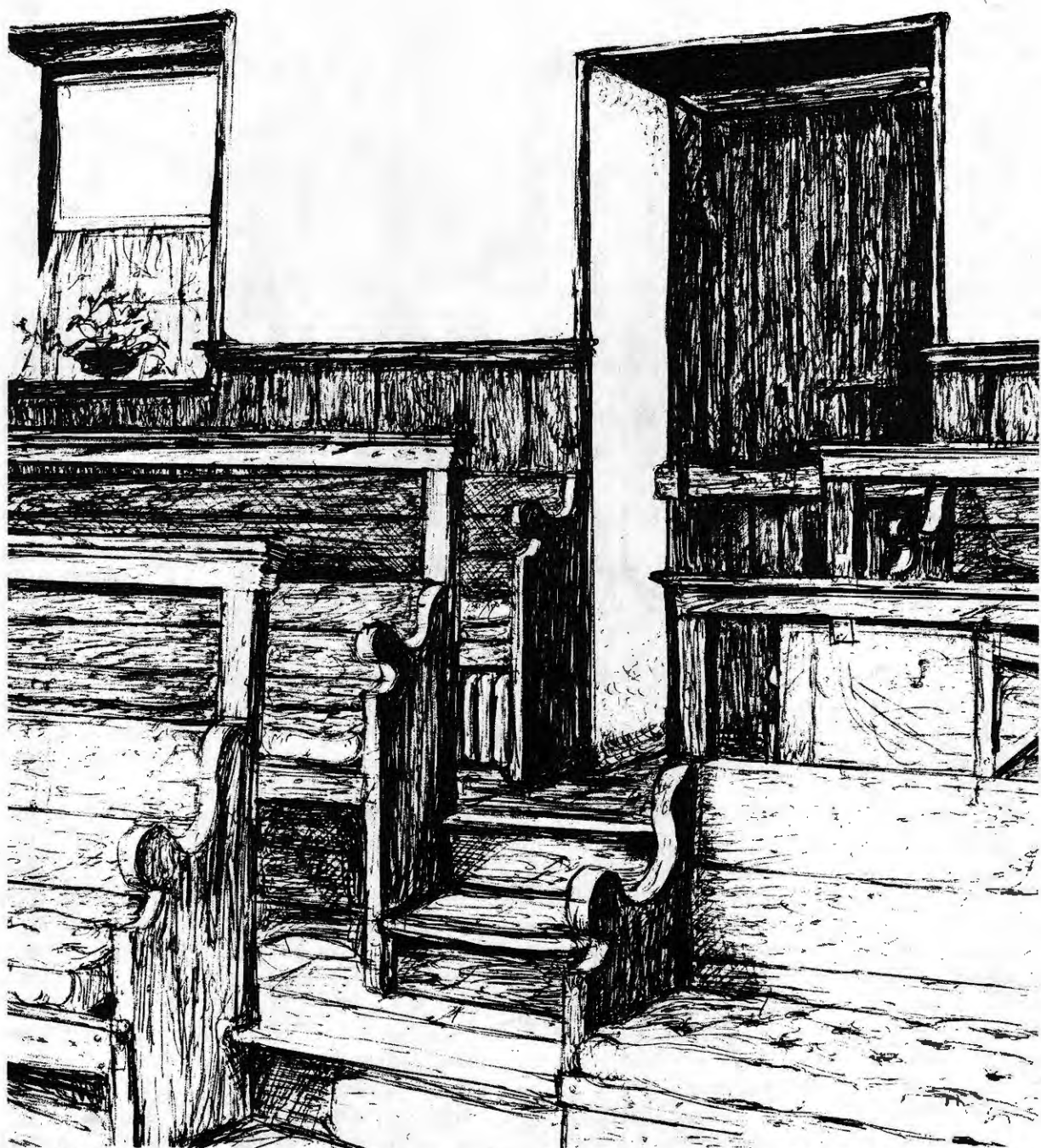


March 1, 1978

FRIENDS JOURNAL

Quaker Thought and Life Today



"Most important, however, is our daily witness to that Spirit that guides us and gives us the strength, faith and resolve to reckon with life's challenges."

— See page 11

CONTENTS

March 1, 1978
Vol. 24, No. 5

On Love's Practice	2
—Herbert R. Hicks	
Christians and Jews: A New Dialogue	4
—Ferner Nuhn	
Poetry Page	7
—Joyce Povolny, Ellen Tifft and Sherry Wood	
The Challenge of Meeting the Future	8
—Don Wells	
Ageism in the Friends Meeting	12
—Raymond Paavo Arvio	
Quaker Worship and the Handicapped	13
—Rachel P. Fair	
Letters to the Editor	15
Calendar	16
Book Reviews	16
1977 Friends Journal Index	18
Classified Advertisements	26
Meeting Announcements	27

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FRIENDS JOURNAL



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ON LOVE'S PRACTICE

by Herbert R. Hicks

"You shall love..." (Matthew 22:37). So begins the greatest moral law of the Judaeo-Christian tradition, and also the most difficult to obey. It is difficult because of the very nature of love and because the demand of Jesus also called for his disciples to sacrifice the normal prerogative of selecting those we love. Enemies are to be loved, as well as friends.

The law of love is especially difficult for us because our culture has mangled the very word "love" and left its meaning obscured and confused. Love can be the feeling we have for our spouse, our children, God, apple pie, or ice skating. This blurring has compounded our problem. Not only do we need to struggle with our need for the spiritual strength to love, but we must also ask what it means to love. What is this thing called love?

It is hoped that the four following points of reference

can add some practical clarity and content to our understanding of the nature of mature, relevant Christian love.

Love Is Defined by Its Actions

Perhaps the biggest problem with our understanding of love is our tendency to define it in terms of how it feels. It is surprising, therefore, to note that Jesus never took this approach. In Luke 10:25-29 Jesus was asked, in effect, to define love. His reply came in the form of the familiar parable of the Good Samaritan. Though he went into great detail to describe the Good Samaritan's actions in helping the victim of the robbers, Jesus never once mentioned anything about his feelings. Love was defined by how it behaved, not by how it felt.

In the thirteenth chapter of I Corinthians, Paul seeks to give his definition of love: "Though I speak with the



tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge..." It is surely one of the most beautiful chapters in the Bible, but it speaks entirely of how love behaves, never of how it feels. Any practical, mature definition of love must do the same. It must begin with and put the emphasis on love's behavior.

Love Is Specific

The story is told of an enthusiastic man who, in testifying at a church meeting, declared that he loved everybody. A lady behind him shouted, "Oh sit down Harry! You don't even know them all!" The point is that to say we love everybody means very little, while to say we love a particular person can mean a great deal. Love takes added content when it focuses on individuals rather than groups.

Love also takes added content when it loves particular

Dr. Herbert R. Hicks is pastor of Graham Christian Church. A member of Blacksburg Preparatory Meeting (VA), he writes, "Though I am a Quaker, I am also a pastor in a Disciples of Christ congregation and find this dual affiliation is enriching."

people in very specific ways. The danger is that we are capable of loving individuals in such a vague and general manner that our love for them is blurred and empty. The key is to be found in directing our concern for others to the specific points of their needs. It is learning to apply "TLC" and healing concern to the wounds and hurts of others.

Love Is Intelligent

Love cannot afford to be blind but must see things as they really are. Love means taking the time to listen and understand the other person, his or her problem, and how we can best help. Without such an intelligent understanding, love becomes mere sentiment, and many persons have been seriously hurt by such sentiment. Trying to help without a knowledge of what is helpful can be destructive and harmful.

It is crucial, therefore, that our concern and efforts be relevant, but this relevance doesn't come easily. It requires hard work and an honest study of the issues, needs, and possible methods of help. Only when we have seriously and conscientiously wrestled with the questions do we have any right at all to claim to have the answers. The sum of it all is that it takes more than a desire to help to be helpful. It takes knowledge, understanding and ability. Mature love must be intelligent and capable.

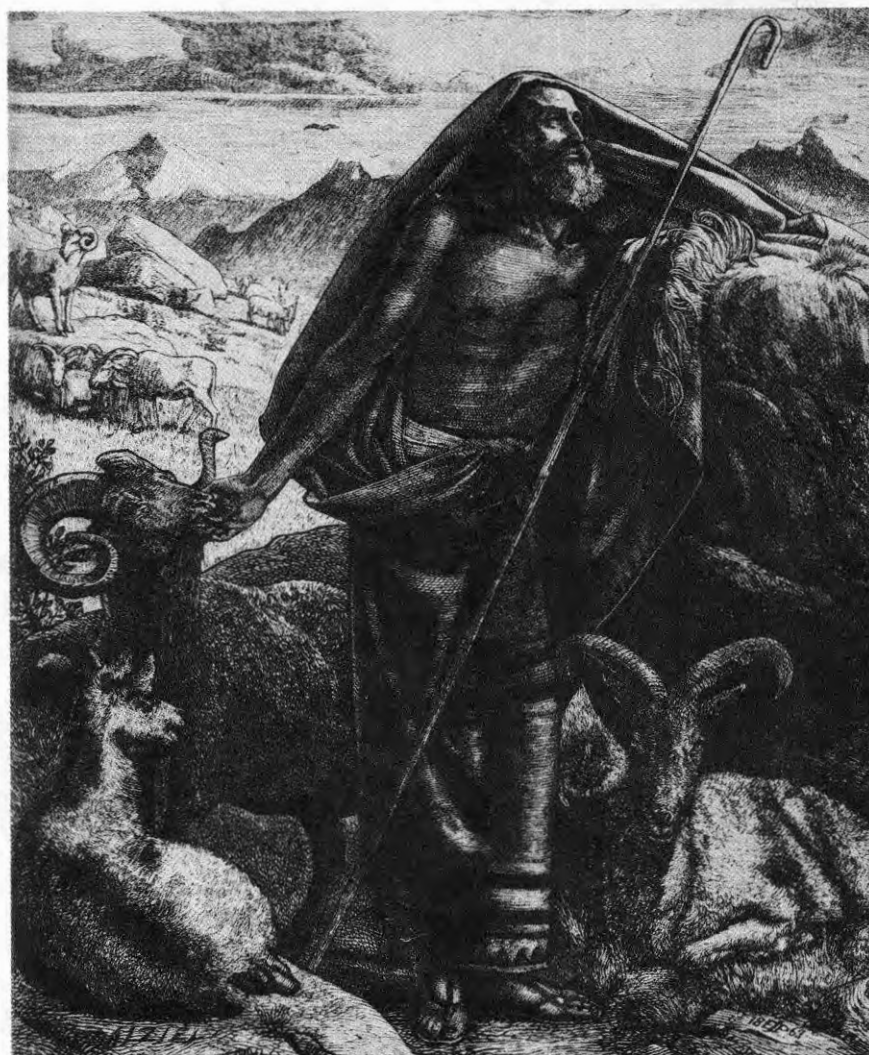
Love Has Integrity

No one person has all of the answers to all of the problems of all the people. The best most of us can hope for is the ability to help a few people in a few ways. This inherent human limitation means we are certain to be asked to help at times when we really have no help to give. It is not easy to accept our limitations, however, and the ever-present temptation is to continue to accept the role of savior, even when our impotency has become apparent. Such a refusal to come to grips with our limitations, no matter how obvious they have become, often has far more to do with our own ego needs than with our desire to help others.

Here the demand is that love have the integrity to admit its helplessness, so that true help can be found elsewhere. It needs to say, "I can't help you, but I will help you find someone who can."

Conclusion

It is not easy to understand love, and any definition which claims to be complete is bound to be an oversimplification. The four guidelines given above are not totally adequate, but they can do much to add content and relevance to our response to the greatest commandment. They can help love to become more than a word or sentiment. They can help it to become a healing, helping reality. □



Moses Keeping Jethro's Sheep, by E.J. Poynter

CHRISTIANS AND JEWS: A New Dialogue

by Ferner Nuhn

... An Israel striving after the renewal of its faith through the rebirth of the person and a Christianity striving after the renewal of its faith through the rebirth of nations would have something as yet to say to each other and a help to give one another—hardly to be conceived at the present time.

—Martin Buber, *Two Types of Faith*

A new dialogue is opening up between Christians and Jews, unparalleled in two thousand years. For, after all, the original rupture between the unique parent experience of Judaism and the world-shaking career of its giant child, Christianity, was the first great break in the spiritual infra-structure of Western civilization. Its tragic effects have been epochal

and the hopes inherent in a new dialogue might almost be eschatological.

Why a new dialogue now? What form is it taking? How may Christians, including Quakers, take part in it?

I see three great historical events as making a new dialogue not only possible but inevitable.

The first had been coming about slowly over several centuries: the ending of the so-called Constantinian period in Western civilization. The second happened with a seeming suddenness and a shock from which the world has yet to recover enough to comprehend something of its actuality to say nothing of its meaning: the annihilation of six million Jews during the Nazi terror. The third, as I write, is in the news almost every day and promises to be for a long time before its meaning is spelled out: the re-emergence on the world's map of the state of Israel.

These events are deeply interrelated.

The essence of the Constantinian period was the alliance in Western civilization of temporal and spiritual power—an alliance both glorious and demonic in its potential. It took the winding down of this period to bring out both these dimensions in a certain fullness: the one in the cultural flowering of the Renaissance, Reformation and Enlightenment; the other in the deadly religious and political rivalries, the persecutions, wars and global aggrandizement which accompanied the rise of a more and more idolatrous nationalism. The First World War and the Versailles treaty which followed were measures of the destructiveness of this nationalism. But it took Hitler—a fruit of Versailles—and his recourse to a pagan form of this same nationalism to expose the depths of the demonic which all along had lain, above and beneath the surface, in Constantinian civilization.

For Jews, the question raised by the Holocaust—the virtual extermination of the European Jewish community—was where and how they, as an historically unique people, could find a place on earth to live with some hope of security and fulfillment. The third event, the emergence of the state of Israel, seemed an almost miraculous answer to this question.

For Christians, the question raised by the Holocaust was and is the extent to which the anti-Jewish strain in Christianity itself, from the New Testament records on, contributed to the climactic horror of the Holocaust. The Church assumed, soon after its start, that it is the successor to and displacer of Judaism, and hence could see little reason for the continued existence of Jews except as candidates for conversion to Christianity.

This raises a still more searching question: whether the Church's stance toward "infidels" and "heretics," which has left such a trail of blood through history, has ever had the blessing of the Christ it professes to follow. "No, no! . . . This is not how I see the reign of my spirit!" cries the Christ envisioned by Elie Wiesel in *A Beggar in Jeru-*

salem.

Yet the Jewish people survived—even the Holocaust. And the state of Israel provides them with a base and center which give them new grounds of hope. At the same time, the new status which Israel gives Jewry among the nations and peoples of the world (including the Palestinians) faces Jews, in and outside of Israel, with decisions and responsibilities—political, economic, military, moral, religious—fearsome in their import for themselves and the world.

All these events call for a new Christian-Jewish dialogue. I am by no means an expert in this field, but I see several ways in which this new dialogue is taking place. Christians will do well to be aware of and take part in them. For example:

Revisionist statements on Christian-Jewish relations by church bodies. Most famous of these was the 1965 conciliar statement of Vatican II, but others have been made by church councils and denominational bodies. (These statements have been collected in *Stepping Stones to Further Jewish-Christian Relations*, Anti-Defamation League of B'nai Brith.)

On-going commissions on mutual relations, such as those appointed by the Vatican and by councils of churches. One such is the Committee on Christian-Jewish Relations of the National Council of Churches in the U.S., of which a Quaker, Rachel Davis DuBois, is a member. Jewish bodies have similar committees.

Revisionist educational literature. For Christians, this has meant examining interpretative material for unconscious theological assumptions and invidious doctrines, such as the collective guilt of the Jewish people for the crucifixion of Jesus. A pioneer work in this field was the study, *Faith and Prejudice*, by Bernhard E. Olson, Yale Press, 1963.

Factuality of the Holocaust. The world generally would like to forget the Holocaust, but its significance can be comprehended only if its factuality is realized. This is being done through preservation of the sites and memorabilia and a growing body of scholarly and illustrative material, including such imaginative works as the novels of Elie Wiesel.

Revisionist theological scholarship. Jesus was a Jew and Christianity began as a purely Jewish movement. Within a century or so, not only had it become a Gentile movement, but one set against the Jews and Judaism both of Jesus' day and of the Rabbinic faith which continued after the fall of Jerusalem. The Rabbinic Jewish faith, in turn, set itself against the Christian movement as it so developed. How much distortion of God's purpose for humanity, both through the Jewish experience and Jesus, has resulted from this tragic rupture?

Christian and Jewish scholars are beginning to throw light on this question.

Some works in this field that have been helpful to me include: *The Messianic Idea in Israel* and *Jesus of Nazareth*, by Joseph Klausner; *Two Types of Faith*, by Martin Buber; *The Fall of Jerusalem*, by S.G.F. Brandon; *The First Christian Century*, by Samuel Sandmel; *The Jesus Party*, by Hugh J. Schonfeld; *Faith and Fratricide*, by Rosemary Radford Ruether.

Colloquia. Examples include "Jews and Christians in Dialogue" and "Orthodox Christian-Jewish Dialogue" published in the 1976 and 1977 fall issues, respectively, of the *Journal of Ecumenical Studies* of Temple University. A sensitive pamphlet, *The Rediscovery of Judaism*, by John Oesterreicher, resulted from an earlier colloquium at Seton Hall University. In an introduction to this pamphlet, Jacob J. Petuchowski wrote that what is now needed is the creation of a "Christian theology of Judaism" and a "Jewish theology of Christianity." The works and efforts here cited, especially Buber's *Two Types of Faith*, may be seen as steps in this direction. Yet, just because the two faiths are so closely related, the differences between them loom large in their basic assumptions concerning the great central grounds of their faiths: those having to do with interpretation of scripture, messiahship and God's ultimate design in history.

Quakers seem little aware of this new dialogue. I suspect this is because, in their own highly spiritualized version of Christianity, they feel they have got beyond the need of it. In some ways they have, but in other ways Friends are behind the mainline churches in their awareness of the whole question. And for much the same reasons.

One is the notorious disinterest of Friends in theology and church history (a deficiency they have only recently begun to recognize). Did not George Fox dismiss a millennium and a half of Christian history with one scathing charge: "black night of apostasy"?

A second reason is the focus of Friends on the inward and universal aspects of the Christian revelation rather than on its peculiar claims, such as the virgin birth and bodily resurrection of Jesus. This emphasis has blunted Friends' awareness of the devastating impact of such doctrines on Christian-Jewish relations.

A third reason is the conviction, even pride, of Friends that they *already* recognize the divine in all people, including, of course, Jews. "There's a light that is shining in the Turk and the Jew" sings the *George Fox Song*. Friends have seen themselves as walking genially about the earth, answering the light in every one. But they have tended to ignore the layers of dark history which shroud that light.

Meanwhile, other churches are addressing themselves to the critical problems of Christian-Jewish history. With

its long sense of tradition, the Roman Catholic Church, in many ways, is taking the lead in this effort.

But there is another side to the coin of each point I have made. Fox's charge of apostasy has great merit, especially as it applies to the demonic aspect of the temporal-spiritual alliance in Christendom which fell so heavily on Jews. Quakers, too, have suffered grievously from this same alliance. Their costly witness against it has helped bring about such religious freedom as now exists.

The Quaker view of Christ as the Logos, the Word or Light of God at work in creation from the beginning, removes many of the sore points in religious thought as between Christians and Jews. This doctrine, just as it was found congenial to the Alexandrian Jew, Philo, twenty centuries ago, has appealed to seeking modern Jews who have found their way into the Society of Friends. As some Jewish rabbis have quipped, "Some of my best Jews are Friends."

The Quaker peace witness and concern for people, regardless of nationality or faith, caught in the tragedy of human conflict has at times enabled Friends to be of particular help to Jews, as in the aid given by the Rufus Jones Committee to Jewish families fleeing Nazi Germany after the "day of broken glass." On similar grounds, Friends have tried to be of help in the complex and impassioned conflict in the Middle East, not always with the sympathy of the parties concerned, including Jews.

How may Friends take part more effectively in a new Christian-Jewish dialogue? At least in these ways: by examining their own unconscious theological assumptions about Christianity and Judaism; by doing their homework on the whole area of Jewish-Christian history, including the question of the Holocaust; and by realizing the potential for a creative new relationship which lies in the Quaker vision of the Christian faith. In this last connection, I see the opportunity for Friends to count on what Douglas Steere has called "mutual irradiation" in bringing together Christian and Jewish scholars, in their several varieties, much as Friends have brought together Christians and representatives of other world religions.

It could be only through such irradiation, shining from the same eternal Source, that the two faiths might experience the rebirth and reinforcement envisioned by Martin Buber in the quotation at the beginning of this article. Through ways "hardly to be conceived at the present time," God might enable Christians and Jews to be of help, in this desperate world, not only to one another, but to the whole human family. □

Ferner Nuhn is a writer who has contributed to many magazines and authored The Wind Blew from the East: A Study in the Orientation of American Culture. Active in the ecumenical movement, he is a member of Claremont (CA) Meeting.



Wind

Wind is a wild lion
Roaring in his cage
Wind is a gentle kitten
Purring in his bed
Wind is a squeaky door
Opening and closing

Snow

Snow is a white sheet
Hanging on a clothesline
Snow is a cluster of white pigeons
Flying through the air
Snow is a white kitten
Playing with a mouse

—Sherry Wood

1972 - Age 11

Sea-Land Creatures

1.

Inside deeply is a sailor-farmer
who feels called
in winter; when the North grows dense,

when the earless ground listens,
waits and the new snow-ground, covering,
grows longer.

A rooster crows and quietens;
such a once befalls.

Then the prow of the barn lifts,
the wind has grown even stronger
and the seaman cries out, "It is
snowing butterflies." Even with a spy-glass
there is no space.

2.

And in Spring in slides the running
—you'd say it was the drink laughing—
and in trees too the sweet water rises green
into sky's leans and lifts
and listen: geese.

—Ellen Tift

Whispering

To accept ambivalence
Is hard for me.
I'm a purist at heart.
I cannot compromise with grace.
Can you?

Together, then, let us lay bare,
In the teeth of ill winds,
The tough root of purity
That connects us so daringly
With perfection.

—Joyce Povolny

The Challenge Of Meeting The Future

by Don Wells

Annual reports are a fact of life and, like most other institutions, Friends schools feel a necessity to produce them for obvious reasons. Friends Journal has chosen to publish this one from Carolina Friends School, because it reflects not only operational statistics but an ongoing concern for the basics of Quaker education as of prime importance, together with the ways in which attempts have been made to achieve these goals in a given period of time.

The preparation of the annual report of Carolina Friends School is always fraught with the question: What does one extract from what has gone on during the year that communicates the school's experience? This report is meant to be an honest account of the challenges faced over the past year and our efforts to meet them. Our effectiveness does not depend solely upon the resourcefulness of our immediate community, but also upon the support of that community of persons who believe that this school is a vital instrument in our society today.

The challenges discussed here consist of those broad in scope to those particularly unique to a Friends school and are shared with a broad spectrum of persons, requiring that the language and perspective chosen communicate as much to a birthright Quaker as to a Roman Catholic school parent.

The first challenge that faces us all in education is *what* to teach and *when* to teach it. Few conscientious educators feel comfortable with their answers to this question, for the number of options is so enormous that it overwhelms us by its sheer mass. But we attempt to meet this question by considering it on two levels: First, what *must*

a child know by the end of certain periods of development and, secondly, what *should* a child learn at the end of certain periods of development? Much of our basic curriculum for younger children is devised to ensure a basic competency in reading, writing, calculation, social behavior, self-responsibility, corporate responsibility, physical coordination, cultural appreciation (ethnic and artistic), and a reverence for life.

Curriculum for early adolescents continues this stress on basic tools by requiring courses in skill competency while placing a strong emphasis on electives, thus encouraging a student's thoughtful (and guided) decision-making concerning the "what" and "when" in order to nurture self-responsibility, self-direction, commitment and the ability to personalize one's learning. It is axiomatic that this process is not, at all times, a neat and orderly one, nor does it always lend itself to definitive measurement, nor is it a process that can be taught without practice—and mistakes. It is also one of the most delicate to teach, for it entails personal and, at times, institutional risk.

Curriculum for older students is presented with basically no required courses, a diploma requiring the accrual of a certain number of credits, which in turn governs the course selection of these students. But with many differing paths leading to a diploma, the continued fostering of the uniqueness and worth of each student remains a central theme.

Reckoning adequately with the knowledge explosion is a continuing educational challenge. In the not-too-distant past, the Bible, the *McGuffey Reader*, and a few other books were, for the most part, the breadth of "knowledge" that was acquired about the world immediately outside of one's direct experience. Today, it is estimated that in the U.S. the finest minds will accrue, at best, less than one-millionth of those bits of knowledge that are readily available from written material and media material alone!

The basic dilemma for teachers here is that for each decision made concerning what particular information will be focused upon in a course of study, a large body of knowledge is effectively chosen against. Our answer to this challenge, therefore, serves as a powerful force in the shaping of both our students' repertoire of workable knowledge and their perception of what is "worthwhile knowledge" to master.

This school attempts to affirm students' rightful choices regarding their "knowledge engagements" by enabling students to proceed, equipped with basic skills, through their own labyrinth of knowledge. This is done pointedly by limiting requirements, institutionally refuting the "body-of-knowledge" concept of education, and by offering our adult counsel to students during their decision making. Elementary and secondary schools that

Don Wells is principal of the Carolina Friends School in Durham, NC. A runner, gardener, wood-cutter, and oftentimes writer, he is a member of Durham (NC) Meeting.

make the bulk of "what-is-important-knowledge-for-you-to-learn" decisions for their students are precluding the teaching of such decision-making skills, thereby doing their students a great disservice. They may also be, not so benignly, effectively molding their students' minds.

A third challenge we face is how to provide a place of consistency for children whose personal lives are in chaos resulting from family upheaval. Statistics on the divorce and remarriage cycle, family mobility from town to town, the estrangement of the extended family, the changing roles of males and females as parents, and the decline of the family's function as a unit in society all provide a backlog for the sense of insecurity that so many of our children feel. We are, as schools, in no position to replace the family; nonetheless, schools are often the most consistent "home" a child finds, and, as such, we become entrusted with counseling and nurturing tasks that would have been unthinkable thirty years ago. Many aspects of the social flux surrounding us today are deeply confusing to adults; we assert that the flux can be devastating for many children, and hence we become sensitive adult advocates for those children in our temporary care.

A fourth challenge that all independent institutions face is the continual encroachment of state and federal regulations (and financial inducements) on the independence of private schools. Meeting the ever-increasing demands of regulatory agencies regarding reports, poli-

cies, practices, facilities, health regulations, programs to meet legislative mandates, and administrative practices is a costly task; raising serious concern with governmental agencies about these regulations is often an endless battle with bureaucracy. The issue here is *not* one with the efficacy of any particular regulation, for many are long overdue. Rather, the issue is one of maintaining the degree of independence from external control that is necessary to fulfill one's role as an independent entity.

Carolina Friends, at present, does not receive assistance from any state or federal program other than its tax exempt status. Further, because of its non-compliance with regulations surrounding teacher certification, the school is neither approved nor certified by the state. This position is a vulnerable one and demands that we look closely at each regulation to weigh its impact on our witness. It further dictates, in our opinion, that we continually strive to work with governmental agencies toward a harmonious legislative solution to these dilemmas, such efforts involving the expenditure of time and capital, and even, possibly, litigation.

The challenge of establishing and maintaining board direction, purpose and function is a large one, requiring that board members possess at least the level of talent and commitment required of any other corporate board member. How such a group most effectively reckons with present and future challenges of a school is a complex

Abington Friends School



leadership and participatory task, yet its thoughtful resolution is critical for the vitality of the school.

Last year, in addition to its regular monthly meetings and committee meetings, the Board of Carolina Friends School conducted a self-study program. It also searched, through a weekend retreat, for the elusive answers to broad educational questions, at the same time maintaining its clarity on immediate school concerns, with consensus being the cornerstone in decision making.

The challenge of communication is, despite our growing technology, a critical one. Murky terms lurk here such as diversity, responsiveness, involvement, consensus, input, control, love, power, understanding, openness, sensitivity, etc. Each concept is integral in effective communication within a community of persons, and each lends itself to private interpretation. Adding to this fact, the resolve to run a school with a broad diversity of persons harboring a broad diversity of expectations, and the task of clearly communicating, is obviously an immense challenge.

We attempt to meet this challenge by first recognizing its enormous complexity, subsequently using all techniques available to assist in its accomplishment. Attempting to understand clearly as a school what we are doing and why we are doing it is crucial. Telling it, rather than selling it, is an ongoing task.

A further challenge that faces us all these days is the problem of dramatically increased costs for vital services, and these continue to escalate. The traditional response of independent institutions to these costs has been to increase tuition dramatically to keep pace, while at the same time dictating one's clientele through cost factor alone. An institution does not retain a diverse clientele when only a small portion of society can afford to attend the school.

Carolina Friends School is struggling to meet this challenge. While maintaining and increasing its commitment to tuition assistance, raising teachers' salaries, and building endowment for the future, the school is engaged in conversion to energy independence insofar as practicable. The generosity of those who believe in Friends schools is critical at this time, not only as a convenience issue but also as a moral one. It is an issue that is basic to insuring a continued witness, and one that must lead those who can financially assist the furtherance of Friends principles to do so.

Another challenge that greatly affects us is the national mood of entrenchment and/or retrenchment—a frantic effort to keep up with today by using the formulas that were used yesterday (but not necessarily successfully). The direct effect on schools of this mood is both a concerted move “back to basics” and a concomitant lack of financial or intellectual support of any educational methods that vary from the familiar. The repackaging of

these old “tried and true” methods comes complete with a sizable dose of child control, lock-stepped development, the rod, and teacher dominance—all fueled by a national anxiety that may well be financially rather than philosophically based.

This mood poses an enormous challenge for Friends schools, for Friends tenets are not those that prompt human efforts to retrench, but rather to confront the present and to grow within its context. The entrenchment of segregation prompted the opening of this school fourteen years ago, and we believe that the present entrench-



Karl F. Wolf, Jr.

ment in education makes our continued witness at least as crucial today. To that end we share our leadings with the larger educational community and, by that action, we cause others to view more carefully their rush towards myopic educational techniques.

Related to the above challenge is the difficulty of finding workable answers to the problem of student evaluation and teacher accountability. While these two questions are not necessarily linked, the growing clamor for a definitive evaluative measure for each child tends to drive schools to utilize achievement tests that, at best,

measure the singular area of cognitive retention. National norms promote the concept that at a certain age a child *should* be at a particular place on a scale and when developmental lags preclude this, the child's ability is questioned. A teacher's effectiveness is often largely measured by his or her presumed ability to promote good scores on these achievement tests, again narrowing the function of good teaching. And finally, what is most insidious is that our acquiescence to these measuring devices propels the testing industry into a position of preeminence in dictating educational policy and practice from the national to the classroom level.

This school rarely uses standardized tests, often uses diagnostic tests, sees evaluation as an ongoing process *and* a learning process, and finally attempts to articulate clearly to other agencies data relevant to a student's performance level. Owning the accountability each of us has in this educational venture is guided by our admonition to "answer that of God" in each other. We also view it as important to articulate publicly our concerns relative to the enormous power such evaluative measures as standardized evaluations have to quell the spectrum of talent each person is endowed with. (The human spirit does not exist in standardized units.)

Finally, we must consider the challenge that stems from the fact that we are a *Friends* school. In his excellent Pendle Hill monograph, Douglas Heath asks, "Why A Friends School?" Our answer to this question must contain a soundness of purpose that justifies our daily existence. Answers to this question are very often relegated to the areas of moral, spiritual and religious education, but the task cannot be limited to course materials in these areas alone. Basically, all that we do must witness to our Quaker heritage. It is not only that schools and educators must be moral, spiritual and religious educators, it is that we must thoughtfully *live out* our testimony in all that we do. This process demands a constant personal and corporate search for truth, and the spirit of the meeting for worship must pervade our daily living in the task of teaching.

We struggle to live up to our calling as a Friends school. The commitment to consensus is a vital one, as is the commitment to share this experience with others new to Friends manner of decision making. Daily times for quiet settling in and periodic Friends meetings are held, which assist in our teaching and learning. Most important, however, is our daily witness to that Spirit that guides us and gives us the strength, faith and resolve to reckon with life's challenges. In a day when adolescent ennui is epidemic, when the projections of future environmental chaos stultify individual effort, and when the ostrich posture appears attractive, instilling others with a deep faith in their ability to meet tomorrow is a crucial task for educators. □



ft, top: Arthur Morgan School, bottom, George School; above, Hermantown Friends School, below, Scattergood School.



Tom Merriam

Ageism In the Friends Meeting

by Raymond Paavo Arvio

Surely there's sexism. Men don't always clean up the kitchen after the potluck dinner. Nor do they dust. Nor do they serve as minute-takers. (Since they neither toil nor spin in the meeting, these men probably think they're the lilies of the meeting.)

Surely there's institutionalism. Those are the times when we think, not about the lives and times of persons, but about our society... and its life and time.

And there's racism, too, which comes out not only when we talk about the "way it ought to be" far, far away (Rhodesia and South Africa are minor examples), but also when we face up to our own meeting's actual style of acceptance.

There's Quaker couple-ism. A new discovery, this "ism" identifies those people who march in and out of meeting hand-in-hand, sit next to each other, and always say, "I'll check with Bob (or Mary) on whether we're free that night." As if there were no individuals in that couple.

(I'm tempted to add, "Then there's Quaker-ism." This phenomenon would deal with those Keepers of the Word and Virtue among us who are always telling us the right way to do things, according to Quaker history or local practice. But that's another long thought for the future.)

But the fury of this moment is devoted to ageism. I feel it when I say to a young squirt (all right, person) when defending some position, "But I've been a Quaker since 1950." And I feel it when the same says to me, though usually more gently, "You're missing something, older Friend."

The business of being a "weighty" Friend is usually a reference to having been around a long time and having

some special experience or insight, usually (alas) gained through having been around a long time. Showing any more than the respect we show anyone else is a sign of ageism. In that case, the younger people are guilty of ageism: for example, in the pernicious habit of calling older, respected Friends by both their first and last names. When older people (weighty or not) look down their convictions and their been-arounds and begin to think or begin to say that they should be listened to with special sensitivity simply because they carry more years around, they put themselves into an ageist stance.

I find all of this a most delicate question. Being forty-seven is, generally speaking, a picnic, a kind of delight. It's living in both worlds. Especially if you're inclined to kick up your heels (intellectually and physically) once in awhile, you find the young uncertain about how to deal with you, and the older ones can't possibly handle you. Because of those heels, I also find the prematurely aged (most of my middle-aged friends) reluctant to consider me good company. There is for me a delightful freedom of choice. It's a Saint Paulism (being all things to all people) I want to keep pushing.

I'm actually part of a growing company of Friends who will not let either our youth or our age or our middle-age stifle or defeat us. It's a subversive group, a spirited company, a fellowship with outreach into every meeting in every part of the Quaker world. The sense of equality (Quakers have been good at the equality business) makes it possible for each of us to function fully with whoever we are, wherever we are, even when we're not in Quaker company.

But the defeat of ageism will take more time.

It will mean a shaking-up of every institution. It will mean practicing trust of the young. It will mean dancing and hoopla and learning to waltz again, and it'll mean rock and roll for everyone, with no row of old folks watching. It will mean not imitating old institutions just because they're old institutions (like the slight craze over big-brimmed Quaker hats and the return of thee-thous). It will mean identifying the good and the radical in each of us, as well as recognizing the staid and still-uncomfortable in each of us (so that we can work on reducing the discomfort).

I am disappointed in myself when I make a joke about my older age to younger people or decline to lift something or carry something or stay up late or listen to "young people's music." I still want to experience everything that can be experienced, and I do not want to deny myself anything. Ageism is a denial.

Applications are available at the meetinghouse door for Friends who never wish to be either old, young or middle-aged, who just want to be alive, fully alive. Some meetings offer them on the way in, others offer them on the way out. □

Raymond Paavo Arvio is Executive Director of the Co-op Education Guild, Inc., and a writer, editor and teacher. Author of The Cost of Dying and Manual on Cooperative Garages, he is interested in alternate life styles and economics.

Quaker Worship And the Handicapped

by Rachel P. Fair

"**S**peak a little louder, please" is a phrase which many people often would like to say to a speaker, but they are too timid to express their feelings. They fear that to do so would reveal that they had a hearing problem. They try to listen attentively, but try as they do, they do not grasp the theme of the talk, let alone most of what is said.

At one time such an affliction was looked upon as a burden to be borne. The only way of dealing with such a victim of misfortune was virtually to exclude the person from society. Now we understand that a sequestered life without outside interests enfeebles the spirit. Communication depends on our five inherited senses: sight, hearing, smell, taste and touch. By the use of these we are able to establish relationship with one another and with God.

As a Friend with impaired hearing using a hearing aid, I have found that a Friends meeting for worship is often a trying experience. If you have ever attended a Quaker meeting for one hour and never heard a word of the messages given, you would understand the problem of those with impaired hearing.

Many people believe that these difficulties can be overcome by the wearing of a hearing aid. But have you ever worn a hearing aid, which picks up and amplifies *all sounds* in the room? The hearing aid makes no distinction between important sounds and trivial background sounds.

You may think of a Friends meeting as "silent." But not so. The ticking of the clock on the wall which many meetings have, the rustling of impatient children, the clearing of throats, the hissing of dentures of those who speak—all converge on the beleaguered person with a hearing aid. Small wonder the hearer feels frustrated and at times confused as she or he attempts to sort out the sounds he or she does want to hear—the messages given by fellow meeting attenders.

This individual is often in the state of frustration which Ann Cornelius so ably expressed (FJ 1/1/77): "Frustra-

tion is a nagging presence in a human life beyond explanation to another person. Action does not necessarily cure it; inaction leaves it setting there in your head like a large blob of dough that slowly grows with the yeast of events, until the mind is numbed by a dull, aching desperation."

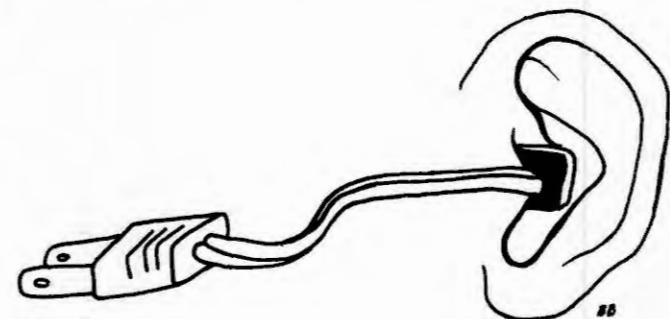
While all of us have experienced frustration many times, perhaps the hearing-impaired person has more than her or his share, since most human communication involves speech. Speakers in a Friends meeting for worship should recognize that just as they depend on words to clarify their communications to others, hearers must depend on words, too.

Continuous, nagging frustration is a serious hindrance to the spirit of worship so essential to those participating in a Friends meeting. I have personally overcome much of this frustration, but it has taken many years of study, meditation, and struggle.

But it was not always so. It used to be a big thrill for me when, as an organist, I entered a cold church auditorium and sat down on the organ bench, and in a few minutes I could fill the place with sound. The organ is an instrument by which one can express her or his feelings, and the whole body responds. I was never satisfied until I could put on full organ and then feel that even the rafters were responding. Perhaps such an uplift is aided by the vaulted ceiling so that the music seems to be reaching upward. It gives one a feeling of spaciousness, of not being bound in by a wall. It is the same feeling one experiences in watching the stars on a bright night, feeling that one is, also, a part of the universe. Then one can comprehend the words of Ruskin: "All one's life is music if one touches the notes rightly and in tune."

My favorite composition was from Mendelssohn's Sonata No. 6, "Vater Unser in Himmelsreich" (Our Father Who Art in Heaven). After the introduction of the theme the composition builds up with a crescendo and then with full organ the words "the power and the glory forever" seem to respond to the full chords. In the empty church there was a slight echo which seemed to respond like an "amen."

Churches and other religious groups throughout the ages have used the inherited senses in their worship services. The ringing of the bell, the beauty of the sanctuary,



Barbara Benton

Rachel P. Fair is chairperson of Friends Service Committee in her meeting. A church organist and choir director for twelve years, she is a member of Goose Creek (VA) Meeting.

the organ music, the fragrance of incense, the feel of the rosary beads, the taste of the wafer and the wine—all give the worshiper a varied experience to lead one in a feeling of closeness to God. The Shakers believed that by the use of music and dance in their worship service they were more united in their relation to God. Nancy Brock, a Quaker professional dancer and choreographer, claimed in her article "To Worship God with Hands and Feet" (FJ 8/1/71) that the dance was not only a focal point of corporate worship but also helpful to the general health of Shakers, since it provided them a way to release some of the tensions imposed by their otherwise restricted lives.

However, Quakers prefer a silent service in an unadorned room, seeking to be free from any distraction in their meditation and worship. Each individual seeks in silence to be open to the light within. It is a personal experience.

Many have been puzzled by this attitude towards music. It seems Quakers have missed an experience by hanging their "harps on a willow tree before entering the place of worship and then refusing to sing the songs of Zion." But they claim that music disrupts meditation in their corporate worship.

It was after I retired from my last organ job, partly because of my hearing loss, that I began to attend a Friends meeting with my family. It was not easy to make the adjustment to a silent meeting. I found myself groping for

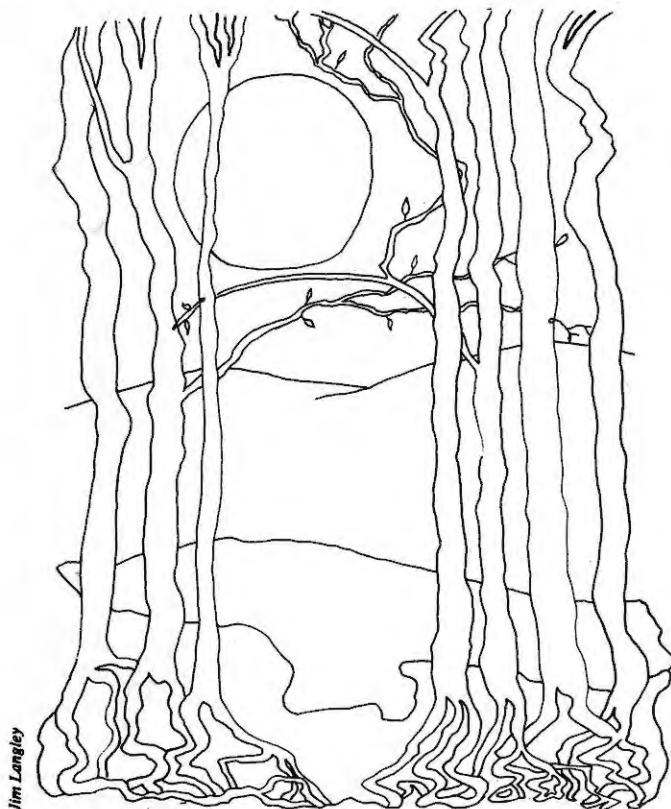
some words or thoughts (as a sermon) from others; but I could not hear the messages which were given. This was an aggravation. There were times I would choose to attend a nearby church instead of the meeting. Finally, in a business meeting following the worship service, I had the courage to tell the group of my regret that I had not heard a word of the messages or the announcements made. I felt that there must be something wrong with the acoustics and, perhaps, it would be a help to have an amplifier installed.

I was immediately informed that there was nothing wrong with the acoustics and an amplifier would be out of place in a silent meeting for worship. Even so, my expression of concern seemed to relieve my mind, and I at once had a different feeling toward the group. Four others confided to me afterwards that they had not heard the messages either. Later I felt that there was an effort in that meeting by those giving messages to speak more distinctly.

I also realized that it was necessary for me to revise my thinking and to discover "what it means to be present where you are" in the corporate worship. I needed to learn more about Quaker meditation and beliefs. George Fox in his *Journal* indicated that "the starting point was rooted in everyday human experience and common sense," and in writing to Lady Claypole, the daughter of Oliver Cromwell, he advised her to "be still and cool in thy own mind and spirits."

My biggest problem became how to "center down" in the meeting. My mind was thinking about the events of the week or planning in detail for the future. I was definitely "not present." Finally I discovered that one way to start my inward withdrawal was to use my mind's eye and forget about my ears. I focused on a picture of the sun setting behind the clouds. I traced the descent of the rays as they slowly came closer to the top of the mountain—then sank from my sight. I was amazed at the beautiful afterglow in the sky. I was experiencing a new awareness of life and beauty. I realized the meaning of the statement of L. Hugh Doncaster in *The Quaker Message*: in corporate worship we are "led into a depth of communion with God and one another that is meaningful and spiritually refreshing." In time I found myself developing a feeling of unity with others in the corporate worship. At last, I felt that "I was present where I was." Perhaps I was experiencing communication in a silent meeting for worship. This was a rewarding feeling. Still, not hearing the words of the messages, I was not as fully present as I might have been.

The Society of Friends can help people with impaired hearing so that they, too, may share an abundant life and fulfillment in spite of their handicap. This will require patience, an attitude of thoughtfulness, and sensitivity to the needs of others. □



LETTERS TO THE EDITOR

Friends and Marxism

Kenneth Boulding's article on Friends and Marxism raises an important concern in a destructive manner. One probably cannot be both a Friend and a Marxist—at least I know of no one who has tried—and the relationship that Friends ought to have with Marxism is a hard question at best. It is made much harder, for some of us, by the great disparity between Marxian ideals and Leninist (or Maoist) practice.

But the crucial problem is not our differences with the Marxist world. It is the fact that both sides in the dispute between East and West are armed with enough destructive power to annihilate the human race many times over. In my work at the Central Committee for Conscientious Objectors I read extensively in the U.S. press and to a lesser extent in the foreign press. I have talked for hours with GIs who were stationed in Germany at one of the potential flash points of conflict. It is clear that neither side really believes the other's peaceful words (such as they are). A misinterpretation of a radar blip or a stray tank lost in a sudden fog could start a war that there would be no stopping.

In such an atmosphere, to suggest or even imply that Friends ought to be more critical of Marxism puts us in a false position. We stand between the two sides, for we have serious differences with both. Yet our task is not primarily to criticize, but to make peace. Is this goal served by our joining the chorus of thousands—ranging from the John Birch Society to the Democratic Party—who anathematize Marxism as though Marx himself were the Devil and Lenin and Mao his imps? Surely not. We stand apart from the Marxists, but we can speak with them because, recognizing that there is that of God in them, we can take them seriously enough to listen to them and speak the truth with them. We risk losing that ability if we now concentrate on refining our critique of Marxism.

Bob Seeley
Philadelphia, PA

From Prison

I'm from Boston (MA), and I'm doing twenty years. God has helped me, and I have met some very good friends from Beacon Hill Friends House, Boston. They asked me to write to you. I would like to correspond with your readers.

Roberto Brown
Box 43, Unit 1-3
Norfolk, MA 02056

For Winifred Rawlins

My warm thanks to Winifred Rawlins for her beautiful poem about Loren Eiseley in the issue of FJ 12/15/77. I treasure it.

Elizabeth Helfman
New Paltz, NY

From Cover to Cover

Last evening I picked up the last three copies of the *Friends Journal*, and, to my surprise and delight, spent an hour and a half reading *every* article—something I haven't done for years (at least twenty!). I found every article interesting and absorbing (to the extent of resisting all entreaties to watch *I, Claudius!*).

Apparently, you are finding good response from various age levels, as our eighty-five-year-old Wrightstown Meeting member, Homer Tomlinson, said yesterday that he was thoroughly enjoying the *Journal*.

Congratulations on doing a fine job.

Barbara Sprogell Jacobson
New Hope, PA

Announcing the Sixth Annual Henry J. Cadbury Lecture

"AND A LITTLE CHILD SHALL LEAD THEM"

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Thursday, March 30
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The Board of Managers of *Friends Journal* celebrates the life and work of Henry Cadbury by presenting a lecture in his honor at the annual dinner of Friends Publishing Corporation and Friends Journal Associates. This year, Parker J. Palmer, Dean of Studies at Pendle Hill, will speak to his concern for the development and nurturing of leadership among Friends.

Please make dinner reservations no later than March 16.

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Please reserve _____ place(s) at \$3.50 each for dinner at 6:00 p.m. on March 30.

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CALENDAR

March

3-4—"A Lenten Retreat" combining Biblical meditation, music, silence, sharing, worship at Kirkridge, Bangor, PA. Led by Cynthia and Robert Raines for clergy and laity of partner congregations only. Cost: \$20.

3-5—"The Unlived Life" deals with the choices made in living and how what was left behind affects us. Leader Clare Keller has a Jungian orientation and will encourage a personal approach to the weekend. Cost: \$55.

6—"Other Traditions Look at the Quaker Meeting for Worship" is the theme of the Monday evening lecture by William Taber, at 8 p.m. in the barn at Pendle Hill, Wallingford, PA. No charge.

10-12—"Dimensions of the Interior Life" is a silent retreat at Pendle Hill, Wallingford, PA, led by Dorothy and Douglas Steere. There will be times for sharing and speaking to the theme of the retreat. Cost: \$55.

13—"Our Comings and Our Goings" will be the theme of the Monday evening talk by Lois Harris at 8 p.m. in the barn at Pendle Hill, Wallingford, PA. No charge.

14-16—"Wanted: Unemployed Clergy" is the retreat topic at Kirkridge, Bangor, PA, for considering values and goals in time of transition. Led by Bill Cohea and Bob Raines. No charge.

16-17—"Shalom" is an intensive growth and learning experience in the context of community building and theological reflection. Led by Susan and Dennis Harrison. Cost: \$120.

17-19—"Dialogue With the East" is an exploration of the Judaeo-Christian faith journey in dialogue with the Buddhist and Hindu experience. Retreat at Kirkridge, Bangor, PA, led by Bishop John A.T. Robinson. Cost: \$85.

23-26—Southeastern Yearly Meeting at United Methodist Youth Camp, Leesburg, FL. Contact: Margie Rece, 1375 Talbot Ave., Jacksonville, FL 32205.

24-April 1—Philadelphia Yearly Meeting at 304 Arch St., Philadelphia, PA. Contact: Barbara S. Jacobson, 1515 Cherry St., Philadelphia, PA 19102.

27-31—"Living With the Gospel of John" in lecture, worship and community is a retreat at Kirkridge, Bangor, PA, led by Bishop John A.T. Robinson and Virginia Mollenkott. Cost: \$150.

deny responsibility."

As Newby's book progresses, its religious message is inextricably evident. Modestly and devoutly, Newby refuses to take full credit for her own success story. She could not have been "completely turned away from... lesser paths," she writes, "...except through the grace of God... What happened to me," she firmly believes, "was a God-given miracle!"

Newby is a Quaker pastor's wife and a member of the Yokefellow Academy at Earlham College, but her book is not simply of religious import. It is also a psychological study, in which Newby discusses the impact of her culturally deprived background and her father's disownment of her upon her psyche. It is historical because it analyzes something of the nature of the Mexican migrant's plight in mid-twentieth century USA. It is likewise clearly of philosophical and sociological value. Her portrayal of tradition-bound Mr. Loza is certainly at odds with the public conception of the radicalized Cesar Chavez-type Chicano-American. *A Migrant With Hope* is a subtly powerful and complex book. Its messages stay with one long after it is placed on the shelf.

Steven Valentine

Revolution in the Third World: Myths and Prospects, by Gerard Chaliand. Viking Press, NY, 1977. \$11.95.

On the evening of December 12, 1963, I attended a celebration at the Philadelphia Sheraton Hotel. In the main ballroom, packed with hundreds of Africans, Asians, and American well-wishers, I joined in the infectious excitement over the formal independence of Kenya from British rule. "Uhuru na Kazi," I learned to say as I was introduced to each new person: "Freedom and Work"—a phrase that expressed the heady pleasure of liberation and the realistic awareness that there was much work to be done in the years ahead.

Gerard Chaliand is French by citizenship, a journalist and revolutionary by vocation. As editor of the Algerian weekly, *Revolution Africaine*, and as a journalistic witness to the revolutions in Vietnam, Guinea-Bissau, and elsewhere, he was in the forefront of those who created and popularized "the Myth of Third-Worldism."

What is Third-Worldism? To Chaliand, it was the hope—indeed, the expectation—that a global revolution was taking place among the poor and

BOOK REVIEWS

A Migrant With Hope, by Elizabeth Loza Newby. Broadman Press, Nashville, TN, 1977, 138 pages.

The so-called Chicano experience is a topic which has received much attention recently. But rarely has it been documented well from the inside—or from a woman's perspective. Elizabeth Loza Newby's *A Migrant With Hope* does this and much more. "I am proud of my Mexican culture," she declares emphatically, "but I refuse to be bound by it... It seems that... we put far too much...

energy into the expression of cultural uniqueness," she eloquently continues, "instead of seeking for those elements in all cultures that can unite us."

Though her story is profoundly one of the sorrowful plight of the Mexican migrant in the U.S., the story of how she overcame her considerable disadvantages transcends this. "Part of the reason" she was able to rise above the handicap of her "incredibly poor start," writes D. Elton Trueblood in his foreword, "lies in her complete lack of self-pity and her refusal to let her environment become an excuse for failure." Herein lies a large part of the value of Newby's book; it is an inspirational story and a challenge to popular convention. "Her entire experience," Trueblood aptly observes, "is a challenge to the popular doctrine of cultural determinism, which is so often employed to

colonized peoples of the world, a revolution that would bring justice, freedom, and social equity in its train.

Now it is fourteen years after that heady evening when Kenya became independent. In the thirty-three years since the end of World War II, the European colonial empires have been almost totally dismantled. The hundred or more nations that constitute the "Third World" dominate the United Nations General Assembly, and the once-haughty nations of Great Britain and France vie with Japan and the United States for the favor of Saudi Arabia, Iran, and Brazil. Is Chaliand therefore a happy man?

Decidedly not. For Chaliand, the "revolutions" of most Third World countries have been travesties or failures. An outgoing colonial elite was simply replaced with a local bourgeoisie elite, and social, political, and economic exploitation of the masses of people has proceeded apace. *Plus ça change, plus c'est le meme chose.*

Why? Why has not the revolution that Chaliand and others envisioned come about?

The conventional wisdom among liberals and radicals these days is that "neo-colonialism" has kept these revolutions from happening. Led particularly by the United States, the capitalist nations of the West have maintained their dominance of their former colonies. The total revolution that the people wanted has been stopped, by violence if necessary.

But there is more to the story than that. For Chaliand, one of the chief reasons for failure is that many of the "revolutionary" leaders of the Third World *never had a real revolution in mind.* Coming themselves primarily from the bourgeoisie and intellectual strata, these leaders never intended to remake the social structure. Thus, while the revolutionary rhetoric continues, in reality a new elite is being grafted onto the existing structure, and the state becomes "primarily the instrument of the privileged classes."

In his concise and pointed observations on the many revolutions that have failed (Algeria, Egypt, Guinea) and the few that have "succeeded" (Vietnam, China, perhaps Guinea-Bissau), Chaliand has opened a door for much valuable discussion and thought. *Revolution in the Third World* is timely, it is iconoclastic in the best sense, it is thoroughly readable. I recommend it for those who care about justice for the world's poor.

Adam Daniel Finnerty

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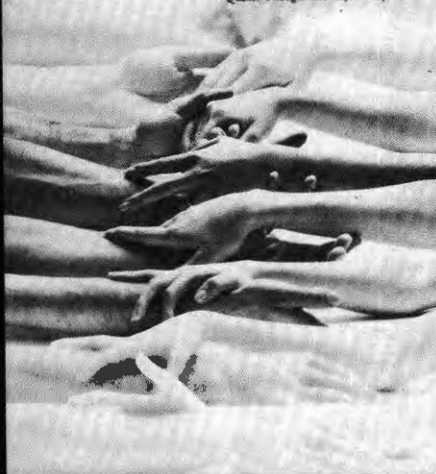
1977 INDEX

Friends Journal
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February 15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



March 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



December 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today

"I think of
St. Christopher, that
legendary figure who
carried wayfarers
across treacherous
waters and how,
after a stormy night,
he found the heavy
burden on his back
miraculously changed
into the radiant
Christ Child, who
blessed him for his
faithfulness."

—Rev. Hilde, page 616



December 15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today

'Tis a gift to be simple,
'Tis a gift to be free,
'Tis a gift to come down
Where we ought to be...

Old Shaker Song



KEY

Page numbers for 1977:

1-32: Jan. 1	353-384: June 15
33-64: Jan. 5	385-416: July 1/15
65-96: Feb. 1	417-448: Aug. 1/15
97-128: Feb. 15	449-484: Sept. 1/15
129-160: Mar. 1	485-516: Oct. 1
161-192: Mar. 15	517-548: Oct. 15
193-224: Apr. 1	549-580: Nov. 1
225-256: Apr. 15	581-612: Nov. 15
257-288: May 1	613-644: Dec. 1
289-320: May 15	645-676: Dec. 15
321-352: June 1	

AUTHOR INDEX

Achterberg, James E., 490, 600
 Adamson, Lynn, 495
 Alexander, Horace, 560
 Andersen, Isabelle, 107
 Baechler, Bruce, 533
 Baechler, Marjorie, 628
 Baldivieso, Cynthia, 532
 Bates, Harvey, 389
 Beerits, Henry, 334
 Benfey, Theodor, 172
 Berrigan, Daniel, Rev., S.J., 357
 Blanc, Nancy, 104
 Bluhm, Darrell, 367
 Bodine, Thomas R., 466
 Bohn, Jeanne, 335
 Boulding, Kenneth E., 231, 552
 Breault, Judith C., 387
 Brown, Thomas S., 68
 Bryan, Sally W., 43
 Bull, Wendal, 138
 Bye, Mary, 79
 Calder, William A., 369
 Callard, Rob, 460
 Castillo, Fortunato, 39
 Cavener, James Neal, 534
 Chenoweth, Gene, 624
 Christensen, Kim, 169
 Clark, Sheldon H., 495
 Cope, Ardelle F., 403
 Copeland, Gerald, 424
 Copulsky, Jonathan Ross, 132
 Cox, Jim, 632
 Crowe, Frances, 430
 Curtis, John, 179
 Daniels, John, 364, 560
 Davies, Ray, 560
 Deming, Vinton, 35, 323, 328
 Dennis, Diane A., 535
 Drake, Thomas E., 275
 Droutman, Jane S., 466
 Dyer, Marilyn A., 496
 Eccleston, Allyn, 236
 Edgerton, William B., 100
 Ellin, Jeanne and Stanley, 82
 Ellison, Lincoln, 646
 Estrin, Shelly, 659
 Farley, Tom and Sandy, 110

Fingesten, Peter, 206
 Gero, Alex, 103
 Gibbs, Elizabeth, 168
 Grant, Susan, 487
 Greenleaf, Robert K., 292
 Harris, Howard L., 556
 Havens, Joseph, 228
 Heckert, Robert, 268
 Hill, Katharine D., 596
 Hole, Helen, 164
 Hollingsworth, Peggy, 630
 Hope, Hohn, 371
 Howe, Evan, 8, 171, 198, 235, 267, 425, 627
 Humes, Joy N., 308
 Hutchison, Lawrence, 83
 Ingle, Larry, 270
 Jansen, Betty Douglass, 196
 Johnson, Eric W., 76
 Jones, Peter D., 174, 430
 Keene, Calvin, 41
 Kilpack, Ruth, 519, 583, 615
 Kinsey, Shirley and David, 662
 Klaphaak, Maie, 631
 Kohler, Charles, 67
 Koomanoff, Lora G., 74
 Kubicka, Louis P., 366
 Lacefield, Patrick, 242, 560, 655
 Lack, Larry, 463
 Lakey, George, 367
 Lamb, Elizabeth Searle, 246
 Laning, Chris, 632
 Lawson, David, 660
 Laver, Frances Evans, 626
 Lenhart, James D., 291, 585
 Leonard, Mary Jane, 266
 M., Susan, 10
 Marchino, Michael, 657
 Marquardt, Bill, 435
 Marsh, Michael, 45
 Mawson, John, 663
 Meacham, Stewart, 592
 Messner-Temperley, Sylvia, 372
 Miller, Walter R., 271
 Moelart, John, 530
 Moir, Heather C., 434
 Mooney, Philip, 4
 Moorman, Evelyn, 239
 Morris, Ruth, 462
 Mullen, Phil, 265
 Murphy, Carol, 531
 McCauley, David, 587
 Neudel, Marian Henriquez, 455
 Nibbelink, Herman, 551
 Nicklin, George, 17
 Nightingill, Roger, 564
 Olds, Storrs, 145
 Osborn, Rachel, 520
 Osgood, James B., 166
 Owen, Leona, 465
 Parker, Maurine, 488
 Parker-Rhodes, Damaris, 422
 Passmore, Sumner, 105
 Peace Resource Center of Wilmington College, 146
 Pearson, A. Gordon, 630
 Perisho, Clarence R. and Kay Lang, 499
 Perot, Szerina, 501
 Pickett, Margaret W., 630
 Poston, Chip, 465
 Ravndal, Janeal Turnbull, 70
 Rees, R. Max, 565
 Reichley, Lucinda and Judith Brandt, 534

Reinger, Beatrice S., 304
 Reynolds, Victor, 259
 Reynolds, Wilfred, 179
 Richmond, Ben, 209
 Rickerman, Sally, 431
 Roberts, Pam, 492
 Rorem, Ned, 260
 Rowan, Tevis, 590
 Royer, Marjorie, 141, 263
 Royston, Michael, 465
 Schooley, Gussie, 500
 Schuppli, Hans (Translated by M.C. Morris), 49
 Scull, David H., 456
 Seeley, Robert, 652
 Sharpless, F. Parvin, 664
 Sheeks, Patricia McBee, 419
 Smit, Charles T., 12
 Smith, Dee, 266
 Smith, Norval D., 535
 Snyder, Harold, 557
 Staib, John, 233
 Steelman, Ronald, 623
 Steinberger, Clay, 145
 Stokes, Allen, 167
 Sutherland, Margaret, 388
 Sutton, Virginia R., 564
 Sykes, Marjorie, 331
 Tatum, Lyle, 593
 Taylor, Betty, 37
 Taylor, Kathryn (Kitty), 116, 363
 Taylor, Richard K., 420
 Tennyson, Margot, 452
 Towl, Merrillie McAfee, 142
 Umbreit, Mark, 168
 Watson, Elizabeth, 200, 616
 Webb, Eleanor, 80
 White, Kathy, 632
 Wiessmann, Kerry, 435
 Wildflower, Caroline, 429
 Withers, Leslie, 136
 Yarrow, Mike, 560
 Zahn, Franklin, 426

BOOKS REVIEWED

American Friends Service Committee, *Taking Charge: Achieving Personal and Political Change Through Simple Living*, 666
 Appalachian Documentation (ADOC), *Redemption Denied*, 568
 Aptheker, Herbert, *Correspondence of W.E.B. Dubois, The, Vol. II*, 246
 Arms, Myron, Denman, David, *Touching the World: Adolescents, Adults and Action Learning*, 84
 Armstrong, Christopher, *Evelyn Underhill—An Introduction to Her Life and Writings*, 246
 Arvio, Raymond Paavo, *Cost of Dying and What You Can Do About It*, 53
 Baldwin, Christina, *One to One: Self Understanding Through Journal Writing*, 538
 Bartlett, Laile E., *New Work, New Life*, 152
 Benjamin, Philip S., *Philadelphia Quakers in the Industrial Age, The, 1865-1920*, 275
 Benson, Herbert, *Relaxation Response, The*, 278
 Bernstein, Margery and Kobrin, Janet, *Summer Maker, The: An Ojibway Indian Myth*, 470
 Black, Nancy B. and Weidman, Bette S., ed., *White on Red: Images of the American Indian*, 213
 Bonino, Jose Miquez, *Christians and Marxists—The Mutual Challenge to Revolution*, 118
 Boulding, Kenneth E., *Collected Papers*, 373
 Boulding, Kenneth E., *Sonnets from the Interior Life, and Other Autobiographical Verse*, 118
 Bronner, Edwin B., *Other Branch, The—London Yearly Meeting and the Hicksites, 1827-1912*, 86
 Capps, Walter H., ed., *Seeing with the Native Eye*, 180
 Carpenter, Maurice, *Rebel in the Thirties, A*, 20
 Clark, Barbara, *Becoming an Environmentalist or How I Learned to Stop Worrying and Love the Energy Crisis*, 439
 Cooney, Robert, ed., *Power of the People, The: Active Nonviolence in the United States*, 470
 Coover, Virginia, and others, *Resource Manual for a Living Revolution*, 666
 Cornfeld, G. and Freedman, D.N., *Archeology of the Bible: Book by Book*, 469
 Cottle, Thomas J., *Busing*, 244
 Derr, Thomas Sieger, *Ecology and Human Need*, 183
 Dunham, Arthur, *Ann Arbor Friends Meeting 1935-1975: History of Its First Forty Years, A*, 438
 Eichenberg, Fritz, *Art of the Print: Masterpieces, History, Techniques, The*, 307
 Eimers, Robert and Aitchison, Robert, *Effective Parents, Responsible Children: Guide to Confident Parenting, A*, 540
 Faber, Adele and Mazlish, Elaine, *Liberated Parents, Liberated Children*, 540
 Faber, Heije, *Psychology of Religion*, 504
 Foreign Policy Association, Inc., *Great Decisions '77*, 438
 Friends Historical Society, London, *Journal of the Friends Historical Society, The, Vol. 53, No. 3, 1974*, 53
 FUM, Mark-Whitley, Dan, *Friend—Have You Been in Jail Lately?* 342
 George, Susan, *How the Other Half Dies: The Real Reasons for World Hunger*, 568
 Goldfarb, Ronald, *Jails: Ultimate Ghetto of the Criminal Justice System, The*, 308
 Gowan, Susanne, and others, *Moving Toward a New Society*, 54
 Grollman, Earl A., *Talking About Death: Dialogue Between Parent and Child, A*, 53
 Guthrie, Woody, *Seeds of Man; Experience Lived and Dreamed*, 276
 Hawley, Robert C. and Isabel L., *Developing Human Potential, Vol. II, More Activities for Personal and Social Growth*, 342
 Hein, Lucille E., *Tree I Can Call My Own and Walking in God's World, A*, 213
 Heyward, Carter, *Priest Forever, A*, 119
 Hick, John H., *Philosophy of Religion*, 119
 Hinshaw, Seth B., *Quaker Influence on American Ideals—An Overview*, 181
 Hirsch, Andrew von, *Doing Justice*, 341

Hodgson, Godfrey, *America in Our Time*, 567

Ives, Kenneth, *Which Friends Groups Are Growing, N Why?* 438

Kenworthy, Leonard S., *Worldview: Autobiography of a Social Studies Teacher and Quaker, The*, 538

Kershner, Howard E., *Saga of America, A*, 538

Krampf, Thomas, *Subway Prayer and Other Poems of the Inner City*, 244

Kyle, Jerrie Flesland, *Flax in Blue, The*, 213

Lamerton, Richard, *Care of the Dying*, 245

Levitan, Sar A., *Minorities in the United States*, 18

Levy, Jacques, *Cesar Chavez, Autobiography of La Causa*, 567

Loomis, Evarts G., *Healing for Everyone. Medicine of the Whole Person*, 19

Lukas, Mary and Ellen, *Teilhard: the Man, the Priest, the Scientist*, 540

Machovec, Milan, *Marxist Looks at Jesus, A*, 242

Miller, Casey and Swift, Kate, *Words and Women: New Language in New Times*, 277

Miller, Glenn T., *Religious Liberty in America*, 53

Minault, Sylvan, *New International Economic Order, The: The Promise and the Reality*, 439

Mollenkott, Virginia Ramey, *Women, Men and the Bible*, 437

Myrdal, Alva, *Game of Disarmament, The: How the United States and Russia Run the Arms Race*, 374

McCarthy, Coleman, *Inner Companions*, 119

Needleman, Jacob, *New Religions, The*, 503

Neidle, Cecyle S., *America's Immigrant Women: Their Contribution to the Development of a Nation from 1609 to the Present*, 86

Newman, Daisy, *I Take Thee, Serenity*, 436

Nies, Judith, *Seven Women, Portraits from the American Radical Tradition*, 539

Odum, Howard T. and Elizabeth C., *Energy Basis for Man and Nature*, 276

Peace Education Program, AFSC, *Education/Action Kit on the United Nation's New International Economic Order*, 404

Peck, Victor Nee and James, eds., *China's Uninterrupted Revolution, From 1840 to the Present*, 120

Pipkin, John Moses, *Half-After Love*, 307

PREAP, Knopp, Fay Honey, *Instead of Prisons, A Handbook for Abolitionists*, 340

Proctor, Priscilla and William, *Women in the Pulpit: Is God an Equal Opportunity Employer?* 119

Providence Monthly Meeting, *Rhode Island Quakers in the American Revolution*, 180

Rosenblatt, Herta, *Through the Year in the Somerset Hills*, 438

Savory, Teo, ed., *Ishi Means Man*, 180

Schnapper, M.B., *American Labor: Bicentennial History, A*, 504

Sheehy, Gail, *Passages: Predictable Crises of Adult Life*, 153

Slater, Philip E., *Pursuit of Loneliness, The*, 182

Smith, Frederick W., *Journal of a Fast*, 469

Smith, R.C., *After Many Days*, 505

Solberg, Winton U., *Redeem the Time: The Puritan Sabbath in Early America*, 436

Stivers, Robert L., *Sustainable Society: Ethics and Economic Growth, A*, 20

Sullivan, Leon H., *Alternatives to Despair*, 181

Taylor, Richard K., *Blockade!* 666

Torrance, Thomas F., *Theology in Reconciliation*, 183

Turtle, H.J., *Quaker Service in the Middle East... with a History of Brummana High School*, 20

Warner, Silas L. and Rosenberg, Edward B., *Your Child Learns Naturally: What Can You Do to Help Prepare Your Child for School?* 85

Whiting, Allen S., *China and the United States—What Next?* 55

Wilson, E. Raymond, *Thus Far on My Journey*, 213

Wilson, Jim, *Uncle Jim's Book of Things to Make*, 307

Winter, Colin O'Briend, *Namibia*, 469

Winter, Dorothy, *Help Yourself to a Job: A Guide for Retirees*, 503

Woito, Robert, ed., *World Disarmament Kit*, 405

Wooden, Kenneth, *Weeping in the Playtime of Others*, 245

Worthy, William, *Rape of Our Neighborhoods, The; and How Communities are Resisting Takeovers by Colleges, Hospitals, Churches, Businesses and Public Agencies*, 567

Yates, Elizabeth, *Book of Hours, A*, 503

Zielinski, Stanislaw, *Psychology and Silence*, 19

POETRY

Ackerman, Dorothy Hopkirk, "I've Lost Me, Have I Found God?" 303

Archibald, Beverly, "To an Adopted Treasure," 372

Arvio, Raymond Paavo, "Dimension," 451

Bagwell, William, untitled poem, 257

Carboni, Shawna V., "I Carry My Sanctuary," 554

Cramer, Alice Carver, "Young Magus," 629

Davis, Virginia, "Its Own Place," 492

Exter, Belinda, "Alchemy," 175

Farley, Sandra Moon, "Haiku," 550

Francis, Polly, "End, The," 39; "Life Everlasting," 271

Grace, William A., "A Country Christmas Eve," 650

Ha, Kim Chi, "Two A.M.," "Never Forget," "Seoul," "Postcard," "Moon Sinking and Rising," "Your Blood," "By the Sea," 355

Hart, Alice G., "Vigil," 167

Heiskell, Longstreet, "Impressions of a Quaker Service," 163

Nibbelink, Herman, "Meeting," 145

Howe, Evan, "Greatest Challenge, The," 401, "Child Is Screaming, A," 489

Howe, Patricia, "Centering," 614

Jahrreiss, Walter O., "Untitled," 650

Jendrzeczyk, L.M., "Hiroshima Maiden," 488

Jones, Marion E., "Two Funerals," 40

Jones, Mary Hoxie, "Vigil at the Bryn Mawr Post Office, January 22, 1977," 212

Koponen, N., "Meditation I, II, III," 110

Krampf, Thomas, "Satori of Reparation," 401

Kurihara, Sadako, "America, do not perish at your own hands in protest of the Texas air show," 146

Lamb, Elizabeth Searle, "Meditation, A," 227

Mallison, Carolyn W., "Where I Am Most Exercised," 401

Messner-Temperley, Sylvia, "I Have a Friend," 423

Olsson, Laurent Edward, "Peace Is in Your Hand Friend!" 582

Rabby, Pat, "Honesty Remains, An," 234

Rawlins, Winifred, "Loren Corey Eiseley (1907-1977)," 649

Regen, Rosalie, "Yang and Yin," 163

Ross, Frances J., "Japanese Prayer Bell," 555

Rue, John E., "Weathering," 227, "Potluck," 554

Steiner, Elizabeth Perry, "Why Does Stillness Hide?" 554

Swaim, Alice Mackenzie, "Fulfillment of Years," 99, "House of Myth," 163, "Retirement," 555

Taylor, Fauna, "Untitled," 7

Toensmeier, Anne G., "Nativity," 651

Tornquist, Gisela, "Dialog," 371

Treadwell, Perry, "Creation Mandala, The," 274

Vanson, Frederic, "Mimosa in Provence," 401

Verdesi, Elizabeth Howell, "In But Still Out, Women in the Church," 19

Weaver, William Woys, "Some Friends," 99

White, Brett, "Meeting for Worship," 205

Willis, Carol, "Christmas Morning," and Flanagan, Ross (music), 651

SUBJECT INDEX

EDUCATION

"Center for Learning, A," Sheldon H. Clark, 495

"Distractions and Basics," Eric W. Johnson, 76

"Empowerment," Lynn Adamson, 495

"Mind the Light," Thomas S. Brown, 68

"Paradise, Paradox and Patchwork at the Meeting School," Janel Turnbull Ravndal, 70

"Quakerism and Education," Lora G. Koomanoff, 74

"Teacher's Reward, A," Thomas E. Drake, 275

"Time for Children, A," Susan Grant, 487

"What's Most Important? Priorities in Friends Schools," James E. Achterberg, 490

"Woolman Hill," Pam Roberts, 492

FAMILY

"Care and Feeding of Wives, Husbands and Ummers, The," Ronald Steelman, 623

- "Freedom in the Framework of the Family," Elizabeth Watson, 616
- "God Setteth the Lonely in Families," Evan Howe, 627
- "On Suffering, Loving, Writing and Children," John Hope, 371
- "Young Person's Page," Marjorie Royer, 141

FEATURES

- "Baby at the Center, A," F. Parvin Sharpless, 664
- "Creative Uses of the Meetinghouse," John Mawson, 663
- "Friendly Clarification, A," Kenneth E. Boulding, 552
- "From the New Editor," Ruth Kilpack, 519
- "Sam Ely: Building a Community Land Trust in Maine," Larry Lack, 463
- "Saving an Old Meetinghouse," Shirley and David Kinsey, 662
- "Taxation and Support for Voluntary Activities," David H. Scull, 456
- "Voice of One, The:" "New Life, The," 8, "Old Lie, The," 171, "Indian Songs," 198
- "My Mandala," 235, "Accepting the Unthinkable," 267, Evan Howe
- "Young Person's Page," Marjorie Royer, 141, 263

FRIENDS INSTITUTIONS

- "Gathering American Friends," Rachel Osborn, 520
- "How About Quaker Interns?" Clay Steinberger and Storrs Olds, 145
- "Inviting Communication or How to Find Out What's Really Going On," Joseph Havens, 228
- "Meeting for Business, The" Merrillie McAfee Towl, 142
- "Membership Policy: Quakerism at the Crossroads," William B. Edgerton, 100
- "National Interest and International Responsibility," Harold Snyder, 557
- "New Friends Anyone," Sally Rickerman, 431
- "Time of Change, A," Patricia McBee Sheeks, 419
- "Veracity of Outwardness, The," Kenneth E. Boulding, 231
- "What's Most Important? Priorities in Friends Schools," James E. Achterberg, 490
- "Woolman Hill," Pam Roberts, 492
- "Worship Is Work," Jeanne Bohn, 335

HISTORY

- "Blaze of Silence, A," Ned Rorem, 260
- "But How Dost Thou Feel About It?" Allyn Eccleston, 236
- "Gathering American Friends," Rachel Osborn, 520
- "Overcome Evil with Good," Robert K. Greenleaf, 292
- "Teacher's Reward, A," Thomas E. Drake, 275

- "Time of Change, A," Patricia McBee Sheeks, 419

LIFE STYLE

- "Care and Feeding of Wives, Husbands and Ummers, The," Ronald Steelman, 623
- "Continuing to Quake," Victor Reynolds, 259
- "Creative Uses of the Meetinghouse," John Mawson, 663
- "Empowerment," Lynn Adamson, 495
- "Exploring a New World-Metaphor," Michael Marsh, 45
- "Forum—Alcohol and Drugs," Phil Mullen, Dee Smith, Mary Jane Leonard, 264
- "Freedom and the Life of the Spirit," Marjorie Sykes, 331
- "Freedom in the Framework of the Family," Elizabeth Watson, 616
- "Friends and the Controversy over Socialism," Larry Ingle, 270
- "Her Books: Her Gift," Elizabeth Searle Lamb, 246
- "Local View of the Quaker-Catholic Connection, A," John Daniels, 364
- "On Becoming a Christian," Gerald Cope-land, 424
- "Paradise, Paradox and Patchwork at the Meeting School," Janeal Turnbull Ravndal, 70
- "Richest Person, The," Evelyn Moorman, 239
- "Simplicity in Funerals," Calvin Keene, 41
- "Soup Line at the Catholic Worker," Ruth Kilpack, 583
- "Suffering, Writing and Children," Theodor Benfey, 172
- "Tax Resistance," George Lakey, 367
- "Tax Resistance," Victoria Snow Mountain and Darrell Bluhm, 368
- "Vocation for Community, A," Jonathan Ross Copulsky, 132
- "Volunteerism: Or There Ain't No Such Thing As Free Love," Marian Henriquez Neudel, 455
- "Why Not Two Slices of Bread?" Cynthia Baldvieso, 532

PEACE

- "Another Look at Gandhi and Woolman," Franklin Zahn and Mark Shepard, 426
- "Art and the Arms Race," Shelly Estrin, 659
- "Between Christmas and Easter," Leslie Withers, 136
- "But How Dost Thou Feel About It?" Allyn Eccleston, 236
- "Easter Weekend, 1977," Vinton Deming, 323
- "Friendly Clarification, A," Kenneth E. Boulding, 552
- "Friends and the Death Penalty," Vinton Deming, 327
- "From Another Angle," Betty Taylor, 37
- "Gandhi and Woolman: More Views," Horace Alexander, 560, Mike Yarrow, 561, Ray Davies, 562, Patrick Lacefield, 562, John Daniels, 563
- "Gillmore Case Countdown," James B. Osgood, 166

- "Going to Jail With My Unborn Child," Caroline Wildflower, 429
- "Hiroshima, August 6, 1977," Maurine Parker, 488
- "Hiroshima, II," Peace Resource Center staff of Wilmington College, 146
- "Hope from the Hopis," Betty Douglass Jansen, 196
- "Hunger in Vietnam," Stewart Meacham, 592
- "Journey of Reconciliation," Mary Bye, 79
- "Land God Made in Anger, The," Peter D. Jones, 174
- "Local View of the Quaker-Catholic Connection," John Daniels, 364
- "Meditation on October Fourth," Gene Chenoweth, 624
- "Moral Objection Is Enough, A," Robert Seeley, 652
- "Moving Ever Closer," Michael Marchino, 657
- "New Definition of Violence, A," Kim Christensen, 169
- "One Year After the Bombing," Lawrence Hutchison, 83
- "Open Letter," Elizabeth Gibbs, 168
- "Open Letter," Allen Stokes, 167
- "Open Letter," Mark Umbreit, 168
- "Overcome Evil with Good," Robert K. Greenleaf, 292
- "Peace Is Possible," William A. Calder, 369
- "Perspectives in Our Time," Sally W. Bryan, 42
- "Some Reason to Hope," Eleanor Webb, 80
- "Tax Resistance," George Lakey, 367
- "Tax Resistance," Victoria Snow Mountain and Darrell Bluhm, 368
- "Visiting Southern Africa," Lyle Tatum, 593
- "Was Jesus Totally Pacific?" Robert Heckert, 268
- "Ways to Work Against the Death Penalty," Vinton Deming, 328
- "We Were at Seabrook," Frances Crowe and Peter D. Jones, 430
- "We Will Not Repeat the Sin," Patrick Lacefield, 655
- "What Price Peace?" Vinton Deming, 35
- "Why Not Two Slices of Bread?" Cynthia Baldvieso, 532

PERSONALITIES

- "Another Look at Gandhi and Woolman," Franklin Zahn and Mark Shepard, 426
- "Freedom Through Friendship," Philip Mooney, 4
- "Gandhi and Woolman: More Views," Horace Alexander, 560, Mike Yarrow, 561, Ray Davies, 562, Patrick Lacefield, 562, John Daniels, 563
- "Letters from Ernest," Harvey Bates, 389

PRISONS

- "Christian Perspective on Capital Punishment, A," Charles T. Smit, 12
- "Easter Weekend, 1977," Vinton Deming, 323
- "Friends and the Death Penalty," Vinton Deming, 327
- "From a Korean Prison—Path to Life, A," Daniel Berrigan, 357

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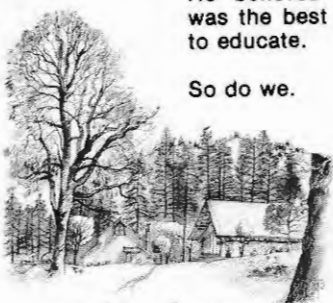
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- "Going to Jail With My Unborn Child," Caroline Wildflower, 429
- "Healing the Blind," Ruth Morris, 462
- "Newgate Project, The," Jeanne and Stanley Ellin, 82
- "Perspectives in Our Time," Sally W. Bryan, 42
- "Quaker Prison Retreat," Rob Callard, 460
- "Review-Essay, A," Joy N. Humes, 307
- "Ways to Work Against the Death Penalty," Vinton Deming, 328
- "We Were At Seabrook," Frances Crowe and Peter D. Jones, 430
- "What I Feel," Susan M., 10

RACE

- "Friends and Native Americans," David McCauley, 587
- "Gratifying Moment, A," Frances Evans Layer, 626
- "Visiting Southern Africa," Lyle Tatum, 593

REPORTS

- "Baltimore Yearly Meeting," Virginia R. Sutton, 564
- "California Yearly Meeting," Leona Owen, 465
- "Challenge to Friends, A," Ardelle F. Cope, 403
- "Friendly Men's Gathering," James Neal Cavenor, 534
- "Friends and Native Americans," David McCauley, 587
- "From a Korean Prison—A Path to Life," Daniel Berrigan, 357
- "From Another Angle," Betty Taylor, 37
- "Gathering American Friends," Rachel Osborn, 520
- "Hiroshima, August 6, 1977," Maurine Parker, 488
- "Hunger in Vietnam," Stewart Meacham, 592
- "Intermountain Yearly Meeting," Gussie Schooley, 500
- "Iowa Yearly Meeting," Clarence R. Perisho and Kay Lang, 499, Norval D. Smith, 535
- "Ireland Yearly Meeting," A. Gordon Pearson, 630
- "Japan Yearly Meeting," Kathryn Taylor, 116
- "Journey of Reconciliation," Mary Bye, 79
- "Junior Friends Conference, The," Szerina Perot, 501
- "Lesbian Quaker Conference," Lucinda Reichley and Judith Brandt, 534
- "London Yearly Meeting," Thomas R. Bodine, 466
- "Merry Heart Doeth Good, A," Marjorie Baechler, 627
- "Missouri Valley Friends Conference," Jim Cox, 632
- "Netherlands Yearly Meeting," no author, 433
- "New England Yearly Meeting," James E. Achterberg, 600
- "New York Yearly Meeting," Margaret W. Pickett, 630

- "New Zealand Yearly Meeting," Roger Nightingill, 564
- "North Carolina Yearly Meeting," R. Max Rees, 565
- "North Pacific Yearly Meeting," Diane A. Dennis, 535
- "Northern Yearly Meeting," Kathy White, 632
- "Ohio Valley Yearly Meeting," Maie Klaphaak, 631
- "Old Comrades in a New Location," Louis P. Kubicka, 366
- "One Year After the Bombing," Lawrence Hutchison, 83
- "Pacific Yearly Meeting," Chris Laning, 632
- "Peace Is Possible," William A. Calder, 369
- "Quaker Prison Retreat," Rob Callard, 460
- "Soup Line at the Catholic Worker," Ruth Kilpack, 583
- "Southeastern Yearly Meeting," Heather C. Moir, 434
- "Southern Appalachian Yearly Meeting," Chip Poston, 465
- "Switzerland Yearly Meeting," Michael Royston, 465
- "Under Quaker Power," Wilfred Reynolds and John Curtis, 179
- "View of Montreal Meeting, A," David Lawson, 660
- "Visiting Southern Africa," Lyle Tatum, 593
- "Western Yearly Meeting," Peggy Hollingsworth, 630
- "Woori Seungri Harira," Kitty Taylor, 363
- "Yearly Meeting of the Assembly of France," Jane S. Drouman, 466
- "Young Friends of North America," Bruce Baechler, 533

SPIRITUAL

- "Baby at the Center, A," F. Parvin Sharpless, 664
- "Basis of Our Faith, The," Alex Gero, 103
- "Blaze of Silence, A," Ned Rorem, 260
- "But How Dost Thou Feel About It?" Allyn Eccleston, 236
- "Communion, Charles Kohler, 67
- "Conformity," Hans Schuppli, 49
- "Course in Miracles, A," Carol Murphy, 531
- "Dead Sea Scrolls and the Scriptures, The," Peter Fingesten, 206
- "Dimensions of Caring," Nancy Blanc, 104
- "Doors of Perception," James D. Lenhart, 291
- "Exploring a New World-Metaphor," Michael Marsh, 45
- "Freedom and the Life of the Spirit," Marjorie Sykes, 331
- "Freedom Through Friendship," Philip Mooney, 4
- "George Fox and the New Age," Margaret Sutherland, 388
- "Glimpses Beyond the Veil," Katharine D. Hill, 596
- "Healing in Meeting," Damaris Parker-Rhodes, 422
- "Healing the Blind," Ruth Morris, 462
- "Hope from the Hopis," Betty Douglass Jansen, 196
- "Innocent Wisdom," John Staib, 233

"Inviting Communication or How to Find What's Really Going On," Joseph Havens, 228

"Letters from Ernest," Harvey Bates, 389

"Local View of the Quaker-Catholic Connection, A," John Daniels, 364

"Membership Policy: Quakerism at the Crossroads," William B. Edgerton, 100

"Moved by the Spirit," Richard K. Taylor, 420

"Of Skepticism and Mystery," Herman Nibbelink, 551

"On Becoming a Christian," Gerald Copeland, 424

"On Being a Christian," Howard L. Harris, 556

"On Love," Sylvia Messner-Temperley, 372

"On Spiritual Fruits," James Lenhart, 585

"On the Glory of Not Knowing," Evan Howe, 425

"Open Letter," Walter R. Miller, 271

"Overcome Evil with Good," Robert K. Greenleaf, 292

"Process of Mourning, The," Fortunato Castillo, 39

"Reflections on a High School Retreat," Tom and Sandy Farley, 110

"Review-Essay, A," Patrick Lacefield, 242

"Seeker Interviews a Finder, A," Wendal Bull, 138

"Seekers and Finders," John Moelart, 530

"Sixty-Forty!" George Nicklin, 17

"Somehow Strangely Better, The," Elizabeth Watson, 200

"Sounds of the Spirit," Judith C. Breault, 387

"Suffering, Writing and Children," Theodor Benfey, 172

"That of God in All Creation," Tevis Rowan, 590

"Through Autumn to Christmas," Ruth Kilpack, 615

"To Friends in the Ministry," Ben Richmond, 209

"Toward Oneness," Margot Tennyson, 452

"Two Views on Abortion," Kerry Wiessman, Bill Marquardt, 435

"Unity in Diversity," Beatrice S. Reiner, 304

"Unknown but Knowable, The," Marilyn A. Dyer, 496

"Unprogramed Quaker Worship," Helen Hole, 164

"Veracity of Outwardness, The," Kenneth E. Boulding, 231

"Vocation for Community, A," Jonathan Ross Copulsky, 132

"Was Jesus Totally Pacific?" Robert Heckert, 268

"Welcome to New Members," Sumner Passmore, 105

"What Can One Believe?" Lincoln Ellison, 646

"What Has Become of Thee?" Isabelle Andersen, 107

"What's In a Name?" Henry Beerits, 334

"Worship Is Work," Jeanne Bohn, 335

WOMEN

"Two Views on Abortion," Kerry Wiessmann, Bill Marquardt, 435



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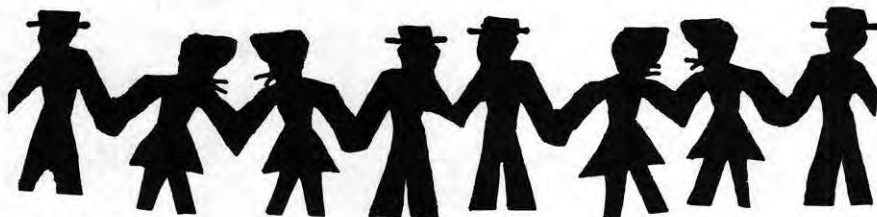
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- Ability to plan, implement and supervise a student community service program.
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For information about the Chester L. Reagan Chair write Alexander M. MacColl, Headmaster, Moorestown Friends School, Page Lane, Moorestown, New Jersey, 08057.

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Books and Publications

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

I Will Lift Up Mine Eyes by Edgar and Opal Palmer, a novel of the Plummer family and Quaker life through several generations, can be ordered from Word Services Publishing Co., 3706 NW 51st Street, Lincoln, Nebraska 68524. Price: \$4.50. Free postage and handling for paid orders.

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Positions Vacant

Sandy Spring Friends School seeks a new Head to begin June, 1979. Applications should be submitted by 4/30/78 to receive full consideration. Write Elizabeth Farquhar, 8641 Colesville Road, Suite 205, Silver Spring, MD 20910.

Baltimore Friends School (coeducational day N-12) seeks Assistant Director of Middle School, senior high school science and mathematics teachers for September, 1978. Send resumes to Byron Forbush, Headmaster, 5114 N. Charles Street, Baltimore, MD 21210.

Full-time cook opening at Pendle Hill to begin June 1978. Apply to Barbara Parsons, Pendle Hill, Wallingford, PA 19086. 566-4507.

Haddonfield (NJ) Meeting seeks caretaker/custodian. Position open July 1, 1978, includes care of building and grounds, use of a house. Apply to Neal Duffield, Egret Road, Kenilworth Lakes, Marlton, NJ 08053.

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

Wanted—Counselors, teachers, farmer for co-ed residential high school in rural Virginia, wishing to establish Quaker values. Serves adolescents with learning, emotional and social problems. Write Agnes Seller, Box 143, Route 4, Leesburg, VA 22075.

FCNL research internships. Applications now being accepted for three 11-month assignments, starting next September 5th. Subistence pay. For information and applications, write Friends Committee on National Legislation, 245 2nd Street, N.E., Washington, DC 20002. 202-547-4343.

Development Director. Philadelphia area K-12 Friends school, PR and fundraising. Career opportunity. Begin July 1. Send resume, salary needs. Box A-707, Friends Journal.

Need assistant principal—half administration including admissions, academic registration—half teaching; prefer prior experience in Friends schools. Begin August, 1978. Apply to Robert Scattergood, Principal, Olney Friends Boarding School, Barnesville, OH 43713. Phone: 614-425-3655.

Position Wanted

Friendly teacher and cat seek alternative/interdisciplinary position. Certified behavioral sciences, M.Ed. gifted; prefer rural and/or collective setting. Wm. Beasley, 552 Pulaski, Athens, GA 30601.

Retirement

Cottage Program for Retired People. The Friends Home, Inc. is accepting applications for cottages for retired people. This is located in southwestern Ohio in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High Street, Waynesville, OH 45068. Telephone: 513-897-6050.

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Wanted

Wanted: names and addresses of Friends in Richland, Kennewick, Pasco or nearby areas of Washington State. Transplanted Friends hoping to start new meeting. Al and Leslie Nieves, 4105 W. Okanogan Ave., Kennewick, WA 98336. 509-783-4872.

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MEETING ANNOUNCEMENTS

Argentina

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

Mexico

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

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. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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

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

California

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

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

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

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

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

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

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

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-3041.

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

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

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

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

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

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

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

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

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., 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 10 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 707-539-8053.

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

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

WHITTIER—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 and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

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

PUEBLO—Worship group, 543-0712.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Downey House, High St., Wesleyan University. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

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

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

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

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

Delaware

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

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

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

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

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

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

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m. - 11 a.m., babysitting 11 a.m. - noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

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

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

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

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

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

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

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

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

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

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

Georgia

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

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 238-6327.

Hawaii

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

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

Illinois

BLOOMINGTON—Unprogrammed, 11 a.m. Sundays, 1011 E. Jefferson St., 1st fl. 828-9720.

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 8-3068.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

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: 815-882-2214.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 389-5434 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: 343-7079 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 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., 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

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

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

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

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

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

Iowa

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

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

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

Kansas

LAWRENCE—Oread Friends Meeting, 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: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2186.

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

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1158.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0869.

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., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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

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

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

FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. 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 Mallor, 189 Hampshire St., Methuen. Phone: 682-4877.

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 758-0276.

Michigan

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

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

BIRMINGHAM—Phone: 313-334-3666.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor, 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 616-968-8667 or 616-363-2043.

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

Minnesota

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

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

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

Mississippi

TUPELO — Tupelo Friends meeting, unprogrammed. Call Jimmy Clifton, 842-3315.

Missouri

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

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

ROLLA—Preparative Meeting. Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65748.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

RENO—Discussion 10-10:45 a.m. Meeting for worship 11 a.m. October-June, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone 323-1302.

New Hampshire

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

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 803-868-2594.

CONIC MEETING—Maple St., Conic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

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, 28 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

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

New Jersey

ATLANTIC CITY—Meeting for worship and First-day school, 11 a.m., Room G-207, Stockton State College, Pomona, NJ. Meeting returns to S. Carolina & Pacific Aves. late May for summer. For information call 609-965-4694.

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

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

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

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

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

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

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

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

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 12:15 to 2:15.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meeker, Box 464, Milford 08848. Phone: 201-995-2278.

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2851.

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-Moorastown 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 Hope, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-8725.

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

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9064.

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8845.

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4610.

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

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE—Catekill (formerly Greenfield-Neverink). 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. Moeshl, clerk. Phone: 518-943-4105.

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

LONG ISLAND (Queens, Nassau, Suffolk Counties)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED3-3178.

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

NEW PALTZ—Phone 255-0270 or 255-7532.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

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

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 66 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.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6266, or Richard & Marian VanDellen.

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

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 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

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

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

North Carolina

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

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

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8485 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 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss. 919-485-4995 or Bill Sholar, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). 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: Doug Jennette. 834-2223.

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

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

Ohio

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

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

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

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

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

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 218-653-9595.

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

OBERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5136.

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

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

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

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

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

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

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

CHEL TENHAM—See Philadelphia listing.

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

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

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

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

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 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 Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

LANDSDOWNE—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.

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

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

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

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

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

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

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

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

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

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-586-7238.

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

NORTHWEST PA—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravecon-Mershon, R.D. 2, Conneautville, PA 16806.

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

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school, 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 19395.

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

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

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

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

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

Rhode Island

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

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

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 11 a.m., 2307 S. Center. 57105. Phone: 805-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 518 Vine St. Larry Ingle, 629-5914.

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

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

Texas

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

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

EL PASO—Worship, 10 a.m., 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: Malcolm McCorquodale, 626-4979.

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

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

Utah

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

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

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

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

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

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

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

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 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6789, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 867-8497 or 867-0500.

Washington

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

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

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

West Virginia

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

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule.

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, Reedstown, WI 54852, 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.



HAVE YOU NOTICED?

Each time you receive *Friends Journal*, not only do you find articles which may challenge or uplift you, but you find beautiful artwork and photos like those by Ken Miller, shown above. One reader recently wrote to thank us for ministering to his soul with the beauty of our graphics. These come to us just as our articles do—through the generous contribution of our readers.

We are asking readers who are experienced photographers and artists, who would enjoy seeing their work published in the *Journal*, to submit material for consideration for publication. We will consider any subject but especially appreciate material which depicts human interactions, nature, simplicity, Quaker buildings, meetings, historical events or social concerns.

Photographs should be black and white prints, preferably 8x10 or 5x7. Artwork should be either original art

which will reproduce well in black and white, or clear photostats of original art. Please do not send anything which cannot easily be mailed. All photos and art should be clearly marked on the back with the name and address of the photographer or artist.

Our policy is not to return photos and art unless specifically requested. If you wish your submissions returned to you, please indicate how long we may keep them (a certain length of time, until publication, etc.) and where you wish them returned. Please enclose return postage and envelopes.

And many thanks to those of you who have so abundantly supplied us with material for publication over the years!

SEND SUBMISSIONS TO: *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.