

April 1, 1977

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



The eternal springtime of the spiritual life does not depend on the passage of the seasons. In close kinship with the Creator of all life, we can experience renewal within the hour, the minute, the instant. Let us walk in the garden with our eyes open to the wider insight, our senses tuned to the deeper meaning. And let us rejoice!

Adapted from thoughts shared by Leon Kanegis



# FRIENDS JOURNAL

April 1, 1977  
Volume 23, Number 7

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 Fifteenth Street, Philadelphia, PA 19102. Telephone (215)564-4779.

Second-class postage paid at Philadelphia, PA and at additional mailing offices.

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

James D. Lenhart, *Editor*  
Judith C. Breault, *Managing Editor and Graphics*  
Nina I. Sullivan, *Advertising and Circulation*  
Vinton Deming, Jennifer S. Tiffany and Martha A. Zinn, *Typesetters*  
Marguerite L. Horlander and Lois F. Oneal, *Office Staff*  
Anna Margaret Nicholson, *Proofreader*  
Marielise Heacock, M. C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger, *Volunteers*

## BOARD OF MANAGERS

1974-1977: Elizabeth Balderston, Carol P. Brainerd, Miriam E. Brown, James Neal Cavenor, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb (*Secretary*), Elizabeth Wells.

1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

1976-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, William B. Kriebel, Kenneth Miller, Ruth L. O'Neill.

MANAGERS EMERITAE: Eleanor Stabler Clarke, Mildred Binns Young.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 50 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.

Copyright © 1977 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

## Centering Down...

WAR IS PAID for by the people. It is the slavery and drudgery that follows war that is more damaging than war itself. We glorify the soldier. We appeal to his pride and to his patriotism. The country treats him as a hero, and he is a hero. But what of those who drudge year after year all through life to make up for the destruction of war? ... And what are we to gain [by war]? An enormous debt and the loss of valuable lives.

Charles Augustus Lindbergh, Sr.

"PEOPLE DO NOT pour their joys or sorrows into the ears of those with an eye on the clock."

This aphorism, written by Caroline C. Graveson in the Albuquerque (NM) Monthly Meeting newsletter, follows her observation that most of us need the experience of "something spacious or space-making, when Time ceases to be the enemy...and becomes our friend." Good literature, natural beauty are among the refreshing and soul-expanding influences she mentions as being helpful in restoring balance and a sense of proportion to our busy lives.

## ... And Witnessing

"THE PEOPLE of Hiroshima ask nothing of the world except that we be allowed to offer ourselves as an exhibit for peace. We ask only that enough people know what happened here and how it happened and why it happened, and that they work hard to see that it never happens again anywhere."

West Knoxville (TN) Friends hope to incorporate this 1949 statement by Shinzo Hamai, Mayor of Hiroshima, in an exhibit depicting the unspeakable horror of atomic war which they are helping to add to the American Museum of Atomic Energy at Oak Ridge.

FEELING THAT LETTERS are an effective way of making our views known, the Peace and Social Order Committee of Honolulu Friends Meeting is urging members of the meeting to write the President and the Attorney General about current problems of the C.I.A. The same committee is also concerned about evictions of tenant farmers in the Waiahole and Waikane Valleys which are being carried out by a single landlord in order to make way for suburban development. The committee is attempting to contact this landlord to find out what her views are and what can be done about the situation.

## Contents

Hope from the Hopis—Betty Douglass Jansen	196
The Voice of One—Evan Howe	198
The Somehow Strangely Better—Elizabeth Watson	200
Meeting for Worship—Brett White	205
The Dead Sea Scrolls and the Scriptures—Peter Fingesten	206
To Friends in the Ministry—Ben Richmond	209
Friends Around the World	211
Vigil at the Bryn Mawr Post Office—Mary Hoxie Jones	212
Reviews of Books	213
Letters to the Editor	214
Announcements	216
Classified Advertisements	218
Meeting Announcements	219

The cover photograph is the work of Margaret Reynolds of Ben Lomond Quaker Center in California. John Taylor of the World Council of Churches in Geneva, Switzerland, contributed the photograph on page 203. Illustrations appearing on pages 204 and 209 are the work of Eileen Waring of New York City. Jeanne Price Norman of Tempe, AZ, contributed the humorous artwork on page 210. Peter Fingesten accompanied his fine article with the intriguing illustration appearing on page 206. Ted Hetzel of Haverford, PA, contributed the photograph on page 212, and the illustration on page 199 appears courtesy of *The Witness*.



## The First Word

# Candles and Conversion

*We are the living  
Life bids us stand  
With lighted candle  
Held in hand.*

THERE IS a level of awareness, a depth of insight, a sense of presence which can become not just a sometime experience but the very center of a human's being. Indeed, living from this center might be considered the essence of what in fact makes us human and gives meaning to our being.

It is to this center that we are drawn by the feeling of living not-quite-fulfilled lives. It is at this center that we find the ultimate experiences of life awaiting to unfold as we are able to allow them to fulfill us. It is in this center that everything else—the shape of the candles of our individual lives, the bases on which they stand, the flickerings of our flames—can be seen and understood as meaningful only in proportion to and in relationship with the light we radiate.

Early Friends, along with many other seekers who become founders, knew from their own experience the transcendent quality of life made possible by total commitment, absolute devotion to this inner light. Their words continue not only to ring with authority but to beckon us to "mind the light" so that we, like them, may become living candles.

It is the process of receiving and responding to that invitation from within which is at the heart of the Religious Society of Friends. Rufus Jones, for example, described it as the "true Quaker principle...that finite and infinite were not sundered but were known in the same consciousness. The true view, the proper formulation must hold that God is the inward principle and ground of the personal life—the indwelling life and light of the soul, permeating all the activities. Man's (sic) spiritual nature is rooted and grounded in the Divine Life."

"To become spiritual," Rufus Jones continued, "is to become a divine-human person, to be a person in whom the human nature and the Divine Nature have become

organic and vital. The truth which comes will then be not injected revelation, no foreign irruption, but the genuine fruit and output of a personal life which unites in itself the finite and the infinite in one ever-expanding personality.

"Instead of regarding the Inner Light as something foreign," he concluded, "it should rather be thought of as the Divine Life personally apprehended in an individual soul. It is both human and Divine. It is the actual inner self formed by the union of a Divine *and* a human element in a single, undivided life."

Those who have glimpsed the reality of the Divine within themselves for even a brief moment find that life for them is never quite the same. Everything from that moment on becomes more or less a sacrament to the Source which provides love in infinite quantity...which reflects life in infinite variety...and which imbues each and every human being with infinite potential to be fulfilled as bearers of the seed and keepers of the light.

In the ebb and flow of this awareness, the human situation simultaneously becomes both ultimate beauty and ultimate tragedy. Thus, we look at the bowed back, the upright head and the shining eyes of an elderly black woman clutching her Social Security check as she waits in the endless line of a crowded market to pay for the pitifully few items she can afford, and we see in her the essence of nobility as well as the depths of our own selfishness.

After sharing that place in space and moment in time, she goes her dignified way and we go ours, aware that we are all indeed part of the whole and that our diminishment need not wait until death. And then we come across two passages in seemingly very different places.

First, we find this portion of a talk by Lanza del Vasto reprinted in *The Catholic Worker*:

*"...people who work for peace in the world are divided in two; they think, well, people are not so good, and if they are so, it is because*



*society is very bad and so we must change the laws, change the regime, put this one up or the other one up, and everything will be alright. And the others—well, they preach religion and charity with great sincerity and they believe that if people were better, any regime would be good, all the harm of the regime would be blocked out by the goodness of people. Which is true, yes? But surely not everyone will all become good—and some are greatly prevented from being good by the circumstances, yes the hell, in which they have to live. And so... we must work from inside and from outside at the same time. We must work on ourselves and on society—beginning however on ourselves. All revolution, all justice, begins within ourselves. And what is the name of that revolution? Conversion. Conversion means turn upside down, inside out, and outside in, of the heart... it doesn't mean to pass from one religion to another; it means to pass from the state of the world to a state of spirituality: from greed to gift."*



And then at the beginning of a section in Don West's collection of poetry, *O Mountaineers*, we come across these lines:

*We are the living  
Life bids us stand  
With lighted candle  
Held in hand.*

JDL

## Hope from the Hopis

by Betty Douglass Jansen

**V**ery recently I attended the movie "The Search for Noah's Ark." It was especially interesting to me that in the opening narrative it was stated that several American Indian tribes have accounts in their heritage of the great flood which nearly destroyed humankind. For some reason this reminded me of a visit to Flagstaff, Arizona, and Oraibi on the Hopi Indian Reservation. Oraibi is the oldest continuously inhabited community in the United States, dating back about 2,000 years, long long before the arrival of Columbus in North America or any subsequent white settlement.

While I was in Flagstaff the celebrations, ceremonies, and conferences of the Annual Inter-Tribal Ceremonials, which brought some 15,000 Indians from thirty-five different United States and Mexican tribes together, were at their height. From all sides came the sounds of preparations for the parade and festivities scheduled for noon that day. Some 50,000 persons joined in the festivities as spectators, and lined the streets of the city, watching the parade wind its way along them.

While the parade was going on, I sat in a pew in a church of Christian denomination while the very able and fine young minister announced that the service would be cut short that day. He spoke against a din from outdoors. Through the open windows came the sound of bells jangling, horse-hoofs clapping, wagon wheels grating on the pavement, and a general air of festivity.

Amid all this fan-fare from the streets below, the young minister raised his voice to request that the congregation please "bear with it," and indicated that the service would end before noon in order to give way to the blaring horns and fan-fare of the Indian parade, the big event of the year in Flagstaff.

Later in the service, during the prayer, the young minister again referred to the Indian gathering and offered a prayer for "those who are passing in the streets below, many of whom know nothing of the wonders of God."

During the sermon he stated, "Man has been given free will, which if he uses it wrongly, may be turned against



him." Then he implored, "God separates the ones who would follow Him from those who will not. We may not always know or be able to judge. But God knows. He knows when men are following Him and when men have turned against Him."

Later came a plea that we help all tribes and all peoples, and bring them to God and Christianity. I felt strangely humbled for the teachings of my religion.

\* \* \* \* \*

The day before I had sat for two hours under a pine tree on a pine-studded mountain slope on the edge of town—Indian tents, campfires and covered wagons all about—looking off in the distance to the San Francisco Peaks, which the Hopis and the Navajos, both of whom live in the area, consider sacred. I sat under this pine tree talking with the official interpreter for the Hopi tribe traditional leaders—a fine, sincere, dedicated, devout man by any standards.

"The Great Spirit knows," this man had said less than twenty-four hours before, "when people are following Him, and when they are not. Everything is laid out according to plan. When people violate this plan, they may lead to their own destruction. In their struggles against one another—different cultures against one another, and different ways of life against one another," he warned, "they may bring upon themselves a greater punishment. The Great Spirit does not want it that way. But things are laid out according to plan, and if man violates that plan, punishment will fall upon him."

"But the Great Spirit," he went on, "has given human beings a chance to purify themselves. They still may come back to follow the right course and do the right thing."

"Do you think this will happen?" I asked.

"People may realize the wrongness of their ways," my new-found Indian friend explained. "But if not, they may be destroyed, as happened in the other world before the flood. At that time it was necessary that all except the righteous be done away with because people had turned away from the basic teachings of the Great Spirit. People had begun to believe they could do many things themselves, and that they did not need to consult the Great Spirit. It was a time of corruption. Therefore, there had to be a time and place for doing away with all this, in order that humans could progress to achieve eternal life."

According to Hopi teaching, all religious instruction today has been passed down from those who were saved from the flood. The leader from whom their religion has been passed down came to this land after the flood. According to their belief, the white race was directed back to the other land across the water.

The Hopis were told that white people would come to join them in this country some day, and that "they

should prepare this land to welcome them, the white people, as brothers and sisters." They were instructed to do everything possible to see that the whites would be well taken care of.

This came to pass, and the Indian went out to meet the first white arrivals who, according to the Hopis, came long before the time of Columbus.

At the same time, the Hopis were warned to be very careful. They were told that whites would have great abilities; that they would be able to write, and that they would have great powers of invention. But watch their actions, the Hopis were advised, look at their deeds and not their words. The Hopis were further warned that the whites someday, because of their ability to invent things, might become boastful and greedy and forget the teachings of the Great Spirit. They might feel superior to and no longer need the Great Spirit. Then, the Hopis were warned, it may happen as in the other world, and whites may bring about their own destruction.

The Hopi Indians feel a great responsibility, not just for themselves but for all humanity. They feel that those who have faith in religious principles and a basic way of life, must at all cost preserve this. They believe this must be done not only for the Hopis, but for all peoples.

The Hopis were told through the centuries that their mission was to purify this land, and do away with the evil forces that might overtake it, lest it go on to its destruction again.

This understanding and knowledge was given to the Hopis and passed down through the generations because they had mastered the teachings of the Great Spirit, and were saved, along with their brothers and sisters, from the flood. Now the Hopis feel that wrong ways may again be overtaking humanity and that unless there is purification soon, ultimate destruction may be close at hand.

"But," I asked, "do you expect white people to follow your religion?"

"That is not necessary," the man sitting beside me explained. "All that is necessary is that human beings come back to do the right thing. As some people start on a path of destruction, others who want to follow the way of Truth begin to look for one another. They begin to help each other and to stand together. That is already happening."

"Will there be enough people doing so?" I asked, thinking of the arsenals of nuclear weapons known to be enough many times over to reduce our civilization to nothingness.

"What we are seeking does not require many people," the patient Hopi explained. "It will start with a small number," he answered. "Then gradually many people will turn back to what they know is the right way of

living. It will not take too many because the way of truth is with the way of the Great Spirit."

"Do you ever feel," I asked, "that white people involved you in their troubles?" I looked up at the patient Hopis all about me, people who are following in their quiet way the crafts of the centuries; women painstakingly weaving beautiful baskets of artistic design from the simple fibers pulled from the rough and raw materials growing on the Painted Desert where they make their home, and the men patiently and solidly pounding each row in place on the loom before them to make a firm, solid rug of beauty, or a woman shaping pottery of intricate design, or a man pounding out jewelry from silver and turquoise rock cut from a big cave. If atomic war and destruction were to come, it surely could not be through the choice or actions of these people.

He answered quietly. "Our concern is not for our people alone. It is for all peoples. We cannot take part in war because it is against the teachings of the Great Spirit. We were told never to lose this way of life. We were told to adhere to this way of life at all cost, or we will all be destroyed."

"We are still waiting for our brothers and sisters who are to come to purify this land. When they meet, then we can be as one people. Then there will be no more division of people. Then we shall all live under one Great Spirit."

\* \* \* \* \*

And I came back in my spirit to the little church in Flagstaff, in the center of the Indian gathering in the heart of Indian country. And the Indian we are trying to convert to Christianity.

Being shown that many of the ancient predictions have been fulfilled, and by certain signs believing the time may be close at hand when people may cause their own destruction, six men from the Hopi Reservation took it upon themselves to travel from Arizona to New York to present their warnings and message to the peace-making body of the world for all peoples—the United Nations. By Hopi teaching, they had been told to look for a "glass house" when the time would come.

In New York they were not able to present their message in the way intended. They were met at the door by a member of the United Nations Visitors' Service, who told them to put their message in writing and let it be considered according to United Nations procedure. That could at best not be until four months later when the General Assembly would be meeting.

"How did the Hopis feel about not being able to present their message in the way intended?" I asked.

"We placed it at the front door-step of the United Nations," my Hopi friend answered. "If the leaders want

to send us an invitation, or if they want to call on us, we will be ready to give our message to the peoples of the world...."

The Hopis have a patience thousands of years old, and they believe their story will be heard when the time is right. In fact, they believe the leaders of the world may well come to them to hear their views and suggestions as to what must happen to save our world from the path of destruction which humankind is now perilously close to following.



*The Voice of One*

## Indian Songs

*by Evan Howe*

WILLIAM PENN, in speaking of the Indian tongues with which he was familiar said, "I know of no European tongue that hath more words of sweetness and greatness...."

### Omaha

I shall vanish and be no more,  
but the land  
over which I roam now  
shall remain and change not.

### Winnebago

Pleasant it looked, this newly created world  
along the entire length and breadth of the  
earth, our grandmother.  
The green reflection of her covering extended  
far,  
and the fragrance was pleasant to inhale.

### Eskimo

The lands around my dwelling  
are more beautiful now  
than the day I was given  
new faces to behold.  
Because of these new faces,  
all is more beautiful  
and life is thankfulness.  
You, my guests,  
make my house lovely.

You see, I am alive.  
I live in harmony with the Earth  
I live in harmony with the Gods  
I live in harmony with  
all that is beautiful.  
I live in harmony with you—  
You see, I am alive,  
I am alive!



### Seattle, Chief of the Duwamish

When the last red man shall have perished,  
and the memory of my tribe shall have  
become a myth among white men, these  
shores shall swarm with the invisible dead of  
my tribe, they will throng with the hosts that  
once filled and loved this land, and the white  
man will never be alone.—Let him be just,  
and deal kindly with my people, for the dead  
are not powerless:—there is no death, there  
is only a change of worlds.

### Navajo

In the house of long life  
I wander  
In the house of happiness  
I wander  
With beauty above me  
with beauty behind me  
with beauty below me  
with beauty before me  
with beauty around me  
Traveling the beautiful  
trail of old age  
I wander

### Yakuts

Look at me, listen and help me!  
My words are one with the great  
mountains, with the great trees.  
My body and heart are one.  
And you, O day,  
and you, O night  
Give me holy power—  
We are all one  
with this world.

### Tomorrow

We have wept the blood of countless ages  
as each of us raise high the lance of hate  
now let us dry the tears  
and learn the dance  
and chant of the life cycle  
Tomorrow dances behind the sun  
in sacred promise  
of things to come for children not yet born  
for ours is the potential  
of truly lasting beauty  
born of hope and shaped by deed  
now let us lay the lance of hate  
upon this soil

*peter blue cloud*



# The Somehow Strangely Better

by Elizabeth Watson

**T**he King James version of the Bible contains a book called *The Epistle of Paul to the Hebrews*. J.B. Phillips, modern New Testament scholar, doubts that Paul wrote the letter. In his translation, he calls it *The Letter to Jewish Christians*, and indicates the writer is unknown. The New English Bible calls it simply *A Letter to Hebrews*. Chapter eleven begins:

*And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see.*

*It is for their faith that the men of old stand on record.*

*By faith we perceive that the universe was fashioned by the Word of God, so that the visible came forth from the invisible.*

Making use of the background of his Jewish readers, the writer then speaks of the faith of Abel, Enoch, Noah, Abraham, Sarah, and others, and in the 13th verse continues:

*All these persons died in faith. They were not yet in possession of the things promised, but had seen them far ahead and hailed them, and confessed themselves no more than strangers or passing travellers on earth. Those who use such language show plainly that they are looking for a country of their own. If their hearts had been in the country they had left, they could have found opportunity to return. Instead, we find them longing for a better country. . . .*

In 1941 Bliss Forbush was taking the final quarter of residency toward his doctorate in theology at the Divinity School of the University of Chicago. He visited our Service Committee workcamp, and spoke words which changed the lives of several in the group. He said, "Sometimes we must give up the obvious good for the somehow strangely better."

Against a background of the faith that impelled the Biblical heroes, and the faith that moved the founding

parents of our nation to give up their obvious good for the dream of something somehow strangely better, I want to urge us to enter the next centuries with faith, with hope, and with the same adventurous spirit that moved them. To what dream are we ready to "pledge our lives, our fortunes, and our sacred honor?"—as did the signers of the Declaration of Independence?

The American Dream! Did not our hearts beat faster when as school children we memorized and repeated at some patriotic Fourth of July celebration those stirring words:

*We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are life (Yes, sir!), liberty (That's right!), and the pursuit of happiness. . . . (Is that what they said?)*

That Thomas Jefferson had a way with words! He could write eloquent, rousing words, expressing compelling, noble ideas. Another time he said,

*I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. . . .*

Which man's mind did you have in mind, Thomas Jefferson? We know you kept slaves. And we know that at another time you wrote that you did not think black men the equal of white. Were they not endowed by their Creator with certain unalienable rights too? What tyranny bound *their* minds, as well as bodies?

And Tom Paine had a way with words. "These are the times that try men's souls. . . ." Abigail Adams probably snorted, "And women's souls, too, Tom!" Back home, looking after the children, she had written her John suggesting that

*When Congress took up the question of independence for the colonies, might they not*

*properly consider at the same time the independence of women? John's reply was hardly encouraging. "I cannot but laugh," he answered. "We have been told that our struggle has loosened the bonds of government everywhere; that children and apprentices were disobedient; that schools and colleges were grown turbulent; that Indians slighted their guardians; and Negroes grew insolent to their masters. But your letter was the first intimation that another tribe, more numerous and powerful than all the rest, were grown discontented."*

And yet, John Adams, did not the children, apprentices, students, Indians, Negroes, women—all these you named—long for a land where *they* might be perceived as having a few rights also?

Where were Friends at this time? They were divided. Some sympathized with the government; some with the revolutionaries. Many tried to maintain the peace testimony. Soldiers were quartered in their homes, their property was confiscated, and some were exiled from Philadelphia to Virginia.

The leadings of their faith went beyond Jefferson and Adams to include *all* people. John Woolman died in 1772, and so did not live to see the Revolution. In the years immediately preceding it, however his quiet voice was saying something "somehow strangely better":

*Love was the first motion, and then a Concern arose to spend some time with the Indians, that I might feel and understand their life and the Spirit they live in, if haply I might receive some Instruction from them, or they be in any degree helped forward by my following the Leadings of Truth among them.*

One wishes Adams and Jefferson and the others had similarly felt a concern to spend some time with the apprentices, students, Indians, slaves, to feel and understand their life and the Spirit they lived in, so that they could have received some instruction. One assumes they spent time with their wives and children, but to what extent did they see them as people created equal?

To what extent do we see them today as having "inalienable rights"? In the last few years we have seen a demand for justice and self-determination among Native Americans; we have seen the rise of Black Power, the emergence of the Women's Movement, and the development of a counter culture among the young. They are all trying to tell us something, and we urgently need to understand what they are saying.

But let Love be the first motion, so that we understand

them on their own terms. They were patient for a long, long time—two centuries—waiting for the nation to move gradually to a recognition of their rights. If patience has worn thin and they now speak stridently, even violently, let us understand where they are coming from. They are telling us middle aged, middle class, male dominated white Americans that now is the time for us to give up the obvious good as we have perceived it. The *people left out* of the Declaration of Independence may be able to save us all yet, if we are willing to receive some instruction from them, and if we all follow the Leadings of Truth.

## I. NOAH

Let's go back now to the 11th chapter of Hebrews and pick up some of the Old Testament people the writer includes among the faithful. In verse 7 we read:

*Through faith Noah, on receiving God's warning of impending disaster, reverently constructed an ark to save his household.*

We too are being warned of impending disaster. I do not need to dwell on our polluted air and water, contaminated food, dwindling supplies of energy, our decaying cities. Were Noah alive today, he could be constructing a space ship to take his family to Mars. Time might well run out for him before he acquired the space-age know-how (and the funding!) to bring it off. Warned of impending disaster, we had better take *other* reverent steps to save ourselves and all that we love.

At the 1974 Friends General Conference, a group of Mohawks shared with us for several days their life style and world view. On the opening Sunday night, they gathered our minds in thankfulness to our Mother the Earth, to waters, trees, grass, wind—all the natural world we depend on for life and food. We take them for granted; we even believe in our Judeo-Christian tradition that God, in giving us "dominion over them," gave us license to exploit and destroy them.

By the presence of these Native Americans among us, we experienced a bit how they lived for generations in this land, feeling their dependence on the earth and companionship with its creatures, so that land, air, and water were not despoiled and animals and birds did not become extinct. For many of us they offered a shining vision of a somehow strangely better way of life. . . .

Can our Native American neighbors point the way to a simpler life style and less destructive world view? Can we learn from them the need to arouse people to see how our land is becoming uninhabitable, so that we demand

responsible government action to curb the greed of exploitative industry, before it is too late? Can we learn to be less wasteful? Can we learn from them our *dependence* on the earth? And can we encourage them to cherish and persist in their own life and spirit? Jesus had a work for us Americans:

*O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?*

If we can put people on the moon, we can clean up the land we have defiled! We can do it in less than two hundred years, if we will!

## II. ABEL

Phillips translates the 4th verse of our chapter in *Hebrews* like this:

*Because of his faith, Abel made a better sacrifice to God than Cain, and he had evidence that God looked upon him as a righteous man, whose gifts he could accept. And though Cain killed him, yet by his faith he still speaks to us today.*

Those last words make me think of Martin Luther King. He had a dream—a dream of freedom ringing from every mountainside in this sweet land of liberty—for everyone. By his faith, he still speaks to us today.

And I think of those uncounted numbers of black people, taken from their African homeland by force, transported in unspeakable slave ships, sold like cattle, often separated from loved ones, doomed to a life of hard labor, with no rights at all. And yet, by their faith, they still speak to us today in those poignant and beautiful folk songs, their spirituals, which we love to sing. I stand in humility and awe before the incredible resiliency of their spirits which could bring such beauty out of so much misery.

John Woolman saw clearly that slavery destroyed the humanity of the slaveowners, as well as the bodies of the slaves. If his wisdom had prevailed in the land, and Americans everywhere had been persuaded to give up slavery voluntarily, as he had persuaded Friends, we would have been spared the devastating civil war of the last century and the present violence in our city streets. Friends freed their slaves, often at great financial cost, but with concern for the welfare of the human beings in their new freedom.

We were taught that the Civil War was fought to free

the slaves—certainly an oversimplification—but still a century has passed and we have not made good the promises of freedom. Congress dragged its feet in securing for our black citizens their civil rights and equal opportunities. Even with laws on the books, we have resisted carrying them out. We are witnessing now the inevitable result of white America's failure to move, even with deliberate speed, to end discrimination.

We need to free ourselves from the insidious institutional racism which is unconsciously part of all white Americans, even those of good will. Those of us who have power over our own lives must help empower those who do not. We must work in ways acceptable to them to bring about a society where everyone is valued and no one is uncared for.

If we are to survive two more centuries, we must learn from our dark-skinned neighbors that the majority of the world's population are people of color, and our arrogant assumption of white superiority is no longer endurable. We cannot continue to live in luxury while others starve. Our two centuries of independence are over, and the centuries of interdependence have already begun. Imperialism, chauvinistic patriotism, sinister practices of the CIA, greedy activities of multinational corporations, along with racism, must go. Nothing less than the entire human family, and the whole earth, must claim our loyalty from now on.

## III. SARAH

There are a few women included among the elders in this 11th chapter of *Hebrews*. (I'm tempted to think this may be further evidence that Paul did not write this Letter!) In the 11th verse we read:

*By faith, even Sarah herself received strength to conceive, though she was past the age, because she judged that he who had promised would keep faith.*

Abigail Adams knew that the use of masculine nouns and pronouns in the Declaration of Independence reflected the actual situation. The vote for women was still more than a century away. Women could not enter most professions and in many places they could not own property. They did not have much control over their bodies, and they took their identity from the men in their lives. We remember Abigail Adams not only because her husband was President, but because she struggled to be herself, a person in her own right.

George Fox saw clearly that the Light of God is in everyone, both halves of the human race. It is no





John Taylor

accident, then, that Quaker women took the leadership in the struggle for equal rights. At the time of the Centennial, a hundred years ago, Lucretia Mott and others petitioned the government for redress of their grievances.

Will Quaker women continue to be in the vanguard in the years ahead to secure for all women equal opportunities professionally, politically, socially? Will they work to eliminate the Playboy mentality that sees women solely as sex objects? Will they hold up the dignity and worth and beauty of all women—those who choose to marry and those who do not, those who choose to have children and those who do not, those who choose to be homemakers and those who choose careers, those who are too tall, too short, too thin, too heavy to fit the norms of the advertising profession? Will Quaker women help bring our language into conformity with our belief in universal personhood? Will they help free our Judeo-Christian tradition from its long record of male chauvinism? (I sincerely believe that Jesus was *not* a male chauvinist.)

As women grow in awareness of their strengths and

abilities, gain rights, and become whole human beings, men too will grow in wholeness. As women gain confidence to succeed in so-called masculine activities and professions, so also, I believe, men will learn to be open to their own compassion and tenderness. . . . I am for human liberation, not just women's liberation.

I do believe women have something special to contribute to solving the world's colossal problems. It is in the area of finding peaceful ways of settling conflict. Women know experientially how long it takes to bring a human life to birth, and how much longer to bring it to maturity. They are nurturers and cherishers. And the world must learn to nurture, to cherish, to affirm human life and dignity. We must learn reverence for life, or we will not likely survive two more centuries of our costly arms race.

I do not want to leave Sarah without calling attention to a phrase in this verse about her. She was used by God "though she was past the age." In this culture which segregates its elders in retirement communities and often arbitrarily terminates their employment while they are still productive, we need the message that it is never too late for God to work through us. Even those incapacitated can "be patterns, be examples" of patience, compassion, even of joy and laughter. Whatever our age or condition we can find ways to be instruments of God's peace.

There was one other woman mentioned in this chapter in *Hebrews*, in the 31st verse:

*By faith the prostitute Rahab escaped the doom of the unbelievers because she had given the spies a kindly welcome.*

Despite her dubious profession, and her questionable loyalty to her fellow citizens, Rahab is included among the faithful. Let us not judge her harshly. And let us also not judge harshly others whose sexual practices differ from ours. Let us, like the unknown writer of *Hebrews*, acknowledge that God is sometimes able to work through people whose names would not have occurred to us.

#### IV. ABRAHAM

There is one last group excluded in the Declaration of Independence from those created equal. John Adams names them first in his list of the discontented. He wrote Abigail that the children and apprentices were disobedient, and the schools and colleges turbulent. This has a familiar ring!

We pre-Hiroshima types were the inheritors of the myth of eternal progress. . . . Those who have grown up

since Hiroshima are *not* the inheritors of our hope or our faith. At a gut level they know the button may be pushed, the atomic accident may happen any time now. They know our planet—with all of human history—may be destroyed, and they are not convinced that God will necessarily step in and save us from our folly. This makes for cynicism and hopelessness in some who are young. In others it makes for an existential quality in living—an intensity of joy and love. And yet—



In spite of "the weight of this sad time," I bring you a message of hope. For I believe our young people can yet save the world. *The revolution that is needed now is already taking place in the minds and lives of some of them.* They have a dream of a somehow strangely better world than the one they have inherited, and they are living as if it were already visible, already here. They step to a different drummer. I live with such young people at Friends World College. I know them in the Life Center in Philadelphia and in the Movement for a New Society. I spent a week with them earlier this summer at the conference of Young Friends of North America. They are not, however, limited to Quakers. They are of many religions, and of no formal religion. I talk to them on trains and planes. I pick them up hitch-hiking and meet them in campgrounds. I hear their songs. I read their poetry. I watch them dance.

The next centuries belong to them and their children. We stand now, like Moses, looking into the promised land. Our time is running out. Jesus told us we could not enter the promised land unless we became like children. Can we listen to young people now and walk adventurously into the next century with them, or will we stand on the sidelines and bemoan the good old days when "earth and high heaven were fixed of old and founded strong"? Sometimes we must give up the obvious good—the myths, the morality, the mind-sets by which we have lived—for the somehow strangely better.

What they have to teach us, I think, may be summed up as "the wisdom of insecurity." First, intellectual

insecurity. They are at home in the space age—the world of relativity where nothing is fixed forever, or even for very long. Although it boggles our minds and we are insecure because we can't pin things down and understand it all, it's a tremendously exciting time to be alive. It's a much vaster universe than we had supposed, far more beautiful and awe-inspiring than the world we grew up in.

Then, too, we can learn from the relativity of their values. They have rejected our morality and think us hypocritical. We preach honesty, but stretch the truth for convenience and our business practices embrace a multitude of sins. We preach the sanctity of marriage, but they witness the exploitation and infidelity. They have different guidelines. One young person put it this way: if you *care* what happens, it's all right. It's not caring—about people, about yourself, about things that is wrong. That's a more workable code for the space age, perhaps for any age.

They are seeking to restore morality to economics—"economics as if people mattered," as E.F. Schumacher says. They have knocked around the world enough to know that problems of hunger and habitation, of energy, ecology and economics must be solved on a world basis. They no longer buy selfish patriotism. And they no longer buy competition and the American standard of living. The greatest culture shock our Friends World College students face is not in going to Africa, or India, or Guatemala. It is their re-entry into affluent America. It is confronting the uncaring values by which many of their parents live in white suburbia.

The years ahead will not be peaceful and uneventful. Those who place too much value on comfort and security are probably in for a rough time. Those who are unencumbered and flexible will more likely survive. We talk simplicity, but find it hard to practice. Jesus said that the meek—those with nothing to lose—would inherit the earth. In the days to come the back-packers will probably fare better physically and spiritually than most.

Returning to our chapter in the book of *Hebrews*:

*By faith Abraham obeyed the call to go out to a land destined for himself and his heirs, and he left home without knowing where he was to go. By faith he settled as an alien in the land promised him, living in tents, as did Isaac and Jacob. . . . He was looking forward to the city with firm foundations whose architect and builder is God. (Hebrews 11:8-10 NEB)*

Abraham left the obvious good of his permanent home for the dream of a somehow strangely better city that he

wanted to help God bring into being. He became a tent dweller, along with Isaac, his son, and Jacob, his grandson. Did *they* teach him the wisdom of insecurity, of being unencumbered and flexible?

Let us too accept the challenges and uncertainties of the future, believing it the better part of wisdom not to place too much stress on security for ourselves and our families. In the end we cannot surely protect ourselves or our children from disease, vicissitudes, accidents, hurricanes, encounters with evil, nor from an atomic holocaust. The best we do for our children is to teach them to care for themselves and for others, and to help them acquire "coping" skills through experience.

We have a dream of a peaceable kingdom where the lion and lamb dwell in peace, led by a child. Edward Hicks painted it in many versions, and in the background he always painted William Penn with the Native Americans on the banks of the Delaware River in the Commonwealth of Pennsylvania. *Common Wealth!* Can we be pioneers and help bring this dream into being? Because of our Quaker heritage, we should be living as if this Commonwealth of God were already here.

Let us join hands with our Native American neighbors to develop awareness of our dependence on the earth—for George Fox told us that if we "dwell in the Light, which was before the earth was, with it we will preserve the tender plants."

Let us join hands with our neighbors of assorted colors to create an interdependent world where no one goes hungry, for we are to "walk cheerfully over the (whole) earth, answering that of God in everyone."

Let us not make fun of concerned women but listen to them and work with them in equality to foster reverence for life and to find peaceable solutions for our disputes, for we are to "live in the virtue of that life and power that takes away the occasion of all wars."

And let us follow our young people in accepting the wisdom of insecurity, for we are to "look upon our treasures and the furniture of our houses and the garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions."

Let us walk cheerfully into the future, ready to give up the obvious good we have enjoyed because we dream of a strangely better world where no one will hurt or destroy, a Commonwealth whose architect and builder is God.

Mine eyes have seen the glory! O be swift my soul to answer . . . be jubilant, my feet!



## *Meeting for Worship*

*Meeting*  
that special place that we find to be  
conditioned . . . for worship

*worship*  
approached cautiously  
seeking identity through communion

*communion*  
experienced by one or more  
articulate silence

*silence*  
finding itself spoken for  
expanded audibility

*audibility*  
lending its courage to be used  
expanded sound

*sounds*  
ignored or working against us  
unless providing a message

*messages*  
never received or understood  
in their entirety

*entirety*  
that state which we are striving for  
an endless challenge

Brett White



# The Dead Sea Scrolls and the Scriptures

by Peter Fingesten

**T**he sensational discoveries since 1947 of caves near the Dead Sea in Israel, containing ancient scrolls dating to the time of Christ, provide new historical foundations for the Christian Scriptures. These scrolls were deposited into caves in the wilderness of what was in Christ's time the province of Judaea by monks of a nearby Essene monastery at Qumran. The Essene brotherhood was a small mystical sect which lived in utter isolation in the desert and practiced a pure and idealistic mode of religion and community life. They had an extensive body of Scriptures, unknown to anyone not of the brotherhood, such as the rules of the order, the "Manual of Discipline," a visionary scroll, "The War of the Sons of Light and the Sons of Darkness," the allegoric "Habakkuk Commentary," as well as copies of Old Testament chapters, and many hymns and sundry lesser texts.

The main documents, composed between about 200 BC and 68 AD, contain many parallels to the Gospels, some of which are verbatim and anticipate some of their doctrines. After the destruction of Jerusalem in 70 AD, many Essenes joined the growing Christian ferment, and, evidently, some of their hitherto secret body of teachings became reflected in the Gospels, which were, of course, written at least one generation after the death of Jesus. There are still many problems to be solved in the relationship between the Essenes and Christianity. However, many scholars are convinced that John the Baptist, who was a former Essene monk living in the wilderness and who baptized Jesus according to Essene practice, provides the surest link between the two (Luke 1:80). The Essenes, as well as their scrolls, vanished from history until 1947. There are a few stray references to them in ancient writers such as Pliny the Elder, Philo, and Josephus. However, their significance to the Gospels had not been realized until our own time.

In Jesus' various attacks on those of his contemporaries who upheld the letter of the law, the Essenes are never mentioned by this or any other name, though he

singled out Scribes and Pharisees. This omission is significant in view of the fact that the Essene brotherhood was well known to all Jews of that time as a separate sect who had some kind of secret teaching. Philo, for instance, wrote that they "philosophize on most things in symbols according to the ancient zeal" and Josephus reports that an Essene did not "disclose anything belonging to them to those without, though it were at the hazard of his life." As far as the Jews of the first century AD were concerned, the Essene teaching had not been revealed to anyone outside their ranks. But a careful reading of the Four Gospels and the Epistles will yield quite a few references to an organization and a body of teaching which was secret until it was revealed in them.

According to the Manual of Discipline, the Essene brotherhood did not call themselves "Essenes" but the "elect," the same term Paul applied to the early Christians (Titus 1:1). The Essene community consisted of "children of light." These identical appellations occur several times in the Gospels, always with the same implication of the true path contrasted with the false path, or darkness. In this sense we read in the New Testament, "For you are all sons of light and sons of the day; we are not of the night or of darkness" (I Thess. 5:5); "Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore, do not associate with them, for once you were darkness, but now you are light in the Lord; walk as children of light" (Ephesians 5:6-8). And John, the most mystical of the Gospel writers, put it this way, "While you have the light, believe in the light, that you may become sons of light" (John 12:36). The brotherhood was a "communion of saints," or simply "saints." In the same sense this term was applied to the first Christians. "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light" (Col. 1:11-12). Paul not only used this

same term, but extended it to the whole Christian community to which the "inheritance of the saints of light" had indeed passed by his time. In certain of the scrolls the community of monks called itself the "poor" and "meek," as well as the "New Covenant," terms that loom large in the Gospels, as in the Sermon on the Mount (Mat. 5:3, 5), and many times in the letters of Paul (Heb. 12:24).

The way of the Essenes was the "way of righteousness," so II Peter (2:21) speaks of the knowledge of Christ as the "way of righteousness." The same appellation is applied by Jesus to John the Baptist: "For John came to you in the way of righteousness." (Mat. 21:32). Peter even employed the term "brotherhood" when he said "Love the brotherhood" (I Peter 2:17), but he evidently meant the Christians, not the Essenes. So also in his use of the term "royal priesthood" (I Peter 2:9) which the Essenes had used for their own initiated members. All the Essene brothers, regardless of rank, were "fellow workers"; in this same sense does John speak of the Christian brethren "that we may be fellow workers in the truth" (III John 1:8).

Members of the Essene brotherhood were called the "perfect," and they aspired to "perfection" in poverty, faith and truth, echoed in Christ's words to the rich young man, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me" (Matt. 19:21). The Essene brothers who follow the spirit of light will receive a "crown of glory." This is quoted with only a slight modification in I Peter 5:4: "And when the chief Shepherd is manifested you will obtain the unfading crown of glory."

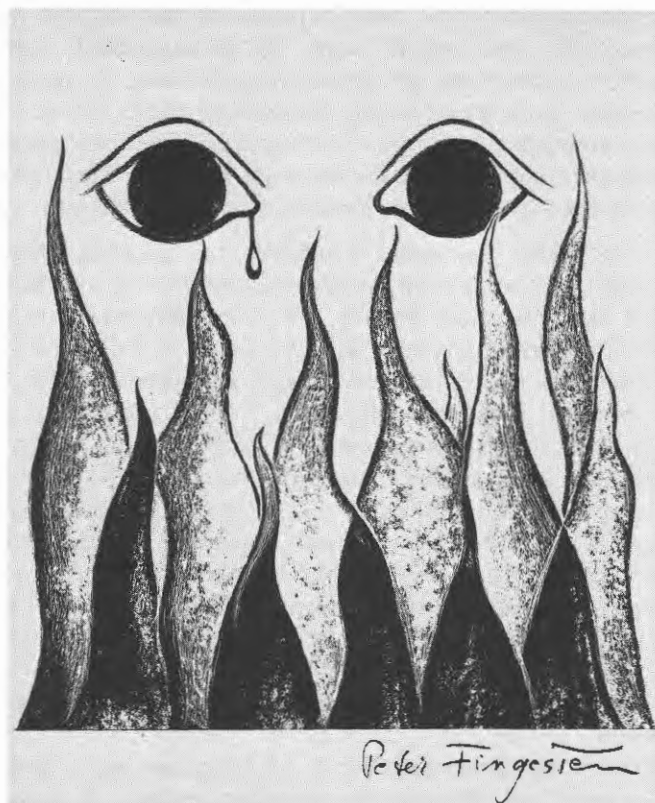
We know of the Essene community of goods, of living and worshipping together. Some of this magnificent spiritual unity and cooperative sharing described in the Manual of Discipline was practiced also by the first Christians. "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44-45). In the Manual of Discipline it is written that there was a "bond of mutual love among the members of the brotherhood," and in the so-called Zadokite Document, an Essene scroll found in Cairo in 1896, we read the exhortation "to love each man his neighbor like himself." These, of course, became the cornerstones of the Christian message.

It is no wonder then that the common people of Christ's time who were totally unfamiliar with the idealistic teachings of the Essenes were "astonished" at Christ's message, and thought it was a "new teaching" (Mark 1:22, 27). They were even more astonished when he chased the moneylenders and vendors of sacrificial pigeons from the temple at Jerusalem. It was not a

practice of the Essenes to offer blood sacrifices, and they thought Jerusalem and its priesthood were utterly corrupt. The teachings of Christ had a revolutionary effect upon his contemporaries who exclaimed, "No man ever spoke like this man" (John 7:46).

The only important sect of Judaism which claimed to possess an insight into the "hidden wisdom of God," which was not revealed to outsiders or non-initiates, was the Essenes. Christ's following statement, however, clearly indicates that he opposed the tradition of secrecy attached to spiritual teachings. "For there is nothing hid, except to be manifest; nor is anything secret, except to come to light" (Mark 4:22). This statement could not have referred to either the Pharisees or Sadducees who had nothing to hide, but only to those who did hide their traditions, rituals and insights from non-initiates. One of the tasks of the Essene brotherhood was to "establish in Israel a solid basis of truth." Christ said, "I have come into the world, to bear witness to the truth" (John 18:37).

The Revelation of John reads like the famous Essene Scroll, "The War of the Sons of Light and the Sons of Darkness." Both the War Scroll and Revelation deal with ultimate battles of the forces of light against darkness. Revelation calls those "saints" who are steadfast in faith in Jesus, and therefore saved from destruction. This term the Essenes had applied to themselves before it was extended to all Christians. When John during his vision, was about to fall down before the angel who "showed



Peter Fingesten

him what must soon take place," the angel said, "You must not do that! I am a fellow servant with you and your brethren the prophets, and with those who keep the words of this book" (22:9). In Revelation the Saved ones wear white robes, and they are called saints and prophets, while the angel is called fellow servant. This is Essene usage and Essene terminology.

In the War Scroll, heavenly armies and warrior angels fight for the saints. The same image appears throughout the Revelation of John. According to the War Scroll, "Our horsemen come like clouds...to cover the earth...to rain judgment on all that grows in it." This recalls the four horsemen of the Apocalypse who rain judgment upon the peoples of the earth (Chap. 6). In the War Scroll, seven priests sound the trumpets of attack and, in Revelation, the seven angels sound them (Chap. 8-9). In the War Scroll Belial will be defeated, and in Revelation Satan will be bound and thrown into a sealed pit (20:2-3). The apocalyptic imagery of Revelation is patterned after that of the War Scroll.

Jesus' first efforts at preaching were made among the common people of his time. "I came not to call the righteous, but sinners" (Mark 2:17). Since the Essene brotherhood was the "Vanguard [or elect] of Righteousness," Christ would not have exerted himself in that direction. The Essenes hated those who did not belong to the "New Covenant." As a matter of fact, a member of the brotherhood was to "bear unremitting hatred towards all men of ill repute, and to be minded to keep in seclusion from them." Jesus harbored no such feelings of hatred for the Jews at large, for he associated with sinners, Samaritans, tax-collectors, publicans, the poor, the sick, and the persecuted. He rejected one of the most solemn injunctions of that brotherhood: not to associate with the "impure." On the contrary, it was to them that he offered his teachings, consolations and revelations.

The New Testament confirms the attempt that Christianity made from the beginning to offer to all what had been reserved for the few. The purpose of the Christian revelation was "to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints" (Col. 1:26). In the church in which there is neither Jew nor Greek, neither slave nor free, neither male nor female (Gal. 3:28), the "saints" became the heirs of the "mystery hidden for ages." At the exact time when Christianity proselytized among the masses of the Roman Empire, the Essenes lost their custodianship of the secret spiritual tradition of Judaism and henceforth the Christians became the "stewards of the mysteries of God." (I Cor. 4:1).

Since the discovery of the Dead Sea Scrolls, it has become evident that Christianity is "the revelation of the mystery which was kept secret for long ages but is now disclosed and, through the prophetic writings, is made

known to all nations..." (Rom. 16:25-26). Christ's revolution consisted of the addition of his own revelations of an even deeper spiritual significance to those of the Essenes. He revealed the ultimate secrets of man's relationship to God. To Christ, the body of Essene knowledge was evidently incomplete, otherwise he would not have taught truths of which the Essenes were not aware. "Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it" (Matt. 13:17). He confirmed whatever they possessed of truth, abrogated what had to be abrogated, and disclosed his own revelations.

The Dead Sea Scrolls provide a new solid foundation for the historicity of some of the concepts contained in the New Testament. They also prove by their absence the originality of others. Their influence seems to be strongest over John the Baptist, Paul, Peter, and John, the author of Revelation. Some of Jesus' teachings, as reported in the Gospels, reflect the spiritual milieu of the Essenes (John 3:32), yet others are diametrically opposed to their elitism. Through Jesus and the Apostles' teachings, some of the most spiritual aspirations of the Essene brotherhood, the mystic heart of Judaism, became an "open secret," offered first to the Jewish contemporaries of Jesus (John 18:20) and eventually to the world.

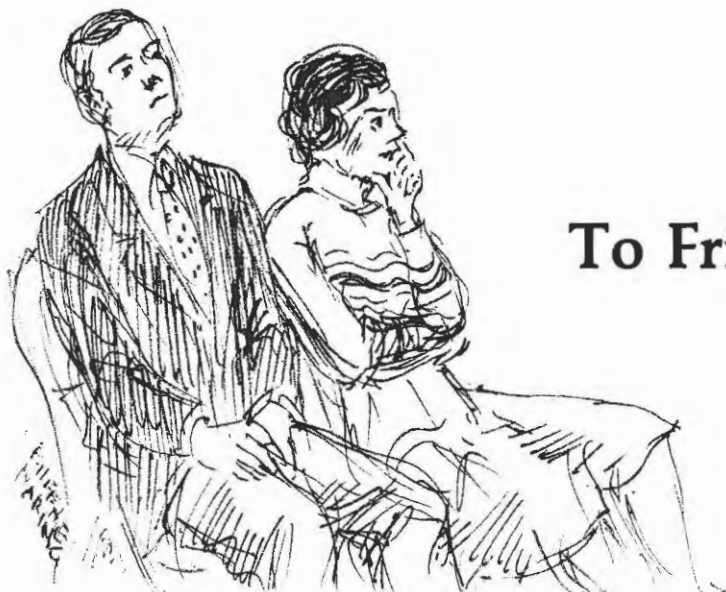
A re-reading of the Gospels, even with this new background material, confirms George Fox's searing insight that the Word (i.e., God) was before writings were...and that one must turn to the Light (itself) which gave forth the Scriptures... (Journal, pp. 159, 33). In spite of the enormous contribution of the Dead Sea Scrolls to an understanding of the Scriptures, they leave Jesus where he has always been, the mysterious figure on the crossroads between history and belief, and between people and God.



Books on the Dead Sea Scrolls include:

Theodore Gaster's *The Dead Sea Scrolls in English Translation*; A. Dupont-Sommer, *The Dead Sea Scrolls, A Preliminary Survey*; *The Jewish Sect of Qumran and the Essenes*; Edmund Wilson, *The Dead Sea Scrolls*; J.T. Millik, *Ten Years of Discovery in the Wilderness of Judaea*; Yigael Yadin, *The Message of the Scrolls*; Millar Burrows, *The Dead Sea Scrolls*; and *More Light on the Dead Sea Scrolls*.





## To Friends in the Ministry

by Ben Richmond

**I**s it not frustrating to sit in meetings marked by a sleepy, self-protecting ministry and to read articles which replace Barclay's *Apology for the True Christian Divinity* with an indulgent and absolute toleration? We know that thirty thousand English commoners were not drawn to suffer persecution by a ten year lectureship hypothesizing a worthiness buried somewhere in everybody. Looking back on the electric clarity of the preaching and writing of those early Friends, we sigh and are relieved if our meetings still agree that "there is that of God in everyone."

But, "remember not the ways of the past, the things of long ago consider not; see I am doing something new!" says the Lord. "Now it springs forth, do you not perceive it? In the desert I make a way; in the wasteland, rivers." (Is 44:18-19).

As I have involved myself with Friends in the Northwest, I have found hidden in so many of us the starved and lonely seed of Christ, longing to burst forth. Just this past New Year's, at a Young Friends gathering, here in the West, we experienced an outpouring of the Holy Spirit such as marked the days of the Apostles. Some of us recognized and rejoiced in the Presence of Christ, feeling that love and comfort which, through His resurrection, is given us. What sorrow that so many who there felt his Spirit did not know its source, and were thus helpless to direct their worship and their thanks!

Do you feel that seed within you, growing to a new life? Does perfection tug at you? This is the living Christ,

the eternal word. Trust its leading. The fears and self-doubts that perhaps encompass you about are shadows and will be overcome. Step by step, be faithful. If you are called to vocal ministry, testify to the living God. A gathering is going on. Jesus has always raised up prophets when he needed them. He needs us now.

I know it is a dangerous, terrifying thing to speak openly the innermost experiences of our hearts, to lay ourselves so vulnerably open. But this is what is required of us. It is in sharing our weakness, our sinfulness, our utter dependency upon the mercy, love and world shaking power of our creator and friend that we can answer the hunger in each other's souls. The ministers of Christ need, now as always, to name the source of our hope and to help our community articulate its gratitude and praise. Thus gathered into holy fellowship, we will be a new voice in the world.

This is wholly needful. It is true, we are entering a new age for Quakerism, and a new age for the church. (It is under the weight of this that I have written you.) What is vital in our Faith and Life movement is one sign that this is so. In a profounder way we see this as we find Jesus at work among us, drawing groups and individuals from all parts of the church into a fullness of radical discipleship.

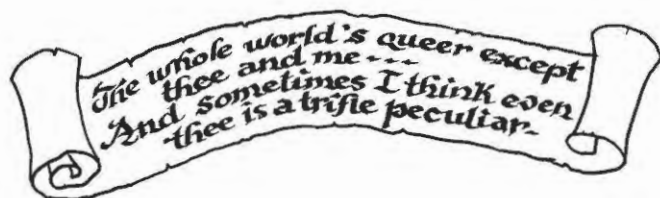
Perhaps we should not be surprised. God's work in our hearts sometimes seems most fruitful in times of worldly disaster. And this is an unhappy age! No one knows how long the magic of a high technology society can be maintained. In our cities our food, our water, our shelter

and heat, all of our survival needs depend on "energy." Even if we can find the fuel, will we destroy our earth and our air in the process of feeding ourselves through this great machine? The world-wide discrepancy between rich and poor is blatant, a known disgrace, and of course, a prime source of conflict and militarism. In the United States, says FCNL, the top 20% of our nation's families receive 42% of the post-tax income, while the bottom 20% receive 4.9%. Famine and social dislocation are closer than it appears. In this economy, many more of us than we might think live marginal lives. Our secular institutions are falling apart. Our government is schizophrenic. Our families are shattered. Individually, we are confused, at sea without a compass. We end up in therapy, or, if we are poor, as wards of the state.

That these are spiritual problems is widely known. The religious upheaval of our time is profound. As usual, the rich are ready to divert this earnest seeking with false religion, offering the personal indulgence of I-found-it-ism. All sorts of cults have emerged. However, the fact of false religion only accentuates the need for the true, and it is these times of strife that have always brought forth prophets. It is these conditions that Jesus rose to minister to among the Jews. It is these conditions that gave rise to Quakerism in the first place. Ministers of Christ, moved by divine love, we must testify to a renewed purity, a renewed dependence, a renewed hope. In this age we will be a light of condemnation in the world, crying against the spirit of fear and pride that has embroiled our nation in the twin snares of wealth and death. We will be a light of hope by which the power of love will be known.

We have lived to see the Lamb's war joined again. Armed with our personal experience of the eternal, we can affirm the presence of the source of truth and life. Speaking compassionately and urgently to that light which we know to be the saving grace in every person who has ever lived, thousands may be drawn home.

It is to this war against the vanity of the world, to this revival of primitive Christianity, to this new age of Quakerism, that we are called. Our faithfulness in vocal ministry must be profound; our dependence upon our true teacher, absolute. □



## Friends Around the World



**West Knoxville** Friends Meeting in Tennessee has used logs cut in half lengthwise to make a place for open-air meetings on its grounds. Friends from Shelter Island in New York also have used the idea and for \$83 have provided seats for about twenty-five persons. Meetings for worship were held there between May and Labor Day and will continue next summer. In sharing this news, George Nicklin, Inge Coogan and Mardie Smith suggested that the idea might be helpful for advancement of new and small meetings.

**Gerard and Nancy Negelsbach** write from Barcelona to the Central Philadelphia Monthly Meeting Newsletter regarding significant changes in Spain since Franco's death: new political parties appearing, exiles returning, c.o.'s being released from prison, drought in the country, reduced tourism, among others.

They also mention a visit from Joe and Linda Heflin of the Quaker Center in Paris who helped in planning border meetings such as the one held at the French Protestant retreat center at Pomyrol in southern France. These meetings, whether held on the French, German, Dutch or Danish borders, have been a great source of inspiration and encouragement for Friends from various countries in Europe who have attended them over the years.

Characterizing himself as "a bird of passage" (a German member of the Institute for Advanced Study en route from Paris to Saudi Arabia), John N. Danskin wrote to Princeton (NJ) Monthly Meeting after attending the

Quaker service for Michael Grosz, killed in an automobile accident on Thanksgiving morning.

John Danskin was impressed. Not because Michael was the grandson of the renowned artist, Georg Grosz. Not because he had known him personally—he had only heard about the funeral from a mutual friend. Not because he believed in divine providence—he frankly admitted to having “no religious beliefs.” He could not, for instance, believe in a God “beneficent” enough to have endowed Michael with such superior potentialities and at the same time “malevolent” enough to have inflicted an early death on him. For mathematician Danskin it was “pure chance.” Chance had favored Michael with a good “template”; chance could hardly be expected to favor “those who try to drive 70 miles home at 5 a.m. after a party.”

Despite these considerations, John Danskin was “astonished” by the memorial service. He had been uplifted by experiencing the responses to Catholic mass sung in Latin and to Syrian Orthodox sung in Arabic. But he had never been in a Quaker meetinghouse. So he went, he saw, he heard. His reaction is best described in his own words:

“I have never in my life been so gripped by a religious service, not even by the magnificent ones in Regensburg. I had heard of your Silences; I had never experienced one. My God. . . . You fill a room with people, and impose a Silence, that may be broken by anybody who wishes to speak. And this imposes on the speaker two considerations: he is interrupting the meditations and prayers of those who will *never* speak, and the formulations of others who are preparing to speak. . . . It seems to me your method literally *brings* out of us what is best in us. . . . I heard several outsiders, at that funeral service, say: ‘those Quakers *have* something.’ That you certainly do. I do not know if it comes from a God. But it is certainly good. . . .”

Danskin explained that he was able to empathize with Michael’s parents, for his own son, John, had once been found “floating, two feet under, in a neighbor’s pond” and only narrowly escaped death. “You people, and with you Michael,” he concluded, “have entered my heart. He did not come back like my Johnny, but he was there, that last Sunday, in your Silence.”

“Speaking Truth to Power” is often more frustrating than fruitful,” says the Hartford (CT) Monthly Meeting Bulletin a propos of a meeting of Court Monitors with staff of *The Hartford Courant* called to protest a slanted front page article and editorial which appeared in that paper. The articles had contained false statements and derogatory remarks about Hartford Meeting’s Court Monitor Project. Members of the Meeting subsequently submitted factual material and a Letter to the Editor to the newspaper which (at Newsletter writing) had not been published. The Meeting also appealed to the *Courant* to address both sides of the question. Meanwhile State Senator David Nieditz had succeeded in getting some facts published which the Hartford Meeting had wanted presented to the public. The Bulletin urges all members to continue to write letters to the editor when they are displeased with any news media’s coverage of a subject, and adds: “The monitors undoubtedly had a part in assuring the public of unbiased news coverage by the area’s only remaining daily newspaper.”

**The St. Louis [MO] Friends Meeting** Newsletter contains an interesting and enlightening quotation from Geoffrey Ashe’s *Gandhi*, under the heading “Gandhi Meets a Quaker.”

It was in 1893 when the Mahatma was practicing law in South Africa. Gandhi was introduced to a small circle of white

faces [he was considered “coloured”], among whom were two elderly spinsters and a youngish Quaker named Michael Coates. “All knelt to pray, and Gandhi did likewise, not squatting cross-legged in the Hindu posture. Various needs were laid before the Almighty. A special petition was added for the conversion of the guest. . . . Coates was a frequent visitor there and lent [Gandhi] books which they discussed. But the conversion misfired. Its breakdown was one of the main reasons for his subsequent emphasis on Indian Self-Reliance. To turn to Europeans for help usually implied turning to missionary types, whose ideas and motives, he was forced to realize, were out of key. . . .”

The quotation continues by listing various religious works which Coates presented to Gandhi, who respected the authors’ intelligence and learning but could not accept their conclusion that the Christian religion was the only one to reveal truths transcending reason.

“Gandhi was left with a feeling that the Christians’ Bible was a book to take seriously, but that these pious white South Africans had got it wrong. Surely religion and morality were indistinguishable? Yet some of what he was being told struck him as non-moral, even anti-moral. If. . . [the] group had shown more humility, if they had approached him through his interests and not through theirs, they might have forged a momentous alliance. But they saw only an earnest young coloured lawyer whom they could ask to tea, talk to, take for walks, pray over, and enlighten. Their opportunity passed.”

Joshua Brown, Recording Clerk of Mt. Toby (MA) Monthly Meeting, makes an eloquent plea in the Meeting Newsletter for inviting Friends, and even complete strangers, into our homes. He feels that this is one way we can begin to overcome the all too frequent condition of being “strangers to one another” within the meeting; that we need to go “beyond introductions after meeting and a few words over coffee.” He believes a “casual drop by sometime” is not enough; people are diffident about such an offer but will warm to a “real sincere request for their company.”

Not so much, he suggests, that we have done nothing, but that “we could do more.”



# Vigil at the Bryn Mawr Post Office

January 22, 1977

Ears covered,  
Bodies wrapped against the cold,  
Scarves, hands in mittens,  
We go into the wind.

Why?

"The answer, my friend, is blowing in the  
wind."

Careful,  
Careful.  
Do not step on ice.

We stand at the Post Office,  
Students, friends, Friends.  
A vigil on this cold day.  
The wind whips the flag—  
"Broad stripes and bright stars."  
"My country 'tis of thee."

The wind billows our placards:  
STOP THE B-1 BOMBER  
STOP THE B-1 BOMBER  
STOP

In the icy wind  
we sing to a guitar,  
Our breath floating—  
Small mushroom clouds:

"How many times  
Can a man turn his head,  
And pretend that he just doesn't see?  
The answer, my friend  
Is blowing in the wind.  
The answer is blowing in the wind."

Mary Hoxie Jones



Ted Hetzel

*In the foreground at the Bryn Mawr Post Office, with the placards, Ci and Nicole Short, members of the Haverford Friends Meeting First Day School. In the background, with black fur cap, B. Franklin Blair.*



**Thus Far on My Journey** by E. Raymond Wilson. *Friends United Press*, 1976. \$5.95.

When *Uphill for Peace*, E. Raymond Wilson's account of his three decades of Quaker lobbying in Washington, D.C., appeared in 1975, he said (in a special interview in connection with the review of his book) that he was working on his "memoriscences... a simple story of some of the highlights of my first eighty years." Here now is that story, which actually is an account of his personal journey from the Iowa farm on which he was born to service in Japan; to his involvement with the National Committee on Militarism in Education (which started his half-century's involvement in the pacifist movement); to his marriage and life with Miriam Davidson and their roles in creating a successful cooperative and integrated community in Bucks County, Pa., in the 1940's; to helping begin and continue the Friends Committee on National Legislation and then William Penn House where people gather to study official Washington.

For any sins of commission, of omission (such as the lack of an index), or the faults that are common to any autobiography—namely the inevitable concentration of focus on the subject, himself—Raymond Wilson is automatically forgiven. This is in the light of his accomplishments and his strivings for causes greater than himself, and for the exhortations and challenges he sets forth for us in the final chapter of his book. His continuing interests (and ours) are directed toward alleviating the world food imbalance, and toward putting an end to precarious balance of terror policies, which produce escalating armament races.

"Risks have to be taken for peace," suggests Raymond Wilson, offering an eight-point food program and a ten-point model for what should be done about disarmament. For this alone, anyone with concerns about world peace

## Reviews of Books

and order is counseled to seek out this book and to peruse at least the final chapter. However, everyone who finds the opportunity to read *Thus Far on My Journey*, will want to turn back also to *Uphill for Peace*, his account of three decades of lobbying in Washington. In both books are to be found many stimulating and enriching experiences.

Jere Knight

**White On Red: Images of the American Indian**, ed. by Nancy B. Black and Bette S. Weidman. *National University Publications*, Kennikat Press, Port Washington, N.Y./London, 1976. 290 pages. \$12.95.

This is an anthology of writings by whites about Indians from the year 1624 to 1884. It is disturbing reading, but must be read if one is in the least interested in an honest search for truth regarding white-Indian relationships.

The book is helpfully divided into two sections, each opened by a provocative introduction and followed by excerpts from writings, poems, and descriptive passages reflecting the attitudes of some of our history's most noted people. One finds one's anger rising when reading the diatribes of Cotton Mather, only to be calmed by the spirit and insights of John Woolman. The piousness of Mary Rowlandson is offset so beautifully by comments of William Penn and William Bartram.

*White On Red*, while basically an anthology, is infinitely more than that. The editors develop meaningful insights and research in the two introductions preceding the sections as well as an introduction to the writer and the work from which the excerpt is taken. Add to this the extensive bibliography included for supplementary reading. Unlike too many books by whites on reds, this is a truly helpful work deserving a prominent place on the shelf of every high school, college and university library. One can hope that someday it can be matched by a book *Red on White*.

E. Russell Carter

**A Tree I Can Call My Own and Walking in God's World** by Lucille E. Hein. *Judson Press*, Valley Forge, 1974 and 1972. \$3.95 and \$1.50.

A tree of her own can be very special to a child. She can identify with it, grow with it, care for it, watch the seasonal changes. In *A Tree I Can Call My Own* Lucille E. Hein explores some of these delights. In another children's book, *Walking in God's World*, she details the joys of walking with all the senses aware. In both books, the theme is feeling God's presence in nature. In *Walking in God's World* another purpose is developing gentle stewards of nature: "The child who learns to love God's world," Hein writes, "will not be the adult who willfully or knowingly destroys God's world."

These books meet an important criterion for children's literature about God: they open up, rather than close off, space for religious exploration. Both books give the impression, though, of being too enthusiastic and therefore overlong; either developing a better story line or eliminating some sections would give these books more simplicity and impact.

Anne G. Toensmeier

**The Flax is Blue**, by Jerrie Flesland Kyle. *Waldon Book Co.*, Miller Trunk, Duluth, Minnesota, 1974. 50 pages. Illustrated. \$5.95.

This collection of verse is dedicated "to the Spirit of The First Poet and The First Artist." Friends everywhere will find a message which speaks to individual and specific conditions and goes on to affirm the faith, love, and joy of God which speak to us all. As the author explains in the preface, the book is the product of days of obsessive writing in response to a silent voice urging her to "let go and let God." And so indeed do we hear God in these pages from a listener who had never before written a line of poetry. Whether contemplating "The Shortest Verse" or nodding yes, yes, to "There But For," the reader will find endless reward here. In a style deceptively simple, this is verse to fill your mind and heart anew for every reading and for all time.

Kathleen Hoskins

## Camp CHOCONUT

Friendsville, Pennsylvania

**Fifty Boys, 9-14.** For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; camp-craft, natural science, carpentry, bicycling, care of farm animals, and many group games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

S. HAMILL HORNE  
BOX 33F, GLADWYNE, PENNSYLVANIA 19035  
Telephone Midway 9-3548

Openings for qualified staff.



## Letters to the Editor

standards, "fair employment practices," retirement insurance, "civil rights," etc. (His quotation marks)

Perhaps I am mistaken, but I have always been under the impression that these legislative actions were among the few good things the government has actually done for us. The sort of questions asked in this poem fail to take into account that the population of the U.S. is close to 200 million people, and of those millions there are many to whom such things as "civil rights" and "fair employment" would only be concepts without the law. Complete individual freedom is an excellent theory but one that cannot possibly be put into practice. Unfortunately, too many of our fellow human beings are not aware of the existence of civil rights or the concept that every qualified person should have an equal chance at employment.

Yes, Virginia, there really is a Ku Klux Klan and an American Nazi Party and any number of suppressive and bigoted organizations and individuals in our country. Without legislated laws, those of us who are faced with blatant bigotry, intolerance, illiteracy and even poverty would have no recourse but to suffer in silence as so many have for so many years. The law is not for the few, but for the many, and we are a nation of many.

I, for one, would rather see the government care for the lives of its people both physically (as in legal safety standards) and morally (as in censorship and zoning laws) than to have a country of 200 million individual governments, each one interested in its own personal liberty.

I do trust the Inner Light, but I also realize that there are millions who don't and who never will, and it is they who need the less than spiritual but very necessary guidance of the law.

Thomas Bivins  
Anchorage, AK

### 200 Million Individual governments

After reading Millie Bankert's letter and accompanying poem by William Archibald (FJ 12/1), I am left with not a few nagging questions concerning both the contents of her letter and the poem.

It appears to me that the Libertarian opinion is based on reducing the power of the federal government so that we the people may have more control over our own lives. This concept, like so many theories, has admirable aspirations but falls deplorably short in several areas.

If, as I infer from the letter, William Archibald's poem is meant to reflect this concept, I take exception to it. He speaks of the government as legislating our lives in such areas as "moral thought," zoning, education, safety

## DARROW

WILDERNESS TRIP CAMP

Grand Lake Stream, Maine 04637

For: Boys & Girls, Separate & Coed.  
Ages 12-18.

Wilderness canoe trips in Eastern Maine and Northern Quebec. Rivers, lakes & salt water.

Five Separate Groups: 2 for boys in Quebec, 1 for boys in Maine: 1 for girls in Maine and 1 COED in Quebec. 1/2 season available for all Maine Groups. All Groups are trained at Base Camp in West Grand Lake, Maine. Post Season 2-week Field Biology Group.

**Quaker Leadership A.C.A. Accredited**  
Challenge, Survival, Adventure  
Our 21st Year

Write: **George & Janie Darrow**  
Box F  
780 Millbrook Lane  
Haverford, Pa. 19041  
(215) MI2-8216

CAMP ONAS  
OTTSTVILLE, PA.  
A QUAKER CAMP  
FOR BOYS  
and GIRLS 8-13



Fifty-fifth Year of Camping  
Complete Camp Program

TWO WEEK SESSIONS  
FIRST SESSION starts JUNE 26th

SPECIAL RATES FOR QUAKERS

For Brochure Write or Call—

CAMP ONAS, Ottsville, PA  
18942, 847-5858 (Available for  
spring and fall weekend rentals)

A savings plan for every savings goal.

**FIRST**  
FEDERAL SAVINGS  
and Loan Association of Bucks County



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

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

### Testing Abilities

In my letter (FJ 12/15) I am made to say that "personally, I would be willing to have the test [be] a person's abilities and how they act..." (to qualify for



membership in the Society of Friends.) This statement is the result of cutting out over half of my letter. To make my meaning clear I must quote one paragraph that was omitted:

"I know of persons not members of any meeting whom I feel are better Quakers than most members of meeting, including me. Better in the sense that they are more seriously trying to treat others as Fox, Penn, Woolman or Jesus would expect us to. And, I know of members who attend meetings for both worship and business reasonably regularly, but who seem to have little active concern for our testimonies. It appears to me that these latter should not be considered for the AFSC Board, whether or not they retain their membership in the Society. But, this is not an easy line to draw." And then:

"Personally, I would be willing to have the test [be] a person's abilities and how they act, rather than what membership list they are on."

*Henry W. Ridgway*  
Mickleton, NJ

#### 1977 Japanese March for Peace

Our meeting, Wausau, would like to urge readers to participate in the 1977 Japanese March for Peace.

If it is anything like last summer's Continental Walk in the U.S., any Friend or friend of Friends will have the time of his [sic] life. Marguerite and I spent a good part of last summer walking between Wisconsin and Washington, D.C., with the Continental Walkers and it was the most exhilarating summer we've ever had. We made a deeply satisfying witness and had a thoroughly good time doing it. Responsive contacts with ordinary Americans along the route; gracious and enthusiastic hospitality from Friends meetings, churches, labor unions and individuals; rare fellowship with fellow walkers, Americans from all over the country and six Buddhist monks who had flown in from Tokyo to start off with the walk from San Francisco—gentle, generous, good-humored, intelligent, dedicated and very warm human beings.

These monks have invited Americans of good will to join their 1977 Peace March, Tokyo to Hiroshima, July 1 to August 6, to voice the call, "No more Hiroshimas." I figure they should average about 15 miles a day. That's what the Continental Walk averaged last summer. Marguerite and I were able to

do it and we're 58 and 60. The Japanese will provide food and lodging so the only expense will be transportation to and from Japan. If 100 Americans sign up, it should be less than \$500 per person round trip. That will make it not only the best 5 weeks vacation you can get, but the cheapest.

Everyone interested should immediately say so to:

Reverend Masao Nippashi  
c/o Nipponzan Myohoji  
308 West Yanonali  
Santa Barbara, CA 93101  
Ph: 805-963-2590.

*Richard Tirk*  
Greenwood, WI

#### Scarred Lives

The tragic decline in the concept of personal responsibility in the marriage experience and its appalling cost to society today should give us all pause. The scarred lives of the resulting children become a cumulative affliction from which there can be no escape short of a rebirth of the spirit....

My decades of intimate association with the Westtown Meeting community called for sharing many "committee for clearness" experiences, so I appreciate the delicacy of this assignment and do not belittle the soul searching which needs to accompany the service. But if we of the Society of Friends are to escape the general drift toward "light fingering" of the marriage vow, we'll need to rededicate ourselves to the task.

*J. Russell Edgerton*  
Taunton, MA

Personal Supervision  
of a Firm Member

### Fyfe & Auer

FUNERAL HOME

7047 GERMANTOWN AVE.  
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer  
Cremation service available

#### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors  
between 8 and 10 P.M.

Rachel T. Hare-Mustin, Ph.D.  
Wayne 215-687-1130

Josephine W. Johns, M.A.  
Media LO6-7238

Arlene Kelly, ACSW  
Center City 988-0140  
(May call her 10 A.M. - 10 P.M.)

Helen H. McKoy, M.Ed.  
Germantown GE8-4822

Holland McSwain, Jr. ACSW  
West Chester 431-3564

Christopher Nicholson, ACSW  
Germantown VI4-7076

Annemargret Osterkamp, ACSW  
646-6341

Alexander F. Scott, MSS  
Wynnewood 642-0166

Consultants: Ross Roby, M.D.  
Howard Page Wood, M.D.



## pendle hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION

#### Open Summer Sessions:

July 3-9	CLAY AS A WAY OF SOUL-MAKING Mary Caroline Richards, Leader
July 17-23	FULLY EMPOWERED (A Poetry Workshop) Eugenia Friedman, Leader
July 24-30	THE QUEST OF THE SELF AND MEETING WITH OTHERS IN DEPTH (A Retreat) June and John Yungblut, Leaders
July 31- August 6	"WHAT DOTH THE LORD REQUIRE OF THEE?" (A Session for Former Pendle Hillers) Pendle Hill Staff, Leaders

Write or call: Summer Sessions, Pendle Hill, Wallingford, PA 19086; 215-566-4507

## The Penington

215 EAST FIFTEENTH STREET  
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone the manager for reservations.

Phone: 212 475-9193

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

*A Coeducational Country Day School*

Four-year kindergarten through 12th Grade; College Preparatory Curriculum. Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD  
Headmaster

## george school

**A Friends Coeducational Boarding School  
Grades 9-12**

"George School has for its students a goal beyond information—a goal of wisdom, of entering into a fullness of life. *Learning is the goal*—learning that civilizes and liberates."

For more information, write:

R. Barret Coppock  
Director of Admissions  
George School, Box FJ  
Newtown, PA 18940

## WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1977

**A Friends' coeducational country boarding and day school**

BOARDING 9 - 12 DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions  
Westtown School, Westtown, Pa. 19395  
Telephone: (215) 399-0123

## Announcements

### Births

**Brown**—On December 29, 1976, *Christopher Dietrich Brown* to Ray and Linda Schuder Brown of Ewing, Missouri. Linda Brown and her father, John Schuder, are members of Columbia Friends Meeting and former members of Byberry Meeting, Philadelphia.

**Steele**—On February 10, *Eric Matthew Steele* to George Brown Steele and Patricia Mills Steele. The father is a member of Birmingham PA Monthly Meeting as are the paternal grandparents, George and Eleanor Brown Steele.

**Wood**—On January 20, *Janet Lynn Wood* to Kay Lynn Bell Wood and Joseph Arthur Wood of Hy-Ledge Farm, Newport, ME. The mother, maternal grandparents and great-grandparents are members of Coloma (MD) Friends Meeting.

### Marriage

**Black Crow-Mack**—On February 5, in Ann Arbor Friends Meeting, *Selo Black Crow* and *Dorothy Mack*. After May they will live at Camp Lakota, Wanblee, SD.

### The Sidwell Friends School

3825 Wisconsin Avenue, N.W.  
Washington, D.C. 20016  
*Established 1883*

Coeducational Day School  
Kindergarten through  
Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster

### Deaths

**Bertholf**—On December 7, 1976, in Philadelphia, *Arthur G. Bertholf*, a member of Chestnut Hill (PA) Meeting, after a long life devoted to the service of mankind. Born in 1890 in Cadillac, Michigan, he attended Ohio University from 1907-1910. At the age of 20, he began to carry out his dream of visiting other countries, holding positions in Philadelphia, India and France. His first wife and mother of his children was a French nurse. During World War I he joined the Red Cross and served in Macedonia, where he later taught in the American Farm School at Salonika and did refugee relief in villages.

Coming back to the United States, he was a farmer and an insurance broker, and was active in the consumer cooperative movement and the Fellowship of Reconciliation. He married the former Helen Anderson in 1958. Retired in 1962, they visited many countries, gathering information and taking pictures which became the basis for slide programs which spread the message of brotherhood in Philadelphia area schools until February, 1976.

Arthur will be remembered for his dedication to world peace, brotherhood, social causes, and his concern for the underdog.

**Dear**—On January 26, Louise Dear, aged 95, at the Orangewood Home, a member of Phoenix (AZ) Friends Meeting. Her religion found expression in sewing for needy persons and for the annual sale which helped to pay the debt on the meetinghouse. The Sewing Group started in the Dear home in 1952. As was said of her, "Louise Dear gathered the talents God gave her and stitched a pattern for life."

**Loescher**—Suddenly on October 24, 1976, in Capetown, South Africa, *Frank S. Loescher*, a member of Radnor (PA) Meeting. He was conducting an analysis of the interracial situation there for several foundations. A pioneer in the field of human rights, he inspired many members of Philadelphia Fellowship Commission to attack the causes of discrimination, and to emphasize preventive measures which united rather than divided the community into winners and losers. He was a gentle, patient, firm and effective witness to his faith as a Friend. He gave unstintingly of his time, means and heart, and was a completely reliable ally and champion, particularly when the going was rough and too few dared to risk speaking and acting for full equality, justice and fellowship. His example, teachings and leadership will live on in the efforts of his colleagues and friends to continue working for a more just, humane and united community, nation and world.

He is survived by his wife, Mildred G. Loescher; a son and daughter-in-law; and a grandson.

**Mott**—On December 15, 1976, *Francis E. Mott*, aged 79, a member of the Monthly Meeting of Friends at Paullina, IA. He was a lifelong member of Iowa Yearly Meeting, Conservative, having been born into Hopewell Meeting and moved from there to

Paullina as a young boy, along with the Hopewell Meetinghouse itself.

He is survived by his wife, Frances Binns Mott; and by four children: Mildred Mendenhall of Costa Rica, Donald Mott of Paullina, Muriel Neifert of Minneapolis, and James Mott of Alden, Iowa; and by sixteen grandchildren and two great-grandchildren. A steadfast friend, Francis is remembered for his sound judgment, an unflinching modesty combined with a ready wit, and for his great gift with the children of his meeting.

**Poley**—On January 9, *Corson Poley*, aged 87, at Medford Leas, Medford, NJ, formerly of Moorestown. A retired farmer and nurseryman, he was a member of Burlington (NJ) Friends Meeting, serving for many years as an overseer and on various committees. He was president emeritus of the Burlington County Historical Society and had been an active member for 35 years. Through his interest, vision and generosity, the Pearson-Howe House, built in 1705, on High St., Burlington, was restored with a dedication ceremony taking place on June 15, 1970.

He is survived by his wife, Louisa Harvey Poley; and a nephew, Robert V. Poley of Texas.

**Poley**—On January 21, *Ruth Verlenden Poley*, aged 86, at Foulkeways, Gwynedd, PA. She was a member of Darby (PA) Meeting but an attendee at Coulter Street Meeting, Germantown. She was the widow of Irvin C. Poley. She had been an active worker in the women's suffrage movement, and worked for peace, having been president of the Pennsylvania State Branch of the Women's International League for Peace and Freedom. At one time, she was clerk of the Philadelphia Yearly Meeting Race Relations Committee. She is survived by a son, Robert V. Poley, of El Paso, Texas; a sister, Susan V. Worrell, of Kendal, Kennett Square, PA; and by nieces and nephews.

**Russell**—On December 20, 1976, *Beatrice Russell*, aged 80, a member of Phoenix (AZ) Monthly Meeting. She was a very active member in the field of social concerns, giving as she could of her time and energy to these as well as to measures for legislative reform. Her letters to public officials expressed the truth on issues as she saw it and were characterized by conviction. She frequently said in conversation, "I am not concerned for my own welfare, but for the welfare of those who will be here after I have gone." She gave generously to worthy causes, and gave to many she never mentioned.

**Smith**—On December 22, 1976, in Doylestown Hospital, *Sara Rowe Smith*, aged 87, a member of Wrightstown (PA) Meeting. She is survived by five children: Horace Smith of Newtown, PA; Story Smith, serving with the Armed Forces in Turkey; Elizabeth Smith and Anna Smith of Newtown; Ellen Welker of Connecticut; and four grandchildren.

**Thrall**—On October 16, 1976, *Miriam Mulford Hunt Thrall*, aged 93, at Foulkeways, Gwynedd, PA, a member of Haverford (PA) Meeting and a teacher and author. A graduate of Wellesley College, 1905, she received a master's degree and her doctorate from Columbia University. She taught English at Columbia for years and also specialized in teaching gifted and retarded children. She was the author of three books: *Rebellious Frasers*, *Take the Day* and *Handsworth Harvest*.

She was a patron of Beaver, Wellesley and Haverford Colleges, Pennsylvania Academy of the Fine Arts, and was instrumental in the establishment of the Margaret Gest Center of Haverford.

She was a member of the English Speaking Union, League of Women Voters, Philadelphia Art Alliance, United World Federalists, and Women's International League for Peace and Freedom.

A joint memorial service was held at Gwynedd Meeting for Miriam Thrall and her friend, Helen Griffith, who died the same day.

**Williamson**—On December 4, 1976, at Ashland, OH, *Hazel I. Williamson*, aged 53, a member of Montclair (NJ) Monthly Meeting but attending Wooster (OH) Monthly Meeting at the time of her death. Born to Quaker farmers near Paullina, IA, she was the daughter of Carney S. and Mary L.H. Thompson. She had trained as a decorator, a teacher and a librarian, interests she maintained later as a wife and mother. One of her favorite interests was children's religious education. Before her marriage in 1952 to Gordon J. Williamson, she had served with the AFSC in Philadelphia. Her husband's career moved their young family from Philadelphia to Melrose, MA, and then to Pompton Plains, NJ, before arriving in Ohio. She was singular for her energy and organizational abilities. She is survived by her husband, a son, three daughters, and her parents.



#### FRIENDS SELECT SCHOOL 17th and The Parkway, Philadelphia Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

*The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.*

Kindergarten through Grade 12

*Truxtun Hare, Headmaster*



#### TRAIL'S END KEENE VALLEY, NEW YORK 12943 A SMALL FAMILY INN IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home. Hiking, bird-watching, skiing, snow shoeing, in season. Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner (518) 576-4392

#### RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba loves readers of Friends Journal. He will do all he can to please you.

Phone (215) 586-7592

Over 40 years experience

#### SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12  
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,  
Headmaster

"LET YOUR LIVES SPEAK"

#### SHEER DELIGHT!

#### PARABLES FOR PARENTS AND OTHER ORIGINAL SINNERS

By: Tom Mullen, a Friend, and Associate Professor of Applied Theology, Earlham School of Religion, and father of four.

Filled with nostalgic humor, a "must" for all parents, parents-to-be, and those who would have liked to have been!

Available at:

FRIENDS BOOK STORE  
156 NORTH 15th STREET  
PHILADELPHIA, PA 19102

Price: \$4.95; \$5.45 postpaid  
(Add sales tax where applicable.)



## Classified Advertisements

### CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions. 25% for 6.

## Accommodations Abroad

**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

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

**Oxford-From fall, 1977.** U.S. Friends' new furnished apartment in green surroundings near center. Two bedrooms, study lounge/dining room. American conveniences. About \$204 monthly plus rates. 212-MO6-8048. Box N-694, Friends Journal.

**London.** Kenyon, 23 Sutherland Avenue, London, W9 2HQ. Room and breakfast from \$10; with private bath \$12.50. TV room. Pleasant garden. Convenient shops, theatres, etc. Dinner \$6. Telephone: 01-286-9665.

## Announcements

**Spreading the Quaker Message.** A conference on this subject will be held Saturday, May 7, at the Fourth and Arch Street Meeting House, Philadelphia, from 10 until 3:30. It will be led by Lewis Benson. Please bring your own sandwiches; tea and coffee will be available. Details from John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.

## Books and Publications

**Which Friends Groups Are Growing, N Why?** Compares trends in membership 1950-1975 with other denominations. Explores their fit with over 20 theories. 32 pages, \$1 from Friends Bookstores or Progresiv Publishr, 401 E 32, #1002, Chicago, IL 60618.

**Wider Quaker Fellowship,** 1508 Race Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

## For Rent

**NYC 83 St. and West End Ave.** Beautiful, furnished, 6 room coop. June 1 through September 15. Air conditioned, doorman. EN2-0540.

## For Sale

**Non-Competitive games** for home, school, church. Play together, not against each other. New items, wider variety. Free Catalog: Family Pastimes, (FJ) RR4, Perth, Ont., Canada K7H 3C6.

**Laugh with the Loon, Muse with the Moose.** How about a Friends' wilderness peninsula, three miles of lake frontage, five hundred acres? We want to sell a few parcels, forty acres and upward, of our peninsula on Flagstaff Lake. Write: Carol and Sid Cadwallader, P.O. Box 381, Yardley, PA 19067.

**Devils Lake front home** at Oregon Beach, excellent retirement and recreation; baths, kitchens, and fireplaces. Also acreage available. 503-246-9633.

**Comfortable furnished house,** St. Petersburg, Florida. Three bedrooms, 2 baths, double garage. Pleasant, quiet location overlooking Tampa Bay. Near Friends Meeting House. Sherman Burdick, 2764 Bayside Drive S., St. Petersburg, FL 33705.

"Best, most reputable (food) source in United States," says Whole Earth Catalog. Thirty years of chemical-free farming and food preparation. Free brochure lists 200 small-lot, whole food items made here daily, shipped fresh by mail. Thousands depend upon us. Paul B. Keene, Walnut Acres, Penns Creek, PA 17862.

## Personal

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

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

## Positions Vacant

**Media Friends School (K-8) seeks principal** for school year 1977-78. Address resumes: Search Committee, 125 W. Third Street, Media, PA 19063. For further information call 215-565-1960.

**Married Couple** needed to house-parent six high school students and also teach chemistry, physics and geometry beginning September, 1977. Contact Jack Haller, The Meeting School, Rindge, NH 03461. 603-899-3366.

**Superintendent wanted** for The Barclay Home in West Chester. May live in. Answer to Mrs. Marianne S. Totts, 986 E. Penn Drive, West Chester, PA 19380. 696-0420.

**Person to help working mother.** Two school age children. Share tasks necessary to ongoing of household. Help maintain beneficial growing atmosphere for children. Located inner city New Jersey, but still have strong ties with country life style. Room—board—salary. Box H-697, Friends Journal.

**Cook position open** at Pendle Hill for year September 1, 1977 to August 31, 1978. Training period in July or August desirable. Experience and knowledge of nutrition needed. Apply to Barbara Parsons, Pendle Hill, Wallingford, PA 19086.

**Medical Director** for developing consumer-based, federally-assisted HMO in southern West Virginia. Scenic surroundings. IPA or Group Practice experience, for planning and physician recruitment, also see patients. Write: Carol Miller, Director, Country Roads Health Plan, Post Office Box 1635, Beckley, West Virginia 25801. Phone 304-253-3335.

**Meeting secretary,** Central Philadelphia Monthly Meeting. Large active urban meeting. 5 hours daily, 25 hour week. Shorthand and good typing necessary. Salary and schedule negotiable. Send resume to: Committee of Office Oversight, C.P.M.M., 1515 Cherry St., Philadelphia, PA 19102.

**Maintenance staff position open,** starting September 1, 1977. Work covers all aspects of maintaining buildings, grounds and equipment. Describe experience and interests. 1 or 2 day trial work period desirable. Applications, letters of reference, accepted until July 1. Decision by July 15. For information contact Robin Harper, Pendle Hill, Wallingford, PA 19086.

## Positions Wanted

**Female, 41,** Masters degree, member of Mensa. Education, supervision and social work experience. Seeks counseling position with adolescents and/or family units within commuting distance of Westtown School. Resume on request. Mary Myers, 5 Tulip Lane, West Grove, PA 19390.

**Experienced teacher, M.A.,** seeks position with Quaker school or organization. Experience: designer-director, dramatic arts, university level, 5 years; arts-crafts instructor, secondary level, 3 years; professional designer-artisan, wood and weaving, 4 years. Also interested in developing programs for mentally and physically handicapped. Box R-696, Friends Journal.

## Schools

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

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

**John Woolman School,** Nevada City, California 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

**Woolman Hill—Alternative High School** on 110 acre farm overlooking Connecticut River Valley. Seventh year. Quaker affiliated. Apprenticeships, academics, arts, crafts. Learn and live cooperatively. Thirty people. Spring, summer and fall admissions. Write **Woolman Hill**, Deerfield, MA 01342. 413-772-0453 or 773-9065.

## Summer Rentals

**Cottage-by-the sea** in Nova Scotia fishing village. Living/dining room with fireplace, open to kitchen; bedroom with Franklin stove; full bath; electric hot water. Fabulous views. Beach 500 ft.; village ¼ mile. Peace! It's wonderful. Available July and August, \$1,000. References: R. Rugs, 86 Maple Road, Cornwall-on-Hudson, NY 12520.

**Four bedrooms,** Shelter Island, NY. Paddock, beach nearby, overlooks site new Friends Meeting. 516-747-6015.

**Cottage in Vermont,** suitable large family. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Secluded, rustic; gas and wood stoves, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each person over four. June-October. Box D-698, Friends Journal.

## Travel/Study

**Mexico 19-day Travel/Study Program** run by Quaker couple. High school credit July 28, adult-university credit June 2. Mexico City, Veracruz, Taxco, Acapulco, San Miguel. Casa de Amigos visited. Audit possible. Fantastic. Kenton/Kathy Allen, 1904 W. 32 So., Wichita, Kansas 67217.

## Wanted

**Mature male companion-boarder** to share food costs and nominal board with elderly but fully capable, refined man living in Norristown. Send resume and references to: T.S. Cadwallader, II, P.O. Box 381, Yardley, PA 19067.

# Meeting Announcements

## Argentina

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

## 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. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

**PHOENIX**—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykowitz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5884.

**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. Helen Hintz, clerk. Phone: 889-0491.

## California

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

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

**DAVIS**—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

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

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

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

**LONG BEACH**—Meeting for worship, 10 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: 213-457-3041.

**MARIN**—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5303.

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

**ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 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: 792-9218.

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

**SACRAMENTO**—YWCA, 17th and L Sts. Discussion and First-day school 9 a.m. Meeting for worship 10 a.m. Phone: 916-442-8768.

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

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

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

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

**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., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

**VISTA**—Unprogrammed meeting, 10 a.m. Call 728-4437 or 724-4986. 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**—Whitleaf 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, 10 a.m.; First-day school, 11 a.m. Margaret Ostrow, 494-9453.

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

## Connecticut

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: 203-775-1861.

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-837-0645.

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

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 782-5669. Marjorie Walton, clerk, 203-847-4069.

## Delaware

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

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

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

**WILMINGTON**—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., 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 WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 698-1380.

**LAKE WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-9060 or 848-3148.

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1182 for information.

## Subscription Order/Address Change Form

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$7.50. Two years ☐ \$14. Three years ☐ \$20.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the tenth of the month and indicate your old zip code on this line \_\_\_\_\_.)

Name .....

Address .....

City .....

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSOC Peace Center, 443-9836.

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

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

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

## Georgia

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

**SAVANNAH**—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

**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

**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 5-6949 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 Fred Bockmann, clerk, 865-2023, for meeting location.

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

**DOWNS GROVE**—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9581.

**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.

**McNABB**—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: 815-882-2381.

**OAK PARK**—Worship, 11 a.m., Hephzibah House, 948 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 245-2859 for location.

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 227-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. For information call 815-984-0718 (Peterson).

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-7214 or 987-7387.

**INDIANAPOLIS**—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heise, 257-1081 or Albert Maxwell, 839-4849.

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

**VALPARAISO**—Worship, Sundays 10:30 a.m. AFSC, 23 W. Lincolnway. (926-3172 evenings).

**WEST LAFAYETTE**—Worship 10 a.m., 178 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

## Iowa

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

**CEDAR RAPIDS**—Unprogrammed meeting. For information and location, phone 364-0047.

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meetinghouse, 4211 Grand Ave. Phone: 515-274-4851.

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

**MARSHALLTOWN**—Unprogrammed meeting—welcome. Phone: 515-474-2354.

**WEST BRANCH**—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sara Berquist, correspondent. Phone: 843-5639. Much love and sometimes coffee.

## Kansas

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

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

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

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

**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 meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 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: 332-1156.

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

**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—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

**BOSTON**—Worship 11 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 Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

**FRAMINGHAM**—841 Edmonds Rd. (2 mi. W of Nobsco). Worship 10:30 a.m. First-day school 10:45 a.m. Visitors welcome. Phone: 877-0481.

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

**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

**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: 646-7022.

**DETROIT**—Friends Church, 9840 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, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

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

## Minnesota

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

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecumenical Center, 613 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.

## Nebraska

**LINCOLN**—3319 S. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

## Nevada

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

**RENO**—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

## New Hampshire

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

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-898-2594.

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

**WEST EPPING ALLOWED 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 Bien, 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

**ATLANTIC CITY**—Meeting for worship and First-day school, 11 a.m., South Carolina and Pacific Aves.

**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: 428-8242 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. (9:30 a.m. June through Sept.) and 11 a.m. Visitors Welcome.

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

**MULLICA HILL**—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

**NEW BRUNSWICK**—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Ramsen Ave. Phone: 483-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5738. Open Monday to Friday 11:30 to 1:30.

**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. Meaker, Box 484, 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 871-2851.

**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: 769-1836.

## New Mexico

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

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

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

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

**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 Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

**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).

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

**BULLS HEAD RD.**—N. Dutchess Co., ½ 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: 914-628-8127.

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

**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 6th St. Phone: 607-733-7972.

**GRAHAMSVILLE**—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

**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. Moeschel, 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: 516-423-3872.

**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-ED 3-3178.

**MT. KISCO**—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-5678.

**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; babysitting available, 11 Ford Ave. Phone: 746-2844

**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**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 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 and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

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

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

**SCARSDALE**—Meeting for worship and First-day school, 11 a.m. 133 Poppon Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. 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.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

**CHARLOTTE**—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

**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 Lyle Snider, 919-286-2374. Unprogrammed.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. 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. Hiram H. Hilty, clerk; David W. Bills, pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

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

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

## North Dakota

**BISMARCK**—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

## Ohio

**AKRON**—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0563.

**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, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

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

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

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church 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.

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

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

**STARK COUNTY**—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone 494-7767 or 833-4305.

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

**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. T. Canby Jones, clerk. 513-382-0107.

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

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champney, 513-767-1311.

## 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: TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 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-MAKERFIELD**—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

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

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

**GETTYSBURG**—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

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

**GWYNEDD**—Summit 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.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 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.

**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 10:30. Adult class 10:20. Babysitting 10:15.

**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. A. F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.

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

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

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

**OXFORD**—280 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, 11:15 a.m.

**Chestnut Hill**, 100 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 Germantown Ave.

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

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of junction 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**—Germanown Pike and Butler Pike. First-day school, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

**READING**—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth 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-PENNSBURG AREA**—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

**SWARTHMORE**—Whittier Place, College Campus. Meeting 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: 437-5836.

**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 19385.

**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.

**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 and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 805-334-7894.

## 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: Bob Lough. Phone: 615-269-0225.

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

## Texas

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

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

**EL PASO**—Worship, 10:00 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m. Sundays, YWCA, 316 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

## Vermont

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

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

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

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2281 or Lowe, Montpelier, 802-223-3742.

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

## Virginia

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

**LINCOLN**—Goose Creek United Meeting for worship and First-day school, 10 a.m.

**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 321-6009.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-8769, and Blackeburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7008.

**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, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-6838 for information.

## Wisconsin

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

**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.

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

**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.

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

### How do we...

- ...encourage gift subscriptions to Friends Journal?
- ...help make our Circulation Manager's life a little easier?
- ...fill some empty space on the Classified page?
- ...do all of the above?

The answer, obviously, is something like the following:

### Please start gift subscriptions for

name \_\_\_\_\_

address \_\_\_\_\_

town \_\_\_\_\_ zip \_\_\_\_\_

name \_\_\_\_\_

address \_\_\_\_\_

town \_\_\_\_\_ zip \_\_\_\_\_

name \_\_\_\_\_

address \_\_\_\_\_

town \_\_\_\_\_ zip \_\_\_\_\_

\$7.50 per year for each one  
(\$8.50 per year for foreign subscriptions)

your name \_\_\_\_\_

address \_\_\_\_\_

town \_\_\_\_\_ zip \_\_\_\_\_





# HOME, SWEET HOME?

*"Researching the living conditions of poor Alabamians has been a journey back into the last century."*

Despite the war on poverty, over one half million rural residents of Alabama live in substandard housing. They live in fact in rotten, flimsy structures. Among blacks, conditions are even worse. More than seventy per cent of black families have no flush toilets and more than eighty per cent lack adequate heating facilities. These conditions occur in every one of Alabama's 67 counties.

## **"Kind of Tough Living Here"**

This is the title of a new study just published by AFSC on housing conditions in Alabama. Moving pictures, text, and captions tell the story vividly in 100 pages. There are also 13 recommendations for bringing an immediate end to a national disgrace.

*"People and the way they live out their lives are what is important."*



**Can you afford not to know the facts?  
Can you afford not to help?**

**AMERICAN  
FRIENDS  
SERVICE  
COMMITTEE**



**National Office**  
1501 Cherry Street  
Philadelphia, PA 19102

☐ Please send me a copy of the AFSC report: KIND OF TOUGH LIVING HERE. I enclose \$3.00 plus 50 cents for postage.

☐ Please accept the enclosed donation to help AFSC work on rural housing problems.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

160 AA