for planning nonviolently: that is, planning without its resulting in oppression, or violating either the spiritual or political freedom of others.

Some of the groundwork for such an approach already exists. E.F. Schumacher frequently spoke of violent and nonviolent technologies. He stressed that it was not so important *what* different technologies produced, but *how* they produced their goods. Thus, he made a clear distinction between product and process.

At present, planning mainly specifies the product, taking "product" in the broadest meaning of the word. For instance, we plan our cities in terms of what buildings ought to go where, if only because we have no way of indicating explicitly how the city should function. On the other hand, the only thing that *matters* is how the city functions.

Once one is attuned to the dichotomy of product vs. process, it becomes evident in much of planning. One can even perceive the reason why so many of the best-laid plans have not achieved their stated aims. Specifying product without specifying the process has frequently allowed unethical processes to take over and consequently to finally subvert the aims by the means.

When it comes to process, Friends do have something to say—not only theologically but in terms of their practical experience. Most of the work that Friends corporately engage in is related to correcting processes in society that have gone wrong. And over the years since the Vietnam War, the emphasis on "process" in Friends' work has increased: it is not only the "criminal," but the justice system; not only the "poor," but economic conditions which have demanded Friends' attention.

There is surely, among Friends, a pool of experience and understanding regarding nonviolent means that could be brought into the planning process.

I consider it a matter of real urgency that as Friends we address ourselves now to the subject of planning. For this, it will be necessary to try to develop a nonviolent planning strategy: this will require a much greater clarity about, and a knowledge of, oppressive and non-oppressive technologies; about ways to specify process, rather than product; and means of constraining the mortgaging of the future.

It is my hope that *Speak Truth To Power* will be followed by an application of the principles of nonviolence to planning, so that we may now begin also to *speak truth to planning*. □

From the Friends General Conference Gathering held at Ithaca, NY, July 1-8, two Friends have tried to capture the essence of what it meant to them.

Ithaca Aftermath

by Rita Reemer

It's so quiet that I think I heard the flapping of the butterfly's wings when it flew over to sit near me, folding them neatly. It is cool and shady under the tree; the lawn manicurist has overlooked a few long blades of grass. That's where the butterfly sits, resting.

Once in awhile a drop of accumulated moisture rolls off a leaf and lands on another one. *Plop.*

Is that the same campus where all those people congregated until yesterday—high on love, excitement, learning, exploring, singing, dancing, having endless discussions? Where they hurried, like troops of ants, up and down hills, puffing while conquering endless stairs, calling out to old friends, making new ones, hugging one another? Yes, it is. For a week it was ours. Today it is mine.

I get up and saunter over to the pool. A wren is pouring out golden cadenzas. No swimmers in the pool—its water a blue mirror. Two lifeguards are sitting there, not saying a word, not moving. Shall I take a swim? It would be nice to have the pool to myself. No. The splash would break the spell. Listen to that wren—so much power in such a little throat!

I feel like going to Ithaca, not having explored the town at all. Maybe I'll invite myself to a quiet dinner after a week of whirlpool cafeteria meals. My instinct leads me to a little Italian place. Real napkins on a table cloth. A friendly person bringing food. It's early, the place is still empty and without noise; the service fast.

When I leave, it's daylight yet. Back up the hill to the important task of sorting out my thoughts. Across the lake, the sun goes down—beautiful and wild—as it did all week.

Walking to the dormitory in the twilight, I hear a cardinal whistling its tune—four times from the four corners

of its domain. Silence again. The velvet curtain of darkness settles.

Back in my room, I feel like the queen of a stately mansion in that house meant for eighty students. Such bathroom luxury.

In the complete stillness of the night, thoughts seem to come at an easy and orderly pace. How good that feels. There is so much to clarify and tighten up after a week of heavy intake. Sleep comes easily, too, lasting through undisturbed hours. At dawn I hear the cry of a pheasant, once—twice. Then silence again until the robins start. Shall I get up? Not yet. Let this happen a little longer.

Somebody has pinned a note on my door. Would I close the window before I leave, call the security officer who will get the key from me? I do. Yes, a voice tells me, the officer will be right over.

When I come down to the parking lot, a huge voice coming out of a huge man greets me. A competent hand lifts my suitcase as if it were a feather. The man's friendly face shows concern. "You mean you stayed in this house all by yourself with all six doors open? That's dangerous, Ma'm. The doors should have been locked and we would have let you in everytime you wanted to go up."

Dangerous? It was liberating and quieting. A perfect ending for a week of search and stimulation. □

Ithaca

**The hand that reaches out and gently guards
The crawling baby from the sharp edged rock
Or, tucked beneath the elbow of the lame
Assists her faltering steps upon the walk.
The back that carries the joy-wearied child
The voice raised clearly in a song of praise.
The heart bursting with anger, or with love
The feet that run the errands of our days.
The minds that question, doubt, affirm
The words that challenge or give balm of old
All, all, a part of one great pulsing self
"Be ye members, one to another," we were told.
A great people gathered in a common search;
Is this the meaning of the living church?**

—Margaret Hope Bacon

A writer, editor, and translator, Rita Reemer is a member of Darby (PA) Monthly Meeting, attending Lehigh Valley Meeting. She holds a European law degree and is a member of PYM Committee on Criminal Justice as well as the Pennsylvania Prison Society. She has published educational books and filmstrips.

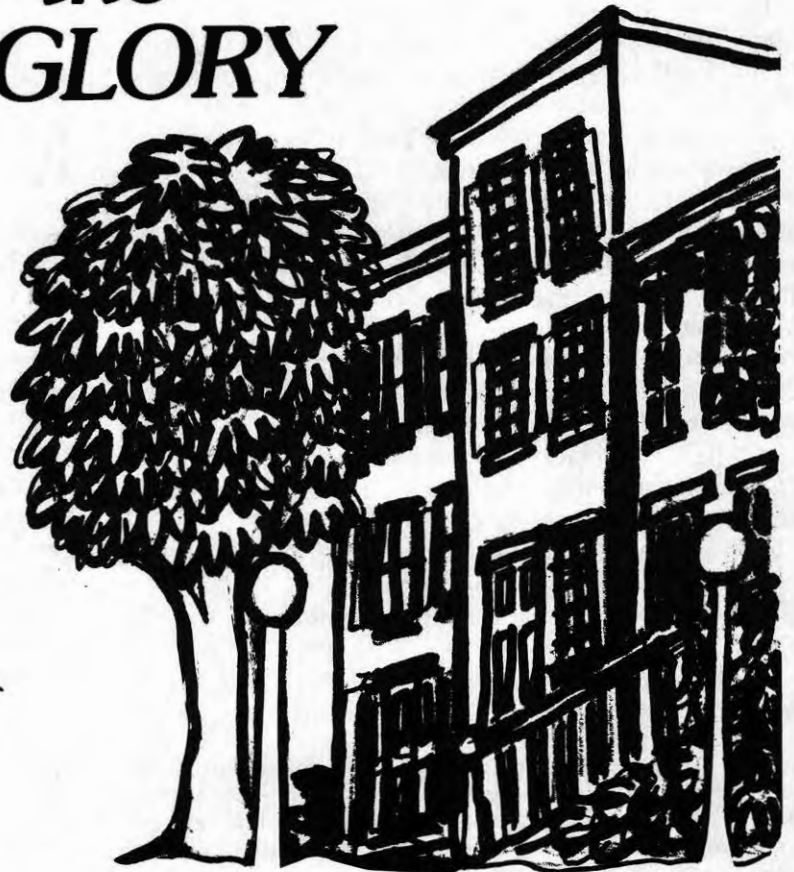
by Jean Zener

"I've found a church, Mother." The small, flat voice cut through my moving-day muddle. Or, to be more precise, it was the day after we moved into a smart suburb on the outskirts of Washington, D.C. (and I found another rejection slip waiting for me in the mailbox) that I looked up from the packing boxes into Janet's flushed face. "It's on the other side of the park," she added.

"How nice, dear." Over the green and through the woods—and never mind about the trash amongst the tree trunks or the funny looks that the neighbors said you got "up there." It sounded just right for our prickly, independent youngest daughter, who hates asking for rides and people fussing over her. I often think she likes to go to church on Sundays just as she likes to practice her flute



MINE EYES HAVE SEEN the GLORY



Teri Hupbach

at 7:00 every morning. Improve the shining hour—her motto matches the serious gray eyes, the level brows, the straight hair bleached to a gleaming brightness by daily workouts in the Y pool. “Did you say Baptist, Janet?”

She set off across Rock Creek Park that first Sunday; and “you can stop looking out the window now, Mother,” said her sisters when she reappeared three hours later, to field our questions with laconic ease. Yes, church was fine; yes, people said hello to me; yes, they sang and prayed for an awful long time. “Sometimes,” Janet confided after awhile, “I think they could say the same thing in fewer words,” but she returned again and again to the Kember Baptist Church. And in due course became their first white convert.

I was there when it happened. Watching and wondering, wanting to share her enfoldment and fearing to make a fool of myself. Or of them. Maybe, after all, I only wanted to show off—what an appalling thought! Yes, I was there when the Reverend Comfort asked, “*Is there one here this morning, a man, a woman or a child ready to dedicate their life to Christ?*” and Janet set her square jaw and marched down the aisle into his outstretched arms. “Ah-h-h.” The congregation drew a long breath, and even the littlest children stopped fidgeting in the sudden hush.

How could I have waited so long? For five weeks in a row Janet had walked alone up the crumbling asphalt path to Kember. An embarrassment to my neighbors, this pocket of black poverty sandwiched between the woods, the railroad tracks and Connecticut Avenue—“We’ve tried so hard to *help* them, you know.” But I broke away at last from my confessional of the typewriter—the pages that I was driven to write and scared to show to my husband—to join Janet in her adopted church. Reverend Comfort’s followers built it themselves, and under its plain pine rafters they cheer him on as he reproves their small sins. Drinking and gambling—“Amen, brother, that’s right!”—and letting their children leave sticky candy on the blond oak pews. Squirming siblings decked out in Sunday best. Shiny patent leather shoes, ribbons and bows and neatly cornrowed hair.

Janet wears her Sunday best too, though the effect is unconvincing, rather like that of a wild Shetland pony hastily groomed for the ring. Always the same faded print hand-me-down (the only dress she hasn’t told me to give away to the Salvation Army), shoes instead of sneakers, socks that at least match each other. “That kook,” say her sisters; yet it seems to me that once a week Janet makes a tremendous effort to conform. To belong to a group where the rules for membership are clear and

A freelance writer, Jean Zener of Huntington, WV, is the mother of three daughters and a son. Fond of birdwatching, folk singing and travel (hobo style), her special concern is challenging parents to fight the lockstep system of public education.

simple, not like in the cliques of giggling girls at school. Can thirteen be lonelier than forty? Is that why *she* came here?

“*Oh thank you, Lord, for shining your light on another lost soul, thank you for sending this wonderful little girl to our door, oh thank you, great God on Zion...*” On Radio WQXR he called himself “your battlefield preacher” and I could just see him leaping into the fray against the forces of evil. Even now he strode up and down before the altar behind the trembling recruit, his arms upraised, steel-rimmed spectacles jiggling and robes flapping. He took extraordinary loping strides that belied the seamed face and occasionally cracked voice; sometimes he jumped into the air and landed with a loud thump—“*Glory Hallelujah!*”

Did Janet flinch? She was staring down at her scuffed shoes and wispy hair fell into her pale face. “So still, so white, so defenseless,” I thought, in a sudden panic, and gripped the pew in front of me as I fought an impulse to run down the aisle after my daughter. To hold her fast, to shield her from this frightful uproar.

“*Washed clean from our sins, oh saved from Satan’s power...*” Horrors! Was Janet really worried about salvation? So hard to tell what she might be thinking or feeling behind that old-fashioned reserve. Had she learned from me to hide unhappiness away? She did seem awfully burdened for her years with a sense of sin. “Oh Mother, I’m so sorry,” I kept hearing, or “Oh Mother, I’m so lazy.” Thus Janet upbraided herself for an unmade bed, a forgotten chore, or a cold that lasted more than twenty-four hours. And now she had her eternal soul to worry over too. Oh dear, perhaps we should have talked this thing through beforehand.

For I’d known what would happen today—or so I thought—ever since Janet brought home last Sunday’s program with a small penciled check opposite “invitation to Christian discipleship.” “Are you going up to the altar next time?” I asked, as casually—or so I hoped—as if she were thinking of becoming a Girl Scout; and in her matter-of-fact voice Janet replied, “Yes, Mother; that’s how you join this church.”

There’d been no such scenes when she joined the last one. Methodist maybe? It’s hard to remember—I took the girls to so many when they were little. A Friends meetinghouse in the country, an Episcopal church in town, a Greek Orthodox Easter service, a midnight mass on Christmas Eve... Until my husband Alex learned to say, “I have *work* to do,” to my inconvenient, “inappropriate” enthusiasms; to bury himself in chromatographs and computers. The older girls started saying, “We’ll stay home with Daddy,” but Janet struck out on her own for a congregation that took God’s word more seriously than my university friends did. She was used to mannerly churches by then and to mannerly, restrained displays of

emotion at home. Stained glass windows, filtered feelings. No fighting, no crying "in front of the children, Jeanie!" Nothing like the storm that raged about her now. How much more of it could she stand? Dear God, please give her strength...

She faced the congregation with clasped hands and downcast eyes. "That's all right," they called, "yeh-suh, Lor," and rocked to and fro to the voice that never seemed to stop for breath. "*And on this happy day, brothers and sisters*"—"Yes, I'm so happy," shouted a woman in front of me, spinning around and around before slamming back into her seat. Little cardboard placards, mounted on popsicle sticks and imprinted with verses from the Bible, furiously fanned the air about her. (I'd wondered what they were doing in the hymnbook racks.) Someone opened a window, and a tiny breeze passed over the sea of swaying believers. While I swayed with them as if I shared the bewitchment, as if I actually belonged in this reeling ship of God. Because of Janet?

It helped. For being "Janet's mother" was clearly a form of sainthood; just look how Rev. Comfort had all but kissed me the Sunday he held my nail-bitten hand in both of his and said, "I'm so glad you came, so glad." Simple words—he never used big ones like "participation" or "perception" as he explained God's word at loving length to his people. And called on them for scriptural support—"Now who can find that passage and read it out loud to us?"

No spitballs for their beloved battlefield preacher, still shouting and leaping about behind my stiff-backed daughter. How much longer could he keep it up? Rev. Comfort had told us his doctor wanted him to slow down, and some Sundays he dutifully relinquished the pulpit to a younger man. He was holding forth on my first Sunday, however, and when he called down in mid-sermon, "Is it the mother of that blessed little girl sitting there beside her?" I'd squeaked a faint "yes." I squirmed and blushed with delight, recalling how I once stood outside another singing black church, longing to enter and afraid of what they might take me for—what I might turn out to be if I looked at myself hard enough—a slumming curiosity seeker. Nobody could have thought that of Janet, with her little red Bible and straight-ahead gaze. Or are children's motives always less suspect? What fools we grownups can be anyway—analyzing motives, inventing scenarios, thinking what people are going to think... and half the time dead wrong.

For surely it wasn't just the borrowed halo. At the close of service, hands reached over pews and across the aisle to everyone except perhaps babes-in-arms. If the Connecticut Avenue Baptists (who wrote of sending a delegation during Brotherhood Week) had ever arrived, they'd have been welcomed too. Welcomed with a hand-clasp and warmed by the little things people did here. The

gentleman in front of me deftly removing her glasses from his spinning neighbor before she might knock them off; a white-gloved usher wiping the woman's face and neck with a handkerchief as she slumped, panting, in the hard pew. And the little girl who'd been staring around at me, pink palms clutching at yellow oak—she whispered into her mother's ear and then gravely handed me a Kleenex. Damn, I'd forgotten to bring one again, forgotten what happened to me when Rev. Comfort started talking about "coming home to Jesus" and "leaning on the everlasting arms." Corny as hell, I'd think if it were happening to anyone else. The crazy notion of shouting out my griefs to these "country cousins," of letting go...

And afterwards, Jean? Be honest—could you really keep the Baptist Covenant? Especially the bit about abstaining from the use of intoxicating beverages, which included "the fruit of the vine"; Rev. Comfort had made it very clear that the Lord would be ashamed to look into my icebox and see a half gallon of wine sitting next to the milk and orange juice. How provincial! (Unless, of course, the Lord were reproving me for the inferior vintage.)

The storm still raged when Janet slipped back beside me with a whispered, "Sorry, Mother—I hope I didn't embarrass you." Dear Janet! I hugged her thin shoulders as a woman rose from the choir and began in throbbing tones, "Every day of my life, oh Lord, I been hoping and praying for my two boys to take Jesus Christ into their hearts..." Another mother rose to her feet: "Yes, Lord, I been a-hoping and a-praying for that moment..." And another. At last, when visitors were asked to rise and introduce themselves, I did so and quickly sat down again, only afterwards regretting what must have seemed, to a church full of natural-born preachers, a most ungracious silence.

"At least I could have said I was proud of her, Alex." He looked up from the humming computer. "So she went through with it, huh? That'll set the neighbors back on their heels."

But it didn't. Not when I told the woman next door, snipping dahlias one morning in her brocaded kimono. Churchgoing is the exception on this side of the park, walking to church even more exceptional; so she greeted the news of Janet's conversion with the amused astonishment that had become almost too much of a habit to be astonishment anymore. "That Janet! And is the professor going to see her baptized?"

"Well, I guess so," Alex said when I posed the question. But I shied away from pinning him down to the precise date—a Wednesday evening—until too late for him to change an evening seminar on electromagnetic polarization. "Sorry I can't make it," he said as he climbed into the car. "Take care."

So I walked through the dark woods with Janet. And

then felt curiously protected among Kember's ramshackle frame houses, where cats scuttled away under sagging porches, but the few people still out—two boys and an old man—nodded and murmured a courteous "Good evening." Yes, safe as a saint and a little ashamed of my petty precaution: leaving my purse at home.

"Down here, Mother. It's uncovered tonight." So this was the baptismal font (tub? pool?) where new converts for the month were to be ceremoniously dunked. In the basement, steps leading down into the rising blue water. Rows of folding chairs in front and dressing rooms off to one side, where I helped Janet pull on a long white gown and push her hair up under the white swim cap. "It gets so wet," I told the assisting matron as if apologizing for a racial defect that struck me years before, when mine were the only children at a neighborhood swimming pool who couldn't flip their heads dry in seconds. We weren't trying to integrate *that* pool either; it happened to be the closest. I wonder if Janet remembers.

"Take a big breath, then blow out." Wearing high rubber boots, Rev. Comfort gave last minute instructions to the long line of white-robed converts. New and old, for in this church you were encouraged to refresh your faith occasionally. "It's the fifth time for me, honey," said one woman. "I just had to follow your little girl up there." So did a lot of others who hadn't had her practice—or Janet's—in total immersion. Big and little, they hung on the reverend's reassuring words. My daughter too. That *was* her, wasn't it? The one white-on-white figure, wedged between a pigtailed child and a towering Afro. A good thing Rev. Comfort had the younger preacher in the water with him, to help catch and raise them all! "Remember now, don't bend your knees."

Like clockwork—in and out, in and out, the new washed souls sloshing back to the dressingrooms on a path of newsprint. When Janet's turn came, she fell backwards ramrod straight and without a splutter before the two reverends bounced her onto her feet. Bravo! I was truly impressed with the housewifely neatness and almost surgical efficiency of the operation. Impressed as any outsider would have been. I guess it just goes to show how I deluded myself back there about belonging...

Janet was one of them now. "Sister Janet," the Rev. Comfort called her, and as we shook hands at the door, he said, "I've got my net out for you next." *Me?* He must be kidding.

But I don't think he was. And I wonder if he knows how very nearly he succeeded on those Sundays that followed black days of dredging the past. Trying to figure out why I married Alex and where we went wrong. For six days of the week I sat at my typewriter picking at wounds that I hid from Alex, replaying scenes he had long forgotten, slowly and painfully putting thoughts to paper. And on the seventh day I walked into that sun-lit church where

phrases flowed like warm honey from other people's hearts: "Brothers and sisters, I been a-praying to sweet Jesus all week about this trouble laying on my soul, deep trouble, I wants to tell you-all..."

But that's what I wanted too! Why couldn't I let some of it spill out here—my pent-up hurt and sorrow and anger, my cravings... In this God-fearing church? How could I confess what I felt when I sang, "Jesus, lover of my soul; let me to thy bosom fly"? How shocked the good reverend would be if he ever read my thoughts. And yet I wanted him to read them. I wanted him to understand; to take me in his arms and say, "It's all right, Jeanie," as if I were a little child again. Would my chains be loosed then, the breathless, blocked words flow slow and easy if I were the Lord's? At peace, dear God...

"*Oh Lord, today there is someone here in distress, one who is not a member of this congregation who seeks your perfect peace, a man, a woman*"—Rev. Comfort lingered on that word, and I thought he was looking straight at me, but of course things were all a little blurry by then—"Or a child who is looking for a church home. I feel in our presence today, dear Lord, a lonely heart that longs for your embracing love, a heart that is ready to cast doubt aside..." He stepped down from the altar as he spoke, and he reached forward: "*Come lay down your burden, oh come to Him, come into His arms...*"

"Yes, yes, wait for me!" I swallowed the words that rose, unbidden, in my throat; and the pleading voice went on, soft and low. On and on, as if the battlefield preacher were determined to storm the last stronghold. I took Janet's hand and held it tight. (Nothing flighty about *her* conversion.)

"Are you coming too, Mother?" she asked the next Sunday morning.

"I think I'll just sit here today." On the bank of the stream that ran past our front door, with the sun on my face and my bare feet in wild mint and forget-me-nots. "Forget-thee-not," I whispered and wept. Fleeing the call I could not answer? Which one? For I fled my manuscript too—that awful confessional of the typewriter—when it demanded impossible things of me. Or when it hurt too much. But I always returned to my work. Real work like Alex's, and the check that came in the mail confirmed it.

Call it madness, obsession, delirium—it is my realm. My drudgery, my pain, my occasional moments of quivery excitement. Who wants perfect peace anyway, when you can have *this* ticking away inside of you? And yet... Did I lose something in the church on the other side of the woods? A chance that will not come again? For I went up to the old preacher weeks later and apologized for missing so many Sundays; and he said, "We're always happy to see Janet's mother." Only "Janet's mother" again, no longer a candidate for the Kingdom. And we both know it. □



The Longest Walk

by Tevis Rowan

Ed Spivey, Jr./Soljourners

A small crowd gathered on Friday evening, July 7, at Independence Mall in Philadelphia as a dozen or so American Indians, participants in "The Longest Walk," danced, chanted, beat the sacred drum, and proclaimed their rights as a sovereign people. There was irony in that scene, set in the heart of the Independence Square area in July, the month of the Declaration of Independence in the "City of Brotherly Love," in the state founded by William Penn—a Quaker who believed in nonviolence and freedom and who treated peacefully with the Indians. Here they were, descendants of the "red men" encountered by the first Europeans to set foot on the shores of Massachusetts, crying out for the right to their own culture, their own religion, their land, their waters, their survival.

The Longest Walk, which began in California last spring and culminated in Washington, D.C., on July 15, focused on eleven pieces of legislation now awaiting the vote in Congress. Among the bills is H.R. 9054—the Native American Equal Opportunity Act of 1977. This act, the Indians say, would abrogate all treaty rights. Implicit in that sweeping statute, the Indians believe, is the loss of their culture through the closing of Indian schools, Indian hospitals, and Indian housing projects. Indians' special right to hunt and fish on their own land, as essential elements of their survival as native people, would be abolished. Reservations would cease to exist. Native American culture, which pre-dates European-American culture by some 2,000 years, would vanish.

The Indians maintain that the covenants entered into by the U.S. government and themselves are just as legal and binding as any other law of the land. They point out that the eleven pieces of legislation contravene the letter and the spirit of Joint Resolution 102, the American Indian Religious Freedom Resolution, a resolution that guarantees American Indians, Native Alaskans, and

Native Hawaiians the right to practice their own religions. This resolution was passed unanimously by the U.S. Senate on April 7, 1978.

Clyde Bellecourt, an Ojibwa from Minnesota, founder of the American Indian Movement and a delegate to the United Nations on Native People's rights, spoke from a flag-draped platform. In a voice deep and commanding, ringing with authority, and charged with truth, he said, "We are expected to revere some man in fancy white silk stockings and knickers, high heels, a cut-away coat and white wig, and to call him 'father of our country.' George Washington is not the father of our country. Joseph and Black Elk and Geronimo and Sitting Bull are the fathers of our country!"

Around the edges of the crowd stood watchful pairs of men in neat business suits. Uniformed police were everywhere, including the city's Civil Disobedience Unit. The FBI, said Bellecourt, had monitored The Longest Walk from California to the East Coast. Their helicopters and low-flying aircraft had buzzed the walkers every day.

But why the elaborate preparations in anticipation of violence in Philadelphia? The Indians had come without weapons, drugs, or alcohol (all banned from the Walk).

It was a dramatic scene. American citizens—the First Americans—asking for the support of the rest of the people of this country in their Longest Walk to the nation's capitol—their last walk, they say, a walk to protest what they called "termination legislation."

For the present, they appealed for blankets, tepees, food and money to get them there and back to their homes afterward.

But most of all, they appealed to the rest of the U.S. to wake up to Native Americans' desperate plight and to demand that the government guarantee them their rights under the laws—or treaties—it has made with them, as non-Native people's rights are guaranteed under the constitution. Then the nation's joyful celebration of the month of "independence" would not be a mockery. □

My spiritual journey began at an early age. As a child I would sit by the riverside and gaze at the beautiful, snowy mountains and be filled with wonder and awe at God's handiwork. Every day I would watch for new patterns emerging in the snowline and imagine with childlike ecstasy the Creator's playful hand giving form and depth to those patterns.

I was born into a Hindu home, in the beautiful valley of Kashmir. My mother was my teacher and I continue to marvel at her devotion to God. We would often sit and talk about God. She would come out with such insights that, as a child, and one who loved her dearly, I marveled and accepted these without asking any questions. Many have been the times I wish I had probed further to know the depth of her experiences.

Two insights which have stayed with me all along, but which have taken forceful meaning during the last twenty-

MY SPIRITUAL JOURNEY

by Niranjan Nath Kaul

five years are: that every human being is a temple of God—God lives in and sustains every human being; and that there is only one religion, the religion of the seeker after the Truth.

My pilgrimage began in a Hindu setting under the influence of my mother. I received religious training according to the Brahmanical tenets and observances. Hindu scriptures like the *Upanishads* and *Bhagwad-Gita* provided the food needed for my spiritual nourishment. These scriptures continue to be meaningful, for all that I learned as a Hindu has been an important phase in my pilgrimage, the launching pad to adulthood and new heights in my seeking after the Truth.

It was at the age of twenty that I first read the Gospel of Jesus Christ. By the time I had finished reading Matthew, I found myself in tears of joy and sorrow mingled together. Joy, for here was all they my mother and I had talked about as God's love for all. Sorrow, because I could not imagine that people could be so cruel as to put a good man to death in such a fashion as the death on a cross. I still shudder when I think of the pain and suffering inflicted upon Christ. And yet, the more I

read about the so-called "religions" of this world, the less surprised I am that it happened.

Much has been done in the name of religion which is unworthy of any human being. The history of Christianity as a religion is full of bloodshed and treachery, all in the name of Him who did not even defend Himself! In Christ I found the model of the perfect person. If God came down to earth, I would want God to be like Jesus Christ, I said to myself. I believed that through Christ all people are enabled to be reconciled to God. It was this affirmation within my own heart which made me kneel down and say, "Jesus, I am an unworthy man. Please accept me as one of your disciples."

For my discipleship I was disowned, persecuted, and treated as an outcaste by my own family. My action brought disgrace to my family, who suffered just as much as I did—even more perhaps. Kashmiri Brahmins are very orthodox. Only five or six others so far have become Christians. It was very hard for my family to understand why I wanted to be a disciple of Jesus Christ. When I met my father after three years, he greeted me with these words, "It were better you were dead than to join hands with the oppressors of this world!" He was referring to the Christians who had come to India on the pretense of trading with Indians. Their crates had not contained bars of soap and other merchandise, but guns and bullets with which they subdued, ruled and milked India to its last drop!

My mother passed away exactly one year and two days after I had knelt down and declared my discipleship. Her death was a great blow to me, as I had hoped very much to share my wonderful discovery with her. I *had* shared it with her in my thoughts thousands of times, and had seen her putting her arms around me saying, "Wonderful! Didn't we talk about God pouring out divine love for all people? Here, indeed, is the very God of Love!"

When I was ordered out of my home, I went to Delhi. I found a pastor near Delhi and asked him to baptize me. I had felt this outward sign was necessary. Three months after my baptism, when I was coming out of a church in New Delhi, a young man asked me, "What are you?" I replied that I was a disciple of Jesus Christ. The young man said, "I know, but what *are* you?" When I replied that I was a Christian, he finally said with noticeable exasperation, "I know you are a Christian; I have seen you coming to the church regularly; but what denomination do you belong to?" My only answer was that I did not know anything about denominations, and so he invited me to his house for a cup of tea. Over a cup of tea he gleaned all the information from me, and then banged the table in front of him, exclaiming, "Boy, you are a Methodist!" This is how I came to know that I had accidentally become a Methodist. All that I had wanted was to be a disciple of Jesus Christ.

My introduction to Quakerism was through Ranjit Chetsingh, the first Quaker I worked with. He was Director of Church World Service in India at that time. We

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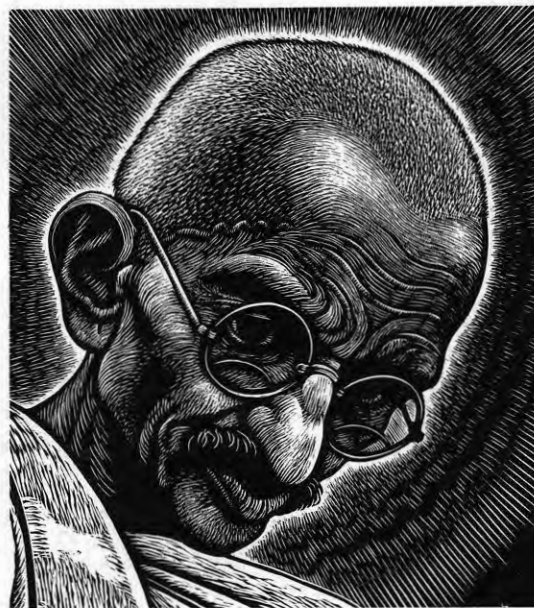
worked together for about nine months, after which he helped me secure a better job in a mission hospital. At the time of my farewell he gave me a gift—Thomas Kelly's *A Testament Of Devotion*. I read it and liked what Thomas Kelly had to say about our inward journey.

While working in the mission hospital, I was for the first time exposed to Christianity as it has been practiced and preached in India. I would go to the church and come away deeply troubled, for I would hear the preachers shouting from the pulpit, "All those outside the Christian pale will go to hell; and there will be weeping and gnashing of teeth." I would come home miserable and disillusioned, and sit down to read all the four Gospels at one sitting. The only thing I could find was that Christ had at no time asked his disciples either to be judges or condemners of others. Indeed, just the opposite.

What Jesus Christ had said in very clear terms to his disciples was, "He that wants to be greatest among you let him be the servant of all." I could not think that God would be so unjust as to cast into hell all those who did not bear the *Christian label*. It made me very unhappy and restless. It was at this time that I re-read Thomas Kelly's book and went to see Ranjit Chetsingh. I asked him if he could give me some more books along the same line. He gave me more Quaker books, and for four years I read nothing but Quaker literature, mainly early Quakerism. After four years I came to the conclusion that the Quakers were the only group I could happily identify with, because of four principles which appealed to me:

- Light of God in every person. This was what my mother had taught me and I knew her heart had been enlightened by the same Christ.
- Quakers did not judge or condemn anyone—people, denominations, or religions. They have continuously affirmed their readiness and willingness to be "humble learners in the School of Christ."
- Meeting for worship was not a passive affair of listening to a sermon but an active and dynamic participation in responding to the leadings of the Divine Spirit. Having been trained in the art of meditation, the Quaker meeting for worship spoke to my condition.
- It is not what Paul says or what Peter says, but "What can'st thou say?" which matters. The emphasis on experiential religion and not something handed down from generation to generation second-hand was like a breath of fresh air. This warmed my heart because I firmly believed that by living on borrowed experiences, though these can be very helpful in many ways, we stifle the strivings of the Spirit within us and stultify our spiritual growth. We become spiritually lazy, static and rigid; as a result we miss that Divine communion with our Creator.

I was accepted into the membership of the Religious Society of Friends in 1965, through the London Yearly



Fritz Eichenberg, "Gandhi, Great Soul," © 1962.

Meeting—Foreign Membership List. In 1967, when the General Conference of Friends in India was recognized by the Friends World Committee for Consultation, I transferred my membership to this indigenous Quaker meeting, which had been founded by Ranjit Chetsingh in 1959.

Over the years I have continued to discover new horizons in my spiritual pilgrimage. The more I know and experience about the wondrous works of God, the more I feel I know very little about that Ultimate Being, all-permeating and transcending, who cannot be described in human language. No description can ever describe the length, breadth, and depth of the love of God. No one can ever fully understand the many dimensions of God's personality—the Source of all revelation and creation. It is all so awe-inspiring!

One of my saddest experiences has been that Christ, who did not establish a religion, but came to reconcile all humanity to God, has been boxed into a religion. The very people who go by His name have brought dishonor to Him. Christ is no one person's property. He is the transcending Christ, the Christ of the universe who said, "I am the Alpha and Omega." How can we limit Christ to one tradition or one religion? He is the fulfillment of all religious aspirations of humanity, not just for a special group of people who call themselves Christian!

Those who call themselves Christian have done the greatest damage to His cause and to the cause of God's creation. By shrouding Christ in all kinds of liturgy, jargon, and frills over the last 2000 years, the real Christ today is submerged in Christianity. He is not and cannot be recognized as the *Universal Christ* unless Christians let go of all that which has been added to His person and share with others the naked Christ, the lowly and humble

Christ who did not differentiate between the high and low and who summarized all the scriptures of this world into one commandment—to love.

It is said that when Mahatma Gandhi was being complimented and congratulated by a group of missionaries, one of them said to him, "You are truly Christ-like." To this Mahatma Gandhi is said to have made a bow to the man saying, "Thank you, my friend, I am not worthy of such praise." However, when another of the group said to him, "Why, you are one of us, you are a Christian," Mahatma Gandhi is reported to have replied to him saying, "Sir, to be called Christ-like is an honor and a privilege, but to be called a Christian is an insult." I am sure Mahatma Gandhi was truly a disciple of Christ. Although his strength and enabling-power came to him from the same Source—the indwelling Christ—he would not identify himself as a Christian because of how Chris-

tians have lived and practiced Christianity. While he rejected institutional Christianity and its un-Christ-like practices, he often preached to his disciples, using his favorite scripture text from the Gospel—the Sermon on the Mount.

Christ cannot be confined to the Mediterranean or to the Judaic tradition. We cannot and must not impose our understanding of Him upon others. We must try to learn more about Him from each other and trace His footsteps among other peoples. All that is valuable and of abiding worth must, of necessity, come from the same fountain-head, the same source, the same God, who is the sustainer of all creation.

We know so little about God, mystery of creation and this universe. Our cultural and environmental circumstances often color our understanding of God. This need not worry anybody, for God has created us as individuals. God could have chosen to create us alike. However, we would have probably become sick of one another in exactly one day! God wants us to marvel at the most beautiful creation—humanity—and recognize the fact that God's love binds us together as fellow pilgrims or seekers after the Truth. Instead of seeking our Creator together, we have been telling people that, unless they become like *us*, they are bound for hell! We have failed to share the Gospel, the Good News. We have reduced Christ and the Christ experience to a narrow religion. We have stifled the voice of Christ coming to us from any source other than our own!

Those of us who call ourselves Christian must open our windows and read and search for the wondrous works and revelations of God in all ages, cultures, and religions. As a result of our searchings we would discover ourselves revealed in dimensions we could never have believed existed. The richness of God's revelations throughout the ages, and all over the world would so open our eyes that we would see beyond our puny selves with a perspective and comprehension hitherto unknown to us. By recognizing Christ in others we would help them to recognize Him in us—the Christ within—and the ecstasy of that encounter would last us a lifetime and beyond...

When that encounter, the dialogue with people of other faiths and persuasions, has been established, we will begin to see the glimmerings of the Kingdom of God upon this earth. We will see our yearnings for peace and peaceful co-existence, food for the hungry, clothes for the naked, shelter for the homeless, and love for the unloved and outcasts of this world become possible. We will see the evil weakening in us and the good being raised up. We will find ourselves lifted to a higher plane in our daily encounter with God and the people around us. All the differences of caste, creed, race, color, religion, and region will melt away, making a beautiful picture—a feast for the eyes. □



Fritz Eichenberg, from *The Long Loneliness* by Dorothy Day, © 1952.

Tender Hearts And Brave Souls

by James E. Achterberg

Early in the last school year, I asked a parent gathering to write questions down on three by five cards. I tried to answer some of those questions that evening. Recently I looked them over again—especially those I did not try to answer last fall. I lingered a long time over two of them.

"Abington Friends School is housed in such a beautiful setting. The teachers give forth with love and kindness. How will the education our children receive here prepare them for the poverty and ugliness of the world?"

I agree, and I don't know! We try to give forth with "love and kindness," and we knowingly place emphasis on a caring community in our "beautiful setting." Yet most of our Quaker schools are as guarded as they were when they were originally set up—albeit for different reasons. We are isolated and castled in a simple and silent way. At about knee height there is an invisible chain barring the entrance to our campus.

Should we be concerned? Yes! What can we do about it?

We should reach out into our local community. We should do a systematic community audit and then make plans to involve our school in the "real" world. There must be businesses and factories where we can learn, agencies where we may serve, nursing homes, schools, prisons, hospitals, churches. Playgrounds must need tending, weeds pulled, flowers planted. Are there local offices of Planned Parenthood, Red Cross, Salvation Army, Women Against Rape? Are we interested? Can we help? Can we experience and learn?

Besides academic excellence, Friends schools believe in service, kinship, the dignity of manual labor, peace and social change. We must reach out—out of ourselves and off our campus, if we are truly to educate the children entrusted to us. There is poverty and ugliness in the world

James E. Achterberg is headmaster of Abington (PA) Friends School and is on the executive committee of Friends Council on Education. With three sons of his own, he is especially concerned about the quality of Friends education.

around our campus, but there is also good. We must find more ways in which our children can truly experience both.

Some of the "real" world recently came to us. At the front entrance of our school workmen tore up concrete and replaced it with new. I observed many students mesmerized for long periods of time, books under arm, trying to learn. I sensed they wanted to participate, in a meaningful way, in the skill of cement finishing. They did not learn much because they were just observers and collectors. But did they learn more that day as collectors in their classrooms?

Part of our curriculum should be systematically developed to reach out, to do, to share, to learn. Why? For meaningful academic excellence, for spiritual maturation, for social conscience, for peace and kinship among people.

"We want our child to have the benefits of a private education...but we don't want the snobbishness that's often associated with private schools. What do you do to create the proper balance at Abington Friends?"

A great deal of what was said about question number one could be used to answer this concern. We must try to rid ourselves of that invisible chain at our front gate.

Reaching out has a double meaning for me. It also means inviting in. One of our testimonies as a Society and as a Friends school is that of *stewardship of our means*. William Penn wrote, "Of the interest of the public in our estates: Hardly anything is given us for ourselves, but the public may claim a share with us. But of all we call ours, we are most accountable to God and the public for our estates: In this we are but stewards, and to hoard up all to ourselves is great injustice as well as ingratitude."

Snobbishness is partly in our minds and hearts, and sometimes in our location. Its location can also be found in blue and white collar, race and creed, intellectual and economic power, upward mobility, competition, status quo. Parents play an important role and share responsibility with the school regarding snobbishness.

For the school's part we should constantly strive for a heterogeneous student body and faculty. We should think about apprenticeships on and off our campus. Exchange programs with students and faculty of public schools seem to make sense. We could do more in sharing our grounds, buildings, goods, and services with the wider community. We could jointly sponsor activities, speakers, and courses with other community service organizations. We could host an open house. We could be more neighborly.

Why is all of this important to the children and families we serve? Josiah Bunting, III, former president of Briarcliff College, answers this query much better than I:

We need young men and women imbued with the notion of service, young people prepared to efface personal egoisms in larger causes, people prepared to do the drudgework that brings neither lucre nor public recognition, people who can lead because they have been willing to follow, people whose intellectualism is not cynical and overweening, young people who understand that the most over-

rated decision they shall be called upon to make in their young lives is the decision about where they will go to college. We have plenty of young good minds; we have far fewer tender hearts and brave souls. □

Published in *Oak Leaves* by Abington Friends School, Spring/Summer 1978



FRIENDS AROUND THE WORLD

and the chairperson named by the overseers. . . The committee would meet first with each partner separately: the woman with the member(s) she has selected, the man the same, and the chairperson would be present in both meetings. After these individual meetings all five Friends would meet. All meetings are necessary. The committee should never be satisfied with the individual meetings only.

"There would be as many sessions as the committee finds necessary. The sessions would be closed but they should be announced to the whole meeting after they have met each time.

"The committee on clearance would have to do a job which is difficult, sensitive, and very delicate. There would be no hurry, but there should be no delays except for very weighty reasons. At the end of each session the committee should always set a clear date when to meet again.

"In each session the committee should consider only one issue separated clearly from all others. As an example, the committee shall concentrate in one session only on property, or children, or sex, or relatives. We know they are all overlapping and interrelated, but they should be separated as well as possible.

"Divorce between Quakers is a deeply religious problem. All meetings would start and close with silent meditation or a prayer. The committee also should

never hesitate to turn to prayer or meditation during a session, whenever the need is felt. The parties would be urged to pray for divine guidance in the time between sessions, alone or together with the children or Friends.

"If the result of all efforts is the agreement on a divorce, the committee should make the announcement at the next session of the business meeting. It should be a simple but solemn statement of the separation without giving any details.

"The committee should assist the couple in obtaining a divorce according to the laws of the state.

"The committee should inform the registrar of the monthly and of the yearly meeting, in writing, of the divorce. The registrars should correct the registration accordingly; it should include, if appropriate, the new name, the address, and any other information which should make it easy to find the Friend.

"The clerk of the meeting would send to both parties, woman and man, a minute which states that the meeting has recognized the divorce. The minute should express its sorrow and the continuation of its loving concern."

In New York City, Morningside Monthly Meeting, concerned about what one member feels may be a problem of "lethargy": decrease in attendance, increase in broken marriages, suggests these questions:

Why have I not attended meeting for worship as consistently as in the past?

Do I lack the interest or energy to participate in the life of the meeting through its committees?

"**Quaker Divorce**" is sympathetically treated by Ed Hillpern in a current number of the Morningside (NYC) Monthly Meeting Newsletter. And he has a constructive suggestion.

He first makes the point that "the ideal of marriage as the closest relationship between two mature personalities lasting 'as long as we shall live' has not changed. But," he says, "it is becoming more remote. Divorce is a growing reality and it is always . . . a hurtful experience." He goes on to say that Friends who are sensitive to those with divorce troubles should speak gently to them. "Don't try to use any psychological technique," he advises. "Offer your good will lovingly and know that it will help, sooner or later. Your presence is what counts more than any long sermon." And he suggests a new chapter in *Faith and Practice* entitled "Divorce Procedures." In his own words:

"The first step is the establishment of a committee on clearance. This committee should have three members. One named by the husband, one by the wife,





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Are my commitments in the world or to quarterly and yearly meeting so overriding that I do not feel moved or cannot participate in the life of our own community?

Do I have problems dealing with certain personalities? If so, why? What can I do about it? ...

... Am I so concerned with pressing my perspective or point of view that I impose myself upon people and intimidate them? Do I truly listen? Do I seek and share with others?

St. Louis Friends, concerned about the number of divorces in the meeting—"at times it seems they outnumber the marriages"—have developed a set of queries for use in marriage committees in the hope that Friends considering marriage will examine more fully the issues involved. One suggestion is that divorce committees be set up; another, that since "single parenting" is common in their meeting, social patterns and channels be developed which, by demonstration, could also be helpful to the wider community of the formerly married.

"Divorced persons," editorializes *The Ridgeleaf*, newsletter from Kirkridge, Bangor, PA, "remind us that our marriages aren't invulnerable.... To be married once for life may not be more in accord with the purpose of God than to be married twice, or more, or not at all. The Spirit may be moving in any of those choices, but it is not guaranteed to any of them. The Spirit is no 'respector' of institutions: political, economic, religious, familial, even those defined in the Bible. The Spirit calls us to health, integrity and compassion in our roles and relationships, and moves us to whatever choices lead towards those outcomes."

Now we have IYC—the international year of the child—scheduled for 1979. Will it make a lasting difference to the world's children? asks "In and Around the U.N.," bulletin of the Quaker Office at the United Nations. The answer, writes Kay Hollister, is in the hands of people everywhere who can work to eliminate child-killing illnesses, improve school attendance, reduce juvenile crime, eliminate child abuse and mutilation, institute nutrition education programs, improve sanitation, provide day care and safe places for children to play. The year 1979 is the twentieth anniversary of the Declaration of the Rights of the Child.

LETTERS TO THE EDITOR

Capitalism Is Nonviolent

I want to respond to "nonviolent economics" as outlined in a letter to the editor by Marjorie Swann (FJ 4/15/78). Free market economics are nonviolent. Government controls or regulations introduce violence and may exist in varying degrees from mild intervention to the totalitarian state. When introduced in mild form, the tendency is to develop toward total control. Our country now spends about \$130 billion a year for various controls, and they are steadily growing more severe.

In the same piece, Marjorie Swann complains of "financial and persuasive power which is involved in transnational corporations, the military-industrial complex, the CIA/FBI/military intelligence/etc. spy systems, the support of dictators around the world for the sake of 'stability,' " and so forth. All of these have grown up as a result of the exercise of coercive power by governments, in the forms of tariffs, quotas, exchange regulations, and various forms of government interference with freedom. The coercion comes from government, and not from the operation of free market capitalism. If there is any "class war" waged on the poor and "undeveloped," it is waged by these government interventions, and not by the free market.

Marjorie Swann also complains of "coupon-clipping." Large scale production is necessary for the relief of poverty, hunger and disease. One who patiently saves one's money and mounts a productive effort must surely receive some reward, else little saving would take place. Clipping coupons is merely a convenient form of collecting interest as one's reward for denying oneself the pleasure of current consumption, in order that one's savings may be used to increase production for the benefit of all.

Poverty is evidence of a lack of capital worldwide. Those who help accumulate it are benefactors of society.

Howard E. Kershner
Cedar Hill, TX

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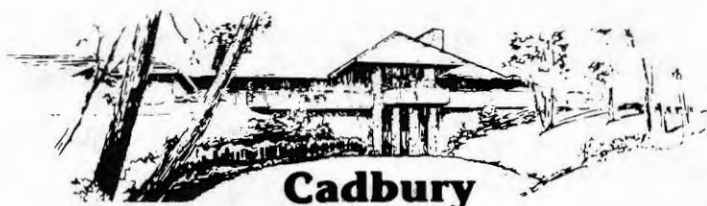
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A Different Opinion

In response to the Daniels' letter (FJ 3/15/78) about editions devoted to or dominated by one issue, I've found these advantages:

I was able to give an edition all about India and Mahatma Gandhi to friends about to embark for India; and a later edition on the same subject was appropriate for their son who had rapport with an Indian professor.

I passed around among Roman Catholic friends the *Friends Journal* that dealt wholly with cooperation between Roman Catholics and Friends. One of them, a nun, used within her church a prayer from this edition.

I saw these as opportunities.

Mabel M. Jasut
Newington, CT

Capital Punishment

If the Pennsylvania legislature enacts a capital punishment bill, as expected in the fall, I offer a proposal.

Let those so moved withhold \$1 from their state income tax to protest the state's sponsorship of killing people.

It's one way to "vote" that can be visible if publicized—by letters to the editor, or speaking about it—and a way to let it be known all opposition has not collapsed.

I wish to hear from anyone who will help organize this effort.

Charles C. Walker
Cheyney, PA 19319

In Response to Molly Arrison

This is in answer to Molly Arrison's letter, "Yes, But..." (FJ 4/1/78), stating that withholding taxes for military purposes opens the door for others to withhold for other reasons.

Our actions are determined by the degree of urgency we feel. When our house is on fire we may exit by way of an upstairs window rather than by the conventional route via the stairs. Many of us see the arms race as a fire out of control, and we are so adverse to feeding the flames that we are prepared to suffer considerable discomfort rather than do so.

So we break the law and are prepared to suffer the penalty. This gives the hypothetical Ruth Jones no options she

does not already have. If she feels a great enough urgency about government waste, she too can break the law and be prepared to suffer the penalty.

To break the law openly and expose oneself to the wrath of the power structure is to witness to the urgency and depth of one's convictions. It speaks to the issue so loudly that friends become defensive and interpret the action in a Freudian context while opponents labor to show the devious ways self-interest can be pursued.

The early Quakers started at the places that Molly suggests, in the heart and in the community, but they went further. They broke the law. And they got themselves hanged and imprisoned; and they were heard above the contending clamors of their day. And when the Constitution was written it contained provisions for freedom of religion and freedom of speech.

Modern Quakers continue, as of old, to work from the heart and in the community, but if we are to shout the Pentagon we will have to use a louder and more urgent voice than we have used heretofore. Perhaps more and more and MORE of us will have to break the law.

John J. Runnings
Seattle, WA

It Spoke to My Condition

This is to tell you that the number of April 15th had so many things in it that spoke to me that it was exhilarating—a rare feeling! And after finishing the other things there was an article about a canal trip in England—a bonus—having had such a trip once, it was a pleasure to read.

The editorial on letters went to my heart for I have long believed that the telephone is no substitute. It is very useful at times, but can never do what letters do. A good letter is a treasure; it can be reread, savored and passed around. Friends and relatives should be sure to write to each other when separated or on trips. Some letters are even worth keeping over the generations. And we should remember, in the speedy life we live, that no letter of sympathy or congratulation should be typed—our handwriting is part of our humanity—the typewriter dehumanizes us.

The story of the unknown man in the restaurant had in it a real thrill for me, although indescribable. The long article by Frank Adams, about the shoe shop

and what it accomplished, was valuable and fascinating. One can only hope that the movement for citizen participation, faintly stirring in the nation, can be further encouraged. How I should like to know what the Adamses do next.

Margaret N. Morrison
West Hartford, CT

Unity and Uniqueness

It's probably human to want to think there's a lot of uniqueness in one's life. The tendency is to want the added identity of appearing to be a prominent part of things extraordinarily rare, at least in one's own eyes.

I think this is so especially when it comes to religious and philosophical belief. We've a need to feel our chosen set of practices and ideas offers something nothing else can. Otherwise, we might wonder what's the point of choosing the things we do.

In a discussion recently someone asked, "What's so unique about the Quakers?" Evidently, she failed to see anything out of the ordinary. And I noticed my own impulse to come forth with something utterly convincing of the uniqueness of Quakers. But I didn't at the time nor were any of the other Friends in the room inspired to offer words sufficient to the challenge.

Having had a chance to think on this, I find help in looking upon uniqueness as a sometimes thing rather than as an absolute. At the same time, I'm not even certain it matters to me whether Quakers are unique, especially in the conventional understanding of the word.

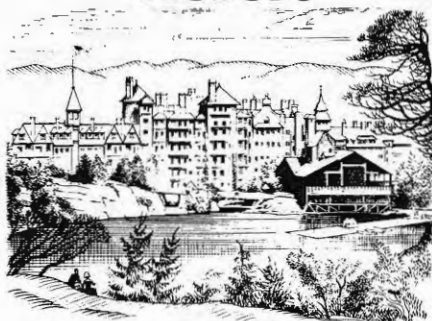
Instead, I probably prefer the direction of remembering the Quaker way, rightly understood, of dealing with our own worldly affairs in which all participants of a business meeting are expected to be susceptible to a unity of Spirit in spite of the differing opinions.

Granted, we Quakers probably fall short more often than not in this regard.

Nonetheless, I find it consistent with my own experience to be able to sense a reality beyond, or more than, what we call consensus (which is a technique) and the morass of human desires, needs, ambitions and preferences. Mightn't the implantation, and even only occasional practice, of the principle of spirits in unity express a sufficiency of uniqueness worth treasuring and becoming involved in?

Wilfred Reynolds
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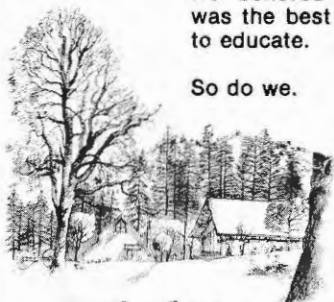
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ANNOUNCEMENTS

Births

Merwin—On April 14, *Mathew Scott Merwin* to Julie and Walter Lincoln Merwin III. The parents are new members of Wrightstown (PA) Meeting, having transferred from Mount Holly (NJ) Meeting.

Moran—On March 1, *Jason Douglas Moran* to Gerald and Margaret Black Moran. The mother is a member of Crosswicks (NJ) Monthly Meeting.

Murray—*Ashley Maclean Murray* to Gail and Tucker Murray, members of Crosswicks (NJ) Monthly Meeting. Ashley has been recorded as a birthright member of Crosswicks Meeting.

Painter—On June 15, *Heather Marie Painter* to Betty Lou and David S. Painter. The mother and her parents are members of Wrightstown (PA) Friends Meeting.

Woytek—On May 12, *Damon Robert Woytek* to Dane and Linda Brick Woytek. The mother is a member of Crosswicks (NJ) Meeting, and the family is living in the Canal Zone.

Marriages

Barad-Scattergood—On May 29, *Nancy Lee Scattergood* and *Richard Michael Barad*, at the home of the bride under the care of Crosswicks (NJ) Monthly Meeting. The bride is a member of Crosswicks Meeting and attended Moorestown Friends School. The couple, both M.D.'s, are living in Oregon, WI, where they are interning in family medicine.

McCandless-Sullivan—On July 22 under the care of Wrightstown (PA) Meeting, *Mary Lou Sullivan* and *James Herbert McCandless*. The bride and her father are members of Wrightstown Meeting.

Smith-Bucci—On June 24, *Joanne Bucci* and *L. Ivins Smith III* at a Catholic ceremony in Bustleton, PA. The bridegroom and his parents, L. Ivins, Jr. and Esther R. Smith, are members of Wrightstown Meeting.

Volkommer-Jarrell—On June 17 in Richmond, VA, *Donna Jarrell* and *Frederick C. Volkommer*. The bridegroom is a member of Crosswicks (NJ) Monthly Meeting.

Forthcoming Marriage—Friends happening to be in England are invited.

Leach-Fewel—On September 23, 1978, at the Royal Pavilion in Brighton (King William IV Room) at 11 A.M., *David R.F. Leach*, son of Robert and Jean Francis Leach of Geneva, Switzerland, and *Judith H. Fewel* of Glasgow, Scotland, by Buddhist ceremony, followed by reception.

Deaths

Curtis—On December 24, 1977, in the McCutchen Nursing Home, *Anna Louise Curtis*, aged ninety-five. She graduated from

Friends Seminary in 1900 and from Swarthmore College in 1904, where she was assistant dean from 1909-1913. Her membership was transferred to Fifteenth Street Meeting in 1914. She was secretary to New York Monthly Meeting from 1914 to 1923 when she left to work with the AFSC in Germany for two years, helping with child feeding. She was a devoted Friend and active in the meeting. She had a special liking for young people and was superintendent of the First Day School for more than twenty years. Several of her stories and articles for young people were published by *The Island Press Cooperative*, of which she was part owner. Two of her books are *Stories of the Underground Railroad* and *Ghosts of the Mohawk and Other Stories*.

In 1956, Anna Curtis received the Medalion of Honor, the highest award of the Women's National Institute, given to her as an outstanding Quaker educator and author.

Duveneck—On June 19 of pneumonia, *Josephine Whitney Duveneck*, aged eighty-seven, a leading member of Palo Alto (CA) Meeting. Known as an educator, author, environmentalist and humanitarian, she and her husband Frank shared their 2000-acre "Hidden Villa" ranch in Los Altos, CA, with many people. From early days they established a youth hostel, and also provided a barbecue and picnic area used by various groups. Interracial camps for children have been held there for many years.

American Indians, blacks and others received their help. At the time of the evacuation from the West Coast of Japanese-Americans, she helped them dispose of or store their belongings and assisted them on their return. Her ministry in meeting and her helpfulness to all will long be remembered.

Frank and their four daughters and sons, Elizabeth (Liz), Hope, Francis and Bernard, and their families, will try to carry on the ranch activities in the same tradition. Josephine's autobiography, *Life on Two Levels*, will be published in the fall.

Haviland—On July 22 in his sleep in Tryon, NC, *Harris Goddard Haviland*, aged seventy-two. For many years a member of Lansdowne (PA) Meeting, he was a graduate of Friends Select School and Haverford College. He taught for ten years at Shady Side Academy in Pittsburgh, and then taught at Friends Select where he succeeded his father, Walter W. Haviland, as Headmaster from 1938-1950. He taught briefly at Wilmington (DE) Friends School, then joined Kemper Insurance, retiring as Director of Education in the eastern division in 1970.

In his retirement Harris Haviland performed in the Little Theater Group and reviewed books for the Lanier Library in Tryon.

He is survived by his wife, Frances Miller Haviland; a son, Peter R. Haviland of Summit, NJ; a daughter, Lydia H. Winkler of Golden, CO; and seven grandchildren.

Moore—On March 10 at Foulkeways, three months before his 91st birthday, *Henry Tyson Moore*, a member of Old Haverford (PA) Meeting and a birthright member of Sandy Spring (MD) Meeting. He attended Sherwood School and Swarthmore College where he was president of the class of 1908.

He retired as an electrical engineer in 1950

and served on the Ministry and Worship and Bereavement Committees. He and his wife Mabelle moved to Foulkeways in 1970. Though stricken by blindness at 85, he remained interested in the issues of the day, his family and friends and Quakerism.

He is survived by his second wife, Mabelle W. Moore; two daughters, Marie M. Myers of Havertown, PA, and Charlotte M. Oberlander of Drexel Hill, PA; four grandchildren and five great-grandchildren; and two sisters, Elizabeth M. Mitchell of Hockessin, DE, and Martha M. Holcombe of San Antonio, TX. His first wife, Leola Burbage Moore, to whom he was married 50 years, died in 1961.

Pettit—On July 24 in Salem County Memorial Hospital, *Jennie Swing Pettit*, aged seventy-eight, a member of Woodstown (NJ) Friends Meeting. She was the widow of Joseph C. Pettit, Sr. She is survived by three children: Joseph C. Pettit, Jr., Woodstown; Mrs. Harry R. Morse, Bitburg, Germany; and William C. Pettit, Harrisonville, NJ; a brother, Harry P. Swing, Pennsburg, PA; a sister, Mrs. Mary Williams, Lansdale, PA; eleven grandchildren and one great-granddaughter.

CALENDAR

September

7-10—Shalom weekend at Kirkridge, Bangor, PA. An intensive growth and learning experience, led by John and DeDe Levering. Cost: \$120.

9-10—Minneapolis Friends Meeting Family Camp. A time of sharing for families and individuals, held at Camp Ihduhapi (one half hour west of Minneapolis). Register by September 1 if possible. Contact: Ann Melrose Engh (722-1731). Cost: \$9.50/adult; \$6.00/two to nine years; \$2.00/under two.

10—Women's Meeting for Worship will be held at 2:00 p.m. in the Rufus Jones Room of Friends Center, 1500 Cherry Street, Philadelphia, PA. Sponsored by the Philadelphia Yearly Meeting Women's Committee for all interested women.

25-27—"Wanted: Unemployed Clergy Men and Women" will be the theme at Kirkridge, Bangor, PA. The group will consider values, options and goals in time of transition. Led by Kirkridge staff. No cost.

25-28—"Through a Glass Brightly: Jesus as seen through the prism of faith in the Gospel of John" will be the theme for an intensive training weekend in group Bible study at Kirkridge, Bangor, PA. Led by Walter Wink. Cost \$125.

29—"Jung, Dreams and the Gospel" is a workshop which will explore dreams as a mode of God's revelation. At Kirkridge, Bangor, PA. Led by: Morton Kelsey and Barbara Kelsey. Cost: \$95.

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

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

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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FRIENDS WORLD COMMITTEE FOR CONSULTATION SENIOR STAFF OPENING

FWCC invites applications from Friends (women and men), preferably non-British, for the post of Associate Secretary in the FWCC world office based in London. The assignment begins on 2 July 1979, to allow a period of overlap with the present Associate Secretary, Ingeborg Borgström. This important post offers scope for initiative and responsibility in helping to implement FWCC's unique role of international communication among Friends. Knowledge of Quaker life and work in different parts of the world would be a significant advantage. Salary will be based on experience and qualifications. Applications (by air-mail), with names and addresses of two referees, should reach The Chairman, FWCC, Drayton House, 30 Gordon Street, London WC1H 0AX, England, by not later than 1 November 1978, but by 2 October 1978, if possible.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

MINIMUM CHARGE \$5.00. 25¢ per word. Please send payment with order. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6. Appearance of any advertisement does not imply endorsement by Friends Journal.

Copy deadline 30 days before publication.

Accommodations

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 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Will exchange for indefinite period two-bedroom cottage in midst of Spain's flamenco country near Seville for gardening/house-sitting. Write Emerson, Calle del Parque, 79, Algete (Madrid), Spain.

Beacon Hill Friends House. Residential community for students and others, under care of Friends. Overnight accommodations by reservation. Write 6 Chestnut Street, Boston, MA 02108.

Announcements

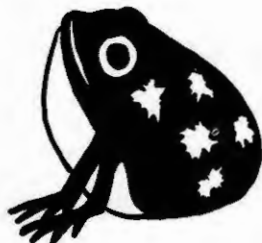
George Fox for Today. There is widespread interest in more fully understanding the remarkable message of George Fox. The following are available to speak about this message and to lead discussion. For a one session presentation—Roger Dreisbach-Williams or William Stafford; for one or two sessions—John Curtis, John McCandless, or Viola Purvis; for three or more sessions—Lewis Benson. Details from John Curtis, 631 Walnut Lane, Haverford, PA 19041.

Books and Publications

Experience in Meditation, 16-page booklet, ideal with or in lieu of Christmas cards; voluntary contributions only. Adventures in Christian Living, 78 Mountain View Road, Fairfax, CA 94930.

Old books: 50 Quaker, 74 pacifist. Also 80 Pendle Hill pamphlets. Request lists: R. Steele, 829 Beacon, Boston 02215. Enclose addressed, stamped envelope.

Get something hopping



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Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102, offers 3/year mailings of Quaker oriented literature.

To Discover, to Delight by Joyce Bolton and Yvonne Wilson. A book on appreciating and nurturing the natural creativity of the young child. For postpaid copy send \$7.55 to D.J. Bolton, 1476 Phantom Ave., San Jose, CA 95125.

A Fifth Yoga: The Way of Relationship by Joseph Havens. Toward wholeness of personality and better one-to-one relationships through a "fifth yoga," a new found discipline. A new pamphlet. \$1.10 plus 30¢ handling. Pendle Hill Publications, Wallingford, PA 19086.

Songs for Quakers, 52 simple, original, meaningful songs for meetings, schools, families, \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

For Rent

This Cuernavaca casa is a happy place for a family, friendly group or small seminar. Congenial staff, garden, view, heated pool. Ideal base for a visit to Mexico. Available by week or month, August-September. Mid-October - mid-December. Box N-719, Friends Journal.

The Barclay Home, West Chester. Fire code renovations completed. Rooms available July 1st. Apply to: Mrs. Wm. Plummer, III, 115 Birmingham Rd., West Chester, PA 19380. Phone 438-0838, or Margaret Ann Crisman, Barclay Home, North Church St., West Chester, PA 19380. Phone 696-0522.

New York, 95th St. off Central Park West. Pleasant, medium-sized furnished room with Steinway upright, kitchen privileges in friend's elevator apartment available to congenial, mature woman. References. If occasional clerical assistance offered, \$125/month rent considerably reduced or eliminated. Excellent transportation. 212-222-3264.

Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

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Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Positions Vacant

RE/YF EXECUTIVE SECRETARY JOB OPENING—Religious Education/Young Friends Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary to replace Caroline C. Pineo, who is retiring. Position opening March 1979. College graduate. Responsibilities focus on religious education in monthly meetings, work with committees, and staff and office administration. Apply to Beverly Hess, clerk, RE/YF, 1515 Cherry St., Philadelphia 19102.

The Midwest Regional Office of the American Friends Service Committee, which serves Illinois, Wisconsin and northwest Indiana, with offices in Chicago, is seeking an Executive Secretary to undertake general administrative management of regional activities and programs beginning November 1, 1978, or as soon thereafter as practicable. The AFSC is a contemporary expression of Quaker concern, and carries out educational, humanitarian and social change programs. Written inquiries only to Lewis B. Walton, Jr., 1421 Northwoods, Deerfield, Illinois 60015 before September 30, 1978.

Headperson—Oakwood School is recruiting a new director. For information or to forward resume, write Search Committee, Oakwood School, Poughkeepsie, NY 12601.

Schools

Olney Friends Boarding School, Barnesville, OH 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.

Oakwood School, Poughkeepsie, NY 12601 (914-462-4200). New York Yearly Meeting school since 1796. Grades 9-12, coeducational, 110 students, high academic standards, 5-day and 7-day boarding plans, excellent college preparation. Tuition reduction for Quaker students. Friends' philosophy informs structure and atmosphere. Seniors study Ancient Greece, build canoes, and work in hospitals. Special attention given to the quality of life in dormitories. There's more. Call or write Roberta Knowlton, Director of Admissions.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Wanted

Interviews sought with people who lived under or fled German Nazi regime. Contact: Jennifer Tiffany, 323 Cascadia St., Ithaca, NY 14850. 607-273-5621.

Up to six months: active, congenial innovative couple (or one or two singles) familiar with the manner of Friends; to help nurture outreach-oriented unprogrammed worship group. "Martha" functions under control; we need persons willing to help lift the bushel, let others share Quaker light. Modest rent, lovely downtown furnished house. Also wanted: names, addresses isolated Friends or friends in 326—and 327—ZIP areas. George Newkirk, 4910 N.E. 16th St., Ocala, FL 32670.

Copy (paper or hard cover) Rufus Jones *Faith and Practices of Friends*. Calhouns, 80 Paper Mill Road, Woodbury, CT 06798.

Very much wanted: book by Rufus Jones—*Service of Love in Wartime*. Box N-721, Friends Journal.

Journals, Sufferings Accounts, from Quakers between 1647-1662, especially Joseph Besse, *Collection of the Sufferings of the People called Quakers*. Later additions acceptable. Describe condition and state price to: Steve Kent, 1712 Main St. West-306, Hamilton, Ontario, Canada L8S 1G7.

MEETING ANNOUNCEMENTS

Argentina

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

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-6684.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

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—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5924.

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

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

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 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 9:30 a.m. Phone: 213-457-9928.

MARIN—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 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). Phone: 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: Peggy Power, 714-792-9676.

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

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

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. Phone: 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-428-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

WESTWOOD—(West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

WHITTIER—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

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

FORT COLLINS—Worship group. 484-5537.

PUEBLO—Worship group, 543-0712.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

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

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school. 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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: 762-5669. Marjorie Walton, clerk, 203-847-4069.

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Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

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, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

REHOBOTH BEACH—5 Pine Reach Rd., Hellen Acres, 227-2888. Worship First-day 10 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 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889.

AFSC Peace Center, 443-9836.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk, 355-2592.

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

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Siceloff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-6327.

Hawaii

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

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 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.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, 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 852-5812.

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 Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

MCHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

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., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 217-328-5853 or 217-344-5348.

Indiana

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

DUBLIN—Programmed meeting for worship 9:30 a.m. Sunday School 10:30 a.m. Youth group 2:30 p.m. Unprogrammed meeting for worship, Thursdays 7:30 p.m. Earl Prignitz, clerk. Lawrence Garvey, pastor. 478-4074 or 478-4169.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 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.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928. 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8928.

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. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meeting in the following Maine Communities: Bar Harbor, Belgrade, Brooksville, Camden, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orono, Orono, South China, Whiting, and Winthrop Center. For information call (evenings) 207-942-5940.

WASHINGTON COUNTY—Cobscook Meeting. Worship 10 a.m. Whiting, Route 189, 8th house on left from junction U.S. 1. Phone 733-2062 or 259-3332.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. 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 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: 332-1158.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2158.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0689.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Worship and First-day school, 10 a.m. Worship sharing, 11 a.m. For information, call 346-7426.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

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

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

DORCHESTER - JAMAICA PLAIN — Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

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. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 313-334-3666.

DETROIT—Frienda Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

DETROIT—Meeting, Sunday, 10 a.m., 7th floor, Student 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. Cell 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 349-1754.

Minnesota

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

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 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 Gilliam 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.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship, usually 5 p.m. on Sunday, 560 Cranleigh Dr. Phone 358-6800 or 322-0688 to verify.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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., Rt. 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: 609-488-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. 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.

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 to Friday 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

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

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 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 Sts. Visitors Welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1591.

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, convenor. Phones: 863-4897 or 863-8725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

SOCORRO—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9064.

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

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 Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4810.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

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

ELMIRA—11:00 a.m. Sundays, 155 West 8th St. Phone: 807-733-7972.

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshl, 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—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 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—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., 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.

NEW PALTZ—Phone 255-0270 or 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.

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 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524 and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popdam Rd. Clerk: Gardiner Angeli, 131 Popdam Rd., Scarsdale NY 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Bill Clarke, 286-4870. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or Bill Sholar, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Gullford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

CANTON—Quakers meet Sundays at 11 a.m. for unprogrammed worship. Christian Arts Center, 29th & Market Ave. N. Phone: 494-7767 or 833-4305.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

FINDLAY—Bowling Green area—FGC. 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 on 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.

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8861.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Cyrus Young, 751-2808.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. 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 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 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. Clerk: Cornelius Eelman. Phone 757-4438.

BUCKINGHAM—At Lahaska, Rtes 202-263. Meeting for worship 9:30 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-MAKESFIELD—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—800 E. Lancaster Ave. (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 Ave. Meeting for worship and First-day school, 10:30 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 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

FRENCH CREEK—New meeting 7 p.m. 1st and 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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-BETHEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

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

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:15 (including adult class). Babysitting 10:15 on.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Pamela Klinger, 717-458-5244.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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 Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

Fourth and Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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 St.

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 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. 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-Pennsbury 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., Pennsbury. Phone: 679-7942.

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

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

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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 meetinghouse, 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.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 a.m. each First-day.

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

South Carolina

COLUMBIA—Meeting for worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 628-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 11 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail 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 St.

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

PLYMOUTH—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

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

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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.

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

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

SPOKANE—Silent meeting 10 a.m. Phone 487-3252 evenings and weekends. Skip Welch.

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

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Mininger, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

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

KICKAPOO VALLEY—Friends Worship Group, 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-6368 or 672-5004.

Ken Miller



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