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FRIENDS JOURNAL

Quaker Thought and Life Today

Relax. . . and let life be willed through you. —page 13

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AFFIRMING DOUBT

by Shawna Vella Carboni

I remember one morning in the jungle near Brazil I arose before the dawn and walked by a small hut which was the church...there inside covered in white was the body of a young boy who had died during the night (due to the lack of any medical help in the area)...placed on the ground above his head was a single candle, flickering from its long vigil...the mother standing in the doorway only stared into nothingness, while two men constructed a crude coffin outside...I wanted to touch her, to tell her that day always follows the night, the evolution goes on undaunted, that these struggles whether of joy or sorrow are only processes of growth...but really I wanted to tell myself it was so...I walked into the mountains and sat beside a small stream for the whole day, for I was completely immobilized by his passing...

(in a letter from D. Parrish, 12/77)

If faith is a gift, then it is also a needing to receive, a needing to continue believing. To acknowledge an inner need is similar to acknowledging an inner vocation. To recognize that having faith is also a wanting to have faith is to recognize one's own humanity and oft-times anonymity.

It could be said of all spiritual pilgrims that they have a need to search out Truth, but the need alone does not create the existence of Truth. Neither does doubt abolish the reality of the need, the seeking, or the God.

We rarely testify to doubt. Instead we admit it as we admit a falling-short; we accept it only as interference and obstruction to the foundation of our faith. But it is not doubt that prohibits growth or affirmative resolu-



tions. It is the fear of doubting too much, of discovering that all we hold to be real is but an illusion, a deception we have played upon ourselves and from which there is no escape or turning back. Fear is a restrictive ritual, closing us out from ourselves and from God. In its most devastating form, as the fear of aloneness, it is a resistance to trust in the Presence of God, and misconstrues our needs into anxieties, our seekings into impatience, and our doubts into answers.

To dispense with fear is perhaps the most profound gesture our faith can put forth. To acknowledge doubt as significant, as a means and not an end, as grace-ful, is, I believe, another.

Though we may be immobilized by the losses we witness, though we may feel inadequate and burdened by the questions we carry deep within, we are not led where we cannot follow. There are no missions for which we are really unprepared, for if that were true we would be of a heart incapable of renewal, incapable of trust, incapable of knowing God.

To doubt, to dialogue seriously with God in silence or in word is in the same to confront ourselves in our small-

ness and our commonness. To have faith and to doubt is very different from not ever knowing faith and questioning one's ability to believe or whether one should. To have faith and yet to doubt is much more subtle. Sometimes I think it means caring enough to let life touch us in all its complexity. But it does not mean a betrayal, a breaking of one's personal covenant with God. That occurs when we allow fear to corrode from within our knowledge of even our own Inner Light, when we accept doubt as an end, a finalizing rhetoric, rather than a point of departure, a moment as honest and profound as prayer.

To recognize that having faith is a wanting to have faith, and to recognize that having doubt is a wanting to know Truth, to find meaning in seemingly random events, is to begin to understand the relation between seeking and finding, is to enter the space between the knocking on the door and the opening. □

Shawna Vella Carboni has studied philosophy and anthropology, and has been involved in the meditational disciplines of Sri Aurobindo, Zen and Tantric Buddhism. Fundraiser for Old Church Cultural Center in Demarest, NJ, she attends Ridgewood (NJ) Meeting.

On God Language

by Joe Havens

I can remember the occasion precisely when I ceased to believe in God the Heavenly Father. Through college and a variety of disillusioning experiences following, my faith had slowly been eroding. It was the inadvertent viewing of a Polish film, "Ashes and Diamonds," that cast the die. The story concerned a young freedom fighter, almost exactly my own age, who did guerrilla battle against the Nazis in World War II, then with "liberation" had to leave his sweetheart yet again to fight against the new oppressors, the Communists. Finally, he was killed from behind by a sniping gendarme—an absurdity, true to life, with no evidence of God counting every hair of his head. From that moment God did not exist for me, and I ceased using the word.

God the Father had died. But events in the intervening years have caused me to begin to use the word again. It is

Clerk of Mt. Toby (MA) Meeting, Joseph Havens holds a Ph.D. in Religion and Personality from the University of Chicago. He has authored Psychology and Religion.

almost the only word with vibrations deep and powerful enough to refer to what I call the Mystery, the unfathomable Depths of existence.

I touch this Depth rarely, in particular events. Sometimes in sexual communion I am awed—truly in awe—at the miracle of two persons joining together in a perfect way, wiping out for the moment all the imperfections and unlovings and self-servings between us. There have been times in encounter groups at Powell House in which the profound tragedy and joy of the human condition sweeps over me, and I can only cry to God. Sometimes in listening to Beethoven I am stricken with a sense of the wonder of our existence—the heights beyond heights, the depths below depths. Contemplating my own death, my own non-being, also may bring me to that place of wonder, and "God" comes to my lips as the one sufficient utterance. In speech with others "God" conveys the fact of that solid Reality lying (or vibrating, or exploding) beneath the veneer of our courteous and well-controlled social intercourse. We live in the midst of a Mystery which both sustains and judges us. To what extent that Mystery can be personified, to what extent It (He, She, They) is Other, to what extent within us I know not. I do know that it far exceeds the limits of me, and that I can pray to It.

Early Friends used the term Light, and many of us today prefer that to "God." Unfortunately somewhere in Quaker history that word has been pasteurized and only the "nice" connotations—uplifting, inspiring, comforting—remain. The revealing, judging, transforming aspects of the true Light are largely suppressed. Somehow we must allow Light to stand for the whole spectrum of God's action, including those pointed to by the Old Testament prophets. They "always aimed to shatter all security," Martin Buber tells us, "and to proclaim... an unwished-for God who demands that His human creatures become real, that they become human, and confounds all who imagine that they can take refuge in the certainty that the temple of God is in their midst."

There has been discussion among Friends about the relative lack of communication among us about spiritual matters. Partly this is a wholly justifiable preference to *live out* our faith rather than to talk about it. But there is also inhibition which stems from *not knowing*—not knowing where others stand spiritually and theologically, not knowing whether others will be critical of my Christ-centeredness or my radical humanism, not knowing whether there is some hidden orthodoxy in the meeting.

Much of this fear is needless; we can share more widely our questionings and our findings. Someday perhaps we shall know more fully the different experiences out of which our use or non-use of the word "God" arise, and thus we shall thrill to one another's use of it rather than chafe under it or read unwarranted meanings into it. □

The Way Up And the Way Down

by Bruce Cutler

Our language tells us many things about living, without reference to anything other than ancient human experience. We say we "grow up." The geography seems clear enough: we are small and we get bigger. We also know that we can "fall" or "tumble" along the way. The geography seems clear enough here, also. We can suffer setbacks, go down along the way, regress to an earlier condition. But if we listen to our language very carefully, we can hear much more about our experience reflected in it, and we can also learn an important lesson about our faith.

The "up" part is clear enough. It's full of good connotations. Think how many of our common expressions give us that feeling: we say we feel uplifted, highminded, top-drawer, or just plain "up." People often want to go "up" in society. We know that in a court of law, the judge sits above the litigants, and professors (until relatively recently) used to do the same, with their students. By the same token, the "down" part is also pretty clear in the feelings it gives us: we say we feel depressed, or degraded, or just plain "down." So if we listen to what human experience tells us in our language alone, we know the lesson pretty well: up is good, down is bad.

But is that really the case? Think for a moment. Is going down simply "degrading"—or can it also be "profound"? And if we find that someone has real "depth," can we say she or he suffers for it?

Apparently there is more here than meets the ear. In other words, the way down and the way up are somehow

Poet Bruce Cutler is head of the creative writing program at Wichita State University. His article published here was first given as a message at the University (KS) Meeting in Wichita where he is a member.

related to one another. Beyond the superficial level at which we think and behave much of the time, there is another level at which our tendency upwards and our tendency downwards meet.

How does this happen? Are there ways in which we can see it occur?

Think for a moment of the natural order, for instance, gardens and children. While there are unexplainable things that happen within to make our plants grow and children develop into adults, we can also see by watching from the outside that there are unmistakable signs of the reconciliation of these opposites.

When you think about it, it is something of a miracle that anything can manage to stand upright for any length of time. So much in the natural order militates against that fact. For human beings, it is particularly poignant. A baby's development, its ability to grasp things with its hand and to learn that terribly difficult art of walking, depends on many mistakes. Physicists tell us that to learn the art of walking is to learn the art of arrested falling—in other words, the secret of learning to walk is to learn to allow your weight to fall and then to catch yourself by moving your legs at just the right moment. Imagine the difficulty. And imagine the psychological difficulty for young children who like comfort and security, when they learn that in order to move around in the great world of adults they must learn to live in a highly unstable equilibrium—constantly falling and catching themselves in order to locomote about with the other biped mammals in the family!

If we look at that accomplishment for a moment, we can see that what the young child has done is to reconcile "up" and "down" into "onward." "Up" involves learning to balance and to avoid the first or original state of "down." But think of the joy of achievement when the child learns that by being able to control the two states—balancing *and* falling—"up" and "down"—he or she can do a third and wonderful thing, and can "walk." Now it is not just a question of up or down, but "going forward."

But, as you know, the achievement of this state is hard on the child—and hard on parents! There is a lot of falling and crying and propping-up and encouragement to be gone through before success is reached.

What I have been referring to is something we can see—a "natural fact" which most of us can see and agree on. But natural facts, as we know, can also be signs of or indicate spiritual facts, things we cannot all see and agree on, but about which we have hints or traces and which we can share with each other. We can intuit the fact that for all of us, there is an "upness" and a "downness" to spiritual experience which we go through in our lives, and that there are moments when we can see that the two states are not simply opposites of one another but are in



some way linked. In other words, between the states of depression over our shortcomings and inadequacies, and uplifting over our virtues and strengths, there might also be a third state—one in which we can accept our human condition of inadequacy along with our condition of spiritual progress and weld them together into a state of “going forward,” of learning to control our falling in order to move haltingly into a different dimension.

But as is true with the child's physical steps, so here there are painful moments to be gone through. Human experience, whether in the physical sphere or in the spiritual, is not very efficient, and not very tidy. There are lots of falls and barked shins. There are lots of mistakes and regressions. Those of us who are near to the individual wonder if *ever* she or he will make it through “this stage.” Sometimes we wonder whether *we* will make it through this stage!

But we do. A poem by Robert Gorham Davis captures this in the image of a little girl climbing a tree:

*What tree is as large as she,
Tree raised to light by her climbing it,
Held to space in her easy hands?*

*She is exactly as large as life is
Life that light makes the leaves make,
Sun churned into green,
To shape branch and trunk at her palms' touch.*

*Penciled by light,
Smiling down among green at the groundlings,
How can she see in the dark
To bring life out of death at the root ends
In the dead and teeming earth?*

*They are seeds, not roots, that we grow from.
She knows as the seeds know,
Taught by a million before them,
That the way up and the way down are the same,
Stalk-way and root-way,
Joining the light to the darkness.*

*Lifted by darkness
That thrills in the cortex under her fingers,
She smiles into sunburst,
Smiling the secret that leaves all light dazzled.*

The little girl in this poem knows something we all "know" in a way but don't always manifest—that one of the points of meeting between the way up and the way down is to be found in the "seed." For the seed is that possibility in which can be reconciled the way up and the way down, life and death, light and darkness, into a "going forward."

In this respect, one of the short parables of Jesus speaks forcefully:

And he said, So is the kingdom of God, as if a man should cast a seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

(Mark 4:26-29)

Here the seed is the point of juncture between what is mysterious and what is outward, and the sureness of its growth can be felt given the nature of the earth. Here, a person can tend and watch the progress of what is planted, but no matter how closely this is done, we "knoweth not how" this growth takes place in any final sense. We have no "quick fix" on nature, any more than we have similar powers with our own bodies. Out of earth, where nothing is, out of death, comes nature's bounty, and this parable is meant to suggest that in a similar manner, God brings forth out of God's own nature and providence a spiritual life for us all, we know not how.

But God does not operate like a machine. Something of us is essential to the Creator in many ways. The seed that is placed in each of us is in our soul, and it stands between the contradictory tendencies of life and death, light and darkness, the way up and the way down. It feels all of these possibilities but it also tries to come to terms with them so that we can make our way onward by growing, "walking." The pilgrimage is life itself. And the quality that enables us to go onward is that faith which we must

have, as with our gardens and our children, and ultimately with ourselves—the faith that the Kingdom of God is sure because of the nature of God, and through our faith and care it can come into existence in our lives through our "walking" onward in our pilgrimage, into our harvest.

The faith to continue onward should not be considered easy, and the quest should not be considered simple. There will be lots of weeds, and hail, and drought; lots of falls and bumps, and giving-up. It is here perhaps that our Quaker experience can speak to our condition in a very special way. For, if we think about it, in the experience of George Fox many of these spiritual events were visible also.

The spiritual quest and the long physical struggle of George Fox to make his message known were the result of a special tending and a special quality of faith he came to have. Some of it was given to him in special ways and at special moments. But much of it was the result of his own faith and his extraordinary ability to withstand hardship in seeing the consequences of his faith through. It was not easy for him. The seed of God's Kingdom found it had many hours of wilting and adverse conditions to live through before the harvest came. But one moment of insight in George Fox's younger years stands out in my belief as crucial to his learning how to locomote forward in a world of contradictory tendencies, up and down. It came to him at the Vale of Beavor in 1648, and he described it this way:

One morning, as I was sitting by the fire, a great cloud came over me, and a temptation beset me; and I sat still. It was said, "All things come by nature"; and the elements and stars came over me, so that I was in a manner quite clouded with it. But as I sat still and said nothing, the people of the house perceived nothing. And as I sat still under it and let it alone, a living hope and a true voice arose in me, which said, "There is a living God who made all things."

Immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God.

(Journal, p. 94)

The seed for Fox at that moment was an insight, a "voice" that spoke to him about the living God. It reconciled the temptations, the elements and stars, the whirling and complex universe, with Fox's own desire to know about God and God's Kingdom. It brought him into that state in which he could go forward. It brought him, in a real sense, to life again. □



William Bliss

The following statement is one being made by an ecumenical group of Christians in Claremont, CA, on March 24 at the annual Good Friday community service of the Claremont Committee of the Pomona Valley Council of Churches. Participants, before or after a period of vigil, will also join in the service inside the host church.

A GOOD FRIDAY WITNESS In Memory of THE HOLOCAUST OF SIX MILLION JEWS

We are a group of Christians, of several denominations, who are moved on this Good Friday to make a public witness, in sorrow and soul-searching, in memory of the six million Jews whose lives were extinguished during the Holocaust. While this terrible act was carried out by a neo-pagan regime, we believe it was not unrelated to historic Christian attitudes toward Judaism and Jews. We believe these attitudes have not reflected, but rather have distorted, the spirit and intent of Christ. We believe it fitting to make this witness on the day in which we remember the death on a cross of Jesus Christ.

We seek to understand better and help in some part to heal the tragic rupture, nearly two millennia ago, between the parent experience of Judaism and the separated career of its giant child, Christianity.

We believe that, as Christians, we should remember that, almost from the beginning, the Christian church assumed that it was the successor to and displacer of the Jewish faith, and hence could see little reason for the continued existence of Jews except as candidates for conversion to Christianity; that, in alliance with military states, it often sought to coerce such conversions; that, in the same alliance, it segregated and limited the civil rights of Jews and from time to time condoned their persecution; in short, made them a pariah people in Western civilization. Were they not thus ready-made as scapegoats in the design of a desperate dictator?

We believe that, in allowing or even sanctioning an idolatrous nationalism in their respective countries and many bloody wars, Christians had a part in bringing about Nazism itself. We observe that, while there was still opportunity, it was this same unchristian nationalism, in many countries, which closed the door to the possible rescue of Jews from their fate under their Nazi oppressors.

Happily, especially since Vatican II, Christian views of Judaism are being revised. But we ask Christians to ponder this whole matter in the spirit of Christ whose death we commemorate. We seek forgiveness for the transgressions which led to the Holocaust. We strive for justice, reconciliation and peace amongst all peoples.

THE FEAST OF THE PASSING OVER

It was the Feast of Unleavened Bread
when Jesus and his disciples
had their last meal together.

Jesus broke the sourdough bread,
passed out the pieces,
and gave each student
the Valedictory Wine.
(it was a spring evening; the birds were singing.)
Then He arose
and with water and sponge,
—towel draped round his waist,—
washed and dried
the feet of his Disciples,
reminding them
that the Messenger is not greater
than the Spirit who sent him:
and told them
they should wash each other's feet.

Judas got up, mumbled his business, and left.

Now, Jesus could level with them. He told them,
this is the last:
the last meal, the last talk,
the last time together.
They argued with this, but
Jesus insisted, and said,
"Since this is our last Meeting,
I give you a new Commandment:
that you love each other
as I have loved you.
As you do this, you are no longer
students, disciples,
but friends.
As a friend leaving friends,
I wish you joy and fulfillment
until we meet in Heaven,
(never again on earth).
Till then, I leave you

the Holy Spirit, the Comforter.
When She has come, the Holy Breath,
She will lead you into all truth
and God will know you
as He has known me.

Therefore, remember the Third Command:
love each other
as I have loved you.
Then, those who hear you
will also receive the Comforter, the Holy Breath
and the world will be transformed by your words.
Whatever happens, never fear.
Before they torture and kill you,
call on the Comforter. She will hear you
and I will know.
No more parables now. The truth.
I leave you. This is the last.
For you I have conquered the world."

Then Jesus prayed:
"Father, the hour has come.
I pray for these my friends.
Preserve them from evil. Guide them,
for they are strangers in the world,
as I was.
Give them to know the truth—
your Words are the Truth."

Then
Judas came, leading the soldiers.
They were too late,
for the transformation
was already in progress,
a new world was coming to birth.
In this manner,
the Eve of the Passover
became the Feast of the Passing Over.
The birds sang a new song,
and you and I
were changed.

—Evan Howe



AMBIGUOUS

Urbane, ironic, Pilate saw
two birds for this one stone—
smooth out his feud with Herod, and be rid
of pother of these troublesome people
always involved in some religious nonsense
with their stubborn over-tender consciences
and always some to take their uncouth
prophets seriously.

Adroit he turned the case over to Herod.
It didn't work. For Herod
neither ironic nor urbane but frivolous
sought to behold some marvelous trick
some nine-days'-wonder
which not forthcoming
he turned upon the man with ridicule
and harsh contempt, dressed him in
mocking splendor

and sent him back to Pilate—
and Pilate, comfortable to have been so just
let the affair run out the old stale course:
the everlasting memory-bank adds and
adds and
adds
the tale of our cruelties upon each other.
Yet one bird fell: there was this amiable
outcome—

Pilate and Herod afterward were friends.
And if the second bird was missed, another bird
fell shining: the dove, the lamb.
But what of all those others? all the knitted years?
How could a Pilate or a Herod
know what the centuries would come to make
of this man... or of Stephen... or Hillel?
and how foresee Maimonides... or Bach?

—Alice Carver Cramer

TOWARD LOVE AND LIGHT

by Jim Lenhart

“We believe,” wrote an English Friend, John Wilhelm Rountree, in 1906, “there is room yet for a fellowship, all-inclusive in its tender sympathy, drawn close in the loving bondage of sincerity and truth; for a noble simplicity of life and manners, rich in true culture and the taste born of knowledge; for a freedom that scorns the flummeries of rank, the perquisites of pride, because it knows the worth of manhood [and womanhood] and loves the privilege of friendship; for a simple worship, homely and informal because intimate and real.

“Climb Pendle Hill with Fox, and see once more his vision, ‘a great people to be gathered’; enter in spirit the dungeons of the past and learn why they were palaces, and the bolts precious jewels; repeat again with Nayler his tender words, and, in the spirit of his message face the future that lies before you: ‘There is a spirit that delights to do no evil, nor to revenge any wrong... its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind.’ ”

I believe this statement combines belief with an invitation to experience the indwelling spirit which can give Rountree’s words new meaning to us and provide a relevant message to others... if we accept the invitation ourselves and allow the spirit to move within and among us.

At our Friends meeting in Celo, NC, we begin our time together on Sunday morning by singing several songs. The requests come out of the silence and often there is a deeply-felt sense of togetherness even before we join in meeting for worship. Recently we sang this song:

*From all the fret and fever of the day
Let there be moments when we turn away
And deaf to all increasing outer din
Intently listen to the Voice within.*

James Lenhart feels a special concern to “make the life of the Spirit my life, and to discover and reflect the unity and wholeness which is the essence of the spiritual life.” Former editor of Friends Journal, he is a member of Celo (NC) Meeting.



Margaret Reynolds

*In quietness and confidence we find
The deep contentment of the inner mind;
With clear, harmonious purpose let us then
Bring richer meaning to the world of men.*

This experience, this dependence on our deep inner voice or light, seems central to any message we have, and essential for any meaningful role we should or could play in the future. But is it central and essential to our individual lives? Do we take time to turn away and intently listen to the Voice within? And will we depend on it to guide us?

We often sing another song at Celo. It helps remind us of the freshness of the blessing each day represents, and of the potential we have both for new direction and for perseverance in present directions... if we are truly being led.

*Spirit of God in the clear running water,
Blowing to greatness the trees on the hill.
Spirit of God in the finger of morning,
Fill the earth, bring it to birth,
And blow where you will.*

*Down in the meadow the willows are moaning
Sheep in the pastureland cannot lie still.
Spirit of God, creation is groaning.
Fill the earth, bring it to birth
And blow where you will.*

*Spirit of God every man’s heart is lonely
Watching and waiting and hungry until
Spirit of God, man longs that you only
Fulfill the earth, bring it to birth*

And blow where you will.

Do I long for that Spirit to fill me and blow me where it will? Or am I living too comfortably and securely, and thus adjusting my capacity to be filled and moved by the Spirit to suit my comfort and my security? How can I more fully, more openly surrender to that Spirit?

One answer to those questions appears to present itself in two ways. First, history shows that at other times Friends have joined together to seek divine help and they have been empowered to find solutions to the inner turmoil from which humanity's outer troubles spring. Can any message, any opening or leading, any action of ours at this time in history speak to the condition of the human spirit if it does not spring from love? Can we help meet that most basic of all human needs, the need for love, unless we experience within ourselves the personal tendering that comes when our own need for love is met?

The second answer to the questions of how I can more

fully open myself and surrender to the spirit of love comes because of how Friends shared during a Southern Appalachia Yearly Meeting Association retreat. In our final time of worship-sharing, these words from Thomas Kelly's *A Testament of Devotion* pointed to the way of opening, of surrender:

...this vision of an absolutely holy life is, I am convinced, the invading, urging, inviting, persuading work of the Eternal One... It is as if a fountain of creative Mind were welling up, bubbling to expression within prepared spirits... Once having the vision, the second step to holy obedience is this: Begin where you are. Open now... Live this present moment... in utter, utter submission and openness... If you slip and stumble and forget God... begin again, just where you are. (And) Don't grit your teeth and clench your fists and say, 'I will! I will! Relax... and let life be willed through you.



Is my spirit prepared to allow the creative Mind to bubble up and to let life be willed and the earth fulfilled through me?

A young mother sang her answer to that question during our worship-sharing time at the retreat by asking in song for her young daughter to "teach me how to laugh again...to cry again...to love again...to live again."

Are we able to offer our meetings and our relationships with each other to seekers as examples of places where the fundamental experiences of life are being shared in a caring, supportive, understanding environment...among Friends? If not, how can we open our hearts to each other so that our message of love can be based, as George Fox's witness was, on "This I know experimentally"?

I know that each time I open myself and share as deeply and as lovingly as possible, I experience what a young Friend recently shared in a letter describing a group experience at Canadian Yearly Meeting. Writing about the group which perhaps prophetically was named "Christian and Non-Christian Friends—Unity in Diversity," he said, "If you could only have seen the unity, sensitivity, absence of defensiveness that prevailed even though we revealed (some of us) our deepest visions of what is central to Friends, without concealing our apparent differences to avoid awkwardness! It reinforced my belief in 'plowing in the line you have chosen,' as one person expressed it."

The memory of Howard Thurman speaking at General Conference at Earlham in 1973 floods me with the sound of his voice and fills me with the accuracy of his insight as he said, "The sound of the genuine is the givenness of God."

If we are genuine in our desire to allow the Spirit to blow among us, to fill us from the depths of the creative well within the inner essence of each of us, and then to love one another, our experience together will certainly produce new directions, new insights, new messages, new vision. It also will fulfill the hope and the promise in this song a young woman sang as we closed our worship-sharing time at the retreat:

*Change can come
In the twinkling of an eye
In the ripple upon a lake;
Change can come
In the beauty of a flower
In the sparkle of morning dew.*

*When the light catches you
In that tiny moment
You are transformed.
Come let us join
Our many golden flickerings
And create one light together.*

*And the radiance of the spirit
Comes shining forth in reply.
From this love
That's around and within us
Our way is made known
And we are born anew.*

*When the light catches you
In that tiny moment
You are transformed.
Come let us join
Our many golden flickerings
And create one light together.*

Creation continues. Will our love and our light emerge from the One Source and fill us with the radiance which can truly help others find and fulfill themselves...and in turn add to the light and the radiance? I believe that if we open ourselves and surrender, we can know each other as those early Friends and early Christians knew one another. And in that transcending and transforming radiance, what we believe, what we have to say, and where we are to be led will flow as surely as the morning's new light flows from the dawn. □

This is excerpted from a speech given by James Lenhart at Friends General Conference Central Committee Gathering at Appel Farm, NJ, September 30, 1977.

To and From Alan Watts

The questions that beleaguer every soul
Are who am I, and where was I before?
Am I a mind, encased in skin, no goal
Except to hold at bay the pain in store?
A spark of light between two dark unknowns?
Was I with God before I came to be?
Or am I just a cosmic fluke, with bones?
And God? Is He out there, or part of me?

To see a star, we look, not at the place
It is, but rather to the space beside.
To know the unknown is to see the face
Of God. To wonder is to open wide
The window of the mind; then Inner Light
Makes luminous our soaring spirit's flight.

—Jan Conklyn



Herbert Kohl

To Love As Christ Loved

by Lora G. Koomanoff

yourself.

How many assumptions we make: that we love the members of our family, that we love our friends, that we love all of humankind. But do not these assumptions keep us from really *seeing* those same people (and responding to them) by forming a patina of respectability over our relationships?

We have certain images of ourselves, of our loved ones, and of the relationships themselves. We even anticipate patterns of response (and find ourselves behaving repetitively). How much better it would be, rather, to say in any given circumstance: "What if I truly loved this person? How would I respond?" And for that instant, to give my attention totally (forgetting past experiences, rejecting expected responses). What is this individual at this moment (perhaps different from anytime before, for each of us is constantly changing)? What is the need expressed (and how can I reach out to touch and answer it)? What can the two of us create in this particular encounter (never to be again enacted)?

Krishnamurti, who decries the term "guru," tells those who would seek his wisdom and understanding to look at their spouses and children without the image of what they think them to be. To see them as whole, complete, with no thought of yesterday or of tomorrow; without comparing what is being said to what has been said before. But to give total attention; to listen completely; to be aware of what is happening outside; to what is happening inside. And out of the silence—to see more clearly.

Such acuity is possible. It demands constant adaptation, as we meet each individual anew (and are aware of that newness). It makes of love indeed a labor, in its requirement to rid ourselves of familiar and comfortable positions. It necessitates not knowing what the outcome will be. And it makes of life a living dynamo, a continuous regeneration of our associations. It guarantees that each day will be different from the one preceding.

To love as Christ loved is to lose ourselves in the loving. To live each moment in total awareness. To know only that we give ourselves: and in that giving, we are returned tenfold. □

It is said of Jesus that when someone touched him, he could feel it and often turned to see who had reached out to him in need. And, having turned and ascertained who the person was, he knew immediately the nature of that need. This one proffered faith, another a faltering fear—a doubt, a torment; each was sighted and discerned.

And the people wondered that he could know them so well, and so exactly. He distinguished the Marys from the Marthas, the lame from the well, the living and the dead. He told them which they were, holding them briefly in the crucible of his love before he returned them to themselves: whole, renewed, and aware of what they might become.

His was a special kind of love, an acute attention which blotted out all else in a spontaneous response: I see what you are, I hear what it is you're saying, I understand your need to grow. How little we comprehend of his commandment to love, "Even as I have loved you."

Yet, think back over those people whom you have considered to be most spiritual. Was it not that they held up a mirror of un-self-consciousness, which permitted you to see yourself reflected in it (whole and without blame)? Or, even more disconcerting, perhaps they looked at you attentively and said, "I don't believe I know you. Tell me who you are," in such a way that you felt a sudden significance and searched to find adequate definition of

Lora Koomanoff is a free lance writer who feels that conflict resolution is a major area of concern for Quakers who try to fulfill the role of peacemakers. She is a member of Langley Hill (VA) Meeting.

CONFERENCE

Living With Dying

*I can now appraise at a glance those who have not yet foreseen their death. I know them for the children they are. They think that by evading its contemplation they are enhancing the savor of life. The reverse is true: only those who have grasped their non-being are capable of praising the sunlight.**

FOR THE PAST THREE YEARS the Resource Committee for Living with Dying of Friends Meeting at Cambridge has held a one-day "Retreat on Death Education" in order to provide a quiet and intensive opportunity to consider living with dying. Friends, attenders, members of other meetings and neighbors have participated. Each group has been between twenty and thirty people, a number which has proved to be good.

The retreats have each been designed to deal with many aspects of coming to terms with one's own mortality, including discussion of interpreting death to children, dealing with the family problems of the elderly and terminally-ill person, of sudden or violent death and the trauma of miscarriage. The value of a living will, the right to die with dignity, the practical preparation for one's death, making a will, joining a memorial society, and the need for open discussion of such concerns within the family have been explored at the retreats.

The first occasion was held in the home of Friends, and the others in the Framingham Meetinghouse. This country setting has proved especially valuable, with delightful weather, allowing persons to walk and talk, or walk alone, and together or in solitude work on the problems raised in the group, or just relax and perhaps let go of some of the pain often experienced.

* From *The Ides of March* by Thornton Wilder. Copyright 1948 by Thornton Wilder. Copyright 1950 by Harper & Row, Publishers, Inc., by special permission of the publisher.

A recent session began with getting to know each other and clarifying concepts of mortality by creating either a collage or drawing one's "life line." After the introductory remarks, people could be seen sitting on the floor, thumbing through magazines, cutting and pasting pictures, or selecting a colored sheet of paper and then gazing into space trying to visualize their life line's interaction with death. Another variation was to depict not the usual "you can't..." but instead "you CAN take it with you."

On re-assembling, each person described what he or she had produced. One young girl decided that she was too young to have a life line, and so instead cut out a large yellow heart. Another decided that nothing could or should be taken except memory—of books, of growing things—and that death would be a stepping into light. Yet another thought of taking a new kitten "and my quilting, in case I am bored." One traced his life by means of a collage ending with the sunrise on a mountain, "but then shall I know even as also I am known"; he was certain of God's plan.

We found that these techniques enabled us to go very deeply into our feelings, sometimes into areas previously not verbally available to ourselves: descriptions of encounters with death, and revelations of encounters with doctors and the difficulty of making or being unable to make appropriate decisions for ourselves and for terminally-ill aged parents often were accompanied by

feelings of guilt. Distress and grief sometimes made it difficult for words to come, but here the loving support of the whole group came into play. These sessions were exhausting for all and at the same time afforded an open opportunity for each individual to share at a deep level whatever was of most concern to her or him.

The lunch period served as a bridge between this time of intense feeling and the afternoon discussion of matter-of-fact but seldom talked about aspects associated with death and dying. The format varied from small workshops to informal presentations such as one by a young widow who shared the learning process she developed to interpret death to her very young children when their father died. A practicing physician shared his insights and much was said about both the doctor's and the family's dilemma in the face of medical technology. He was outspoken in his feeling that doctors and nurses need to deal with the fact of approaching death more sensitively. A funeral director described the practical and legal steps which must be taken at a time of death. Despite the availability of detailed information, there were many questions: Is embalming really required? Do I have to be transported in a shiny black hearse, or is a station wagon all right?

Who comes? Each of these three occasions has brought new participants, but some have attended more than once: a young girl who first came deeply, deeply

The Resource Committee of Friends Meeting at Cambridge has put together a packet on Death Education which may be purchased for \$1.00 (add 50¢ for postage) from the Cambridge Meeting, 5 Longfellow Park, Cambridge, MA 02138. The following materials are included:

Advices Before Death

Suggestions concerning arrangements which you may make prior to death.

Advices When a Death Occurs

Suggestions concerning practical matters which must be dealt with at the time a death occurs.

"Putting My House In Order" Checklist

This completed form will provide survivors with a guide to attending to legal, tax, and funeral matters after your death.

"A Living Will"

A document which would make clear your wish to die with dignity.

"Patient's Bill of Rights"

New England Memorial Society Leaflet

Human Anatomy and Medical Education Leaflet

Kidney Foundation Leaflet

Bibliography

List of the Membership of the Resource Committee for Living With Dying

"In the great fabric, death and life are not opposites but two threads in the same pattern. . . . A simple, unsentimental and fearless familiarity with death can give our days a richer content. A sober consciousness of death can be the servant of life."

—Rolf Edberg

distressed over the death of her mother, but who by the third year had no need to come; the older Friend who has come to every session ("I am clearly the oldest one here, and so probably the nearest to death"), and who in gentle tones tells of tragedy and death in two European wars and of her testimony to nonviolence; the Friend who at first was incapable of using the visual technique of constructing a life line, but who latterly could articulate her deepest understanding of death; and the Friend who, with time, found that her life line, and so her concept of her future, changed from a line to a circle.

At each retreat there has been much caring one for another as we tried to reach for our inmost feelings and clarify them in this emotionally-loaded area. The recent session seemed to hold something more, something in the best tradition of the Society of Friends. Somehow the level of sharing was particularly intimate, so that the entire day, the interacting, the fast-made friendships, the talk, the silence, the warm sunshine and flowers outside, combined to be sacramental, a meeting for worship.

Penelope Turton

YEARLY MEETING REPORT

South Central

SOUTH CENTRAL YEARLY MEETING gathered on Thanksgiving. What more appropriate time to meet than on a day when we are reminded to give thanks? "To gather together to ask the Lord's blessing" on that day has been our long tradition, and this was the first of many songs that weekend.

Even though South Central probably takes in more area than any other yearly meeting (Texas, Oklahoma, Arkansas, Louisiana), only eighty Friends participated. In order to rekindle the enthusiasm, we decided to meet next at a different time of year, namely on Memorial Day weekend.

The ages of those present ranged from nine months to ninety years. Fully one third were under eighteen years of age.



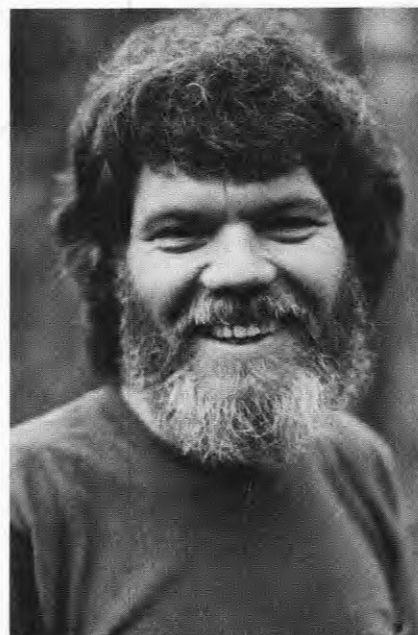
Some of the standard bearers who have rarely been absent since we began to meet twenty-five years ago were there, giving all of us a sense of continuity and belonging. Some had become too old or too ill to make the journey. Sad moments came with the realization that old Friends had passed away; sadder moments still, when we learned that a younger Friend was no longer with us. Memorial minutes, for the first time, were signed by everyone.

While attendance may have been small, a new meeting was welcomed into the family: The Midland (TX) Monthly Meeting.

Ellen Deacon, formerly of Austin, now of Philadelphia, served as our resource person. We explored some of the concerns raised at last yearly meeting, with a central theme: the Quaker Community. The topics were: The Individual and His Inner Community; The Family Community; The Meeting Community; Friends and Meetings in the Broader Community.

We agreed to become part of the Texas Coalition Against the Death Penalty.

A yearly meeting Committee on Ministry and Oversight was formed, with the charge that it function on a year-round basis. We felt that a large body, such as the yearly meeting, should have some guidance and advice in depth when considering concerns, rather than just the presentation by the concerned individual, or by an ad hoc, self-appointed group. This committee was asked to re-



Photos by Wilmer Tjossem

examine the question of membership, such as birthright, dual, associate, sojourning, etc. Also the recording of ministers was to be studied. A matter of particular interest to us at this time, namely the yearly meeting's approach to the traveling ministry, necessitates a more intensive examination than we could have given it on one weekend.

We were happy to have Paul and Esther Golding of Friends World Committee in our midst, but we missed the presence of a representative of the Friends Committee on National Legislation; however, Wilmer Tjossem of the

American Friends Service Committee, our annual loyal attendee, spoke to us not only of the projects considered, and of the projects carried out by this organization, but also of the worth and importance of the contribution that one individual can make, be it monetary, setting an example, or just by being where one is needed.

We enjoyed a film on life in Mexico, and another one about the life of a Mexican-American child in Texas. The absence of blacks and Mexican-Americans from our midst became painfully clear.

The setting of our meeting was the most beautiful ever: In the dense pine forests west of Houston, the solidly constructed cabins of Camp Allen were set high off the ground, barely visible in the trees. The weather was perfect, and one afternoon most of us took a long hike. Late at night the full moon silhouetted the tall pines against the sky. God had made it easy for us to find peace and joy in the beauty of nature as well as within the circle of our friends.

Margret Hofmann



The Afro-American Studies Program of the University of Pennsylvania announces a three day conference on "The Function of Black Religion in Public Policy," March 21-23. All sessions will be at the University Museum, 33rd and Spruce Streets, Philadelphia, PA, and are open to the public.

The first black mayor-elect of New Orleans, Ernest N. Morial, will open the conference. Other speakers include ministers, Congressional representatives, columnists, university professors, city councilwomen, bank presidents, district court judges and prison superintendents.

"We are organizing a pilgrimage to the George Fox country for Friends attending London Yearly Meeting in Lancaster who are willing to arrive three days earlier, i.e. August 7, 1978," writes Margery L. Wilson in a letter to FWCC. "The program will include climbing Pendle Hill, visiting Brigflatts, Firbank Fell, Preston Patrick, and Swarthmoor Hall, with related talks by Elfrida Vipont Foulds and Roger Wilson.

"Accommodations will be at Lancaster University and the total cost, including coaches, will be about £33. The numbers are limited to fifty pilgrims. Twenty-five places are being reserved for American and European Friends until the beginning of April.

"Applications should be sent as soon as possible to: Recording Clerk, Friends House, Euston Road, London NW1 2BJ, London, England."

FRIENDS AROUND THE WORLD

Writing in a publication of the Iowa Peace Network, Lawrence O. Hutchison, representing "Iowans Against the Death Penalty" calls attention to the plight of a related organization, "Nebraskans Against the Death Penalty." Whereas Iowa's death penalty has been (and stays) abolished, Nebraska's legislators defeated an abolishment bill by one vote. The Nebraska organization which has been working to get the bill passed finds itself without funds to pay its one full-time organizer, a former legislative aide who knows the ropes and has been working hard for the cause. Anyone who feels moved to help in this crisis is requested to make checks payable to: Nebraska Civil Liberties Union, 1030 Q Street, P.O. Box 81455, Lincoln, NE 68501.

John and Louise Runnings, according to a statement quoted in the (Seattle, WA) University Friends Meeting Bulletin, have withheld payment of their income taxes since he became self-employed in 1973 in order, as they state, "to resolve the conflict between the spirit that dwells within and the violence implicit in surrendering our substance to the building of the war machine." They have submitted a brief to this effect to the Ninth Circuit Court of Appeals.

The Runnings feel that since their action makes them answerable to "those Quakers whose light allows them to pay the federal tax," they must plead their case before the Society of Friends as well as before the Federal Court. In doing so, they stress the fact that they share Friends' testimonies against war but feel that these testimonies will be muted if they are not supported by actions which speak louder than words. They question how we can "speak truth to power" when so large a part of our income supports that power. They invite Friends to join them "in taking those uncomfortable actions which put us in conflict with the government rather than with the Spirit."

The International Fellowship of Reconciliation publication *Report* notes that "Israeli children are being urged to smash their military toys as part of a new campaign by peace crusader Abie Nathan. Youngsters who agree to have their toy guns and other weapons destroyed at a central collection point receive a scroll with the biblical quotation from Isaiah, '... and they shall not learn war any more....'"

"Nathan, who operates a pirate radio station broadcasting peace messages aboard his ship in the Mediterranean, has also offered to buy the complete stock of war toys from any shop which agrees not to sell them in the future. One store has already agreed to the proposal."

"Ours is not a gleaming modern hospital," states an article in *The Australian Friend* on Seva Nilayam (Home of Service) a community center in South India. "Our examination tables were made from packing cases. Our sterilizing is done in a steamer on a kerosene stove. Our bandages are made from torn sheets collected by friends...."

Does this inspire anyone to send a package to Seva Nilayam via Andipatti, Periakulam Taluk, Madurai District, South India, with name and address of sender inside and outside and the marking "UNDER CUSTOMS EXEMPTION CERTIFICATE: FOR THE VILLAGE POOR ONLY" prominently displayed? (Note: "a parcel sewn up in cloth travels better than one in a cardboard box and is less expensive in postage.") Sheets, towels, curtains, pillow slips, adults' and children's clothing, dressmakers' remnants, sewing materials: needles, tapes, buttons, etc., are welcome, but no luxury items.

Close contact with the people is the secret of Seva Nilayam's success. "Indians have no love of anonymous, bureaucratic benefits," says the article. "They want to receive medicine [vitamins, antibiotics, lanolin can be sent] from the hand of a person they know and they believe this is the secret of its efficacy. They come to us from far away, because we treat the whole person in relation to all the circumstances. They do in fact want the old family doctor relationship which the West is now feeling the loss of."

Seva Nilayam is not under the control of any church or overseas organization. It has no guaranteed source of funds. It has no religious affiliation but welcomes religious motivation in those who do the

work. Being registered as a non-profit-making charitable society under Indian law, it has the privilege of duty-free entry for gift parcels—on condition: that goods be distributed free of charge and without distinction of caste, creed or race, "a rule we never feel any temptation to break."

Seva Nilayam claims that no donation is too small. For those who cannot send gifts in kind, it quotes, among other items, the information that \$2.25 will buy a cartload of firewood; \$22.50 will pay for the free medicines which are dispensed on an average day—about 250 patients; \$112.50 will provide a year's supply of special medicines for the Mother and Baby Clinic.

The Associated Committee of Friends on Indian Affairs will hold its Annual Meeting Friday and Saturday, April 7 and 8, at College Avenue Friends Meeting in Oskaloosa, IA. Pre-registrations should be mailed to Sterrett L. Nash, Box 161, Frankton, IN 46044, for accommodations in private homes. Motel accommodations are available in the four motels at Oskaloosa. Meals will be served at William Penn College Dining Hall.

Albuquerque (NM) Monthly Meeting's newsletter encloses a World Peace Tax Fund report summing up "Bob Anthony's Case" by saying: "He started us moving for WPTF, remember, with his little piece in *Friends Journal*. He was a CO in WWII, and he refused to pay taxes throughout Vietnam. When the IRS took tax money from his bank account, he withheld all further information about his income, from 1969-1973. Then he filed returns for these years but claimed a War Claims tax reduction, and paid nothing. The court denied this deduction, and he went to the appeals court. The appeals hearing took place on December 2...."

At this point let us turn to the Media and Providence (PA) Monthly Meeting Newsletter which notes that "Robert Anthony lost another round in his effort to avoid paying federal income taxes for war purposes. Bob's appeal was rejected by the U.S. Third Circuit Court of Appeals. He is not sure what further action to take."

Back to the Albuquerque newsletter: "...The Philadelphia Yearly Meeting

and the AFSC are helping with expenses. If the case goes to the Supreme Court, that body will face a dilemma: either to deny his First Amendment right, or to penalize him for following his religious convictions. A Supreme Court decision in this case should mean a giant step forward for the WPTF. Want to write to Bob? He's Robert Anthony, Box 186, Moylan, PA 19065."

Donna Sellers Rickabaugh writes from Missouri to share: "What began as the private worship hour of a small family recently settled in the Missouri Ozarks has opened into a weekly experience for an extended "family" of Friends and seekers. Ranging in age from seven to late fifties, in dress from coat-and-tie to bare feet and patched jeans, and in attitude from Evangelical to free-thinking, the group is predominantly in the age group of thirty to forty-five and Conservative. Included are teachers, musicians, students, writers, and technicians; at the same time all are, to varying degrees, independent farmers, mostly newcomers to the Ozarks. Geographically, the group is scattered from Niangua to Springfield to West Plains, some driving a distance of more than eighty miles to attend.

"Several come every Sunday; others only occasionally, when the need for fellowship comes over them: for that is the primary experience at Sunrise Farm. Some value the weekly discussion period when different individuals choose a topic; others value the hour following the discussion, when all are joined in unprogrammed worship. All find meaning in the fellowship which follows.

"Because of the great distance between home and meeting place, a logical development was the bringing of food to be shared at noon, and the subsequent spending of the afternoon together in visiting, hymn-singing, Scrabble, chess, or quiet walks in the woods. Because several of the friends are vegetarian, it was decided that our noon meal should be vegetarian, and the act of breaking bread together and partaking of unadulterated foods has in itself become an act of worship in the recognition of our Creator as the source of all bounty.

"Probably this group will never become a meeting. It is, instead, an experience of sharing, available to individuals traveling along their paths, from which each traveler can draw strength and refreshment—both physical and spiritual—in the fellowship of Friends."

BOOK REVIEWS

Living—When a Loved One Has Died
by Earl A. Grollman. Beacon Press,
Boston, 1977. 115 pages, \$7.95.

Death these days is an *in* thing. Courses at colleges, and even in secondary schools, are proliferating. Study groups on the subject have become about as fashionable as T-groups were a few years ago, and publishers have taken understandable advantage of a ready market. In spite of the current rash of books on the subject, however, one welcomes another from Earl Grollman, Rabbi of Temple Beth El in Belmont, MA. Dr. Grollman has already authored or edited three of the most useful books we now have on coping with death in the family. *Explaining Death to Children* is a classic in the field. In *Living—When a Loved One Has Died* Grollman provides us with the same sensitivity and the distilled wisdom of his earlier books, now in the form of an extended free verse prose poem.

The message is a clear and powerful one. Through the long poem's four sections, Shock, Suffering, Recovery and A New Life, Grollman traces the course of a healthy grief sequence and urges the bereaved to follow it. He insists that we affirm our grief ("At this moment there is no virtue in self-control"), and that we also affirm death. In so doing we affirm life. In the section on Recovery he writes: "The funeral is over./ The Flowers have withered./ Now the Loss becomes real/ Your loved one is *dead*./ Can you say the word *dead*?/ Try./ Death is a fact, a bitter fact./ Face it." But while he urges those of us who are bereaved to express our grief, to give vent to our anguish, he warns that "anguish, like ecstasy, is not forever." He also suggests that we play an active role in working through our own grief, and that we must, in a kind of bootstrap operation, move steadily back into the mainstream of life. He comments realistically: "'Time Heals,' many people say./ It may./ It may help dull your pain./ But the medicine of time,/ taken by itself,/ is not sure./ Time is neutral./ What helps is what you do with time."

To a person facing the death of a loved one Grollman says nothing particularly new, nothing a reasonably sophisticated adult would not be aware of intellectually. But when we are grief-stricken we don't always think with our minds. We need being reminded of the very things Grollman tells us. And when these elemental truths are couched in Grollman's cliché-free, Biblically simple cadences, we are likely to listen and be not only comforted but strengthened. Tender but tough, the book makes an ideal offering to a friend in grief.

Richard O. Ulin



Eileen Waring

Behind the Sex of God by Carol Ochs.
Beacon Books, Boston, 1977. Hard-
back. 177 pages. \$9.95.

Behind the Sex of God is one of the finest books I have encountered. In exploring the differing concepts of deity informing matriarchal and patriarchal modes of religion, Carol Ochs demonstrates the close connection between a culture's religious groundings and the view it takes of life, death, body, spirit, and ethical action. One aim of her book is to make a conscious analysis of these religious groundings and their effects.

She considers the religious modes of patriarchy and matriarchy to be not only different, but in opposition. This opposition is investigated in chapters such as "The Frankenstein Motif," "The Sacrifice of Isaac," "Wandering," "The Feminization of Judaism in

the Zohar," and "The Cult of Mary." Never does Carol Ochs lose sight of the basis each perspective has in human experiences and yearnings; for this reason, she claims that neither matriarchy nor patriarchy is apt to exist in a pure form.

Ochs presents two revealing characterizations of the deity: God-as-artist (or spiritual father, as in the Judaeo-Christian tradition) and God-as-mother (as in the Eleusinian Mysteries). God-as-artist is capable of judging the world to be good, or of repenting "in his heart that he made it" and destroying it as not good enough. The standard this deity uses to judge is, in its highest form, an aesthetic one, from which humanity must struggle to derive some (necessarily indeterminate) ethical standard by which to live (hence, the questions of Job). God-as-mother does not judge the world, but embraces it as her child; her love is unconditional. Yet she, too, destroys. Under this aspect of deity, death is not judgment but an aspect of ever-resurrected life, one of many "transformation mysteries." Carol Ochs demonstrates that these two views will inform radically different, conflicting, modes of being in the world and conceiving of the world. Yet each fills a human need. God-as-mother offers consolation and support; God-as-artist offers criticism and challenge.

Subtitled it "Toward a New Consciousness—Transcending Matriarchy and Patriarchy," Ochs concludes the book with "A New Perspective" in which she outlines her view of a way in which experience can be rearticulated so as to make the categories "matriarchal," "patriarchal," and "androgynous" unnecessary.

This book is grounded in a solid knowledge of western religious and philosophical traditions; it deals with both matriarchal and patriarchal modes of thought respectfully. Carol Ochs presents some radical insights into the nature of human religious thought with great clarity. I cannot recommend *Behind the Sex of God* highly enough.

Jennifer Tiffany

And Sarah Laughed: The Status of Women in the Old Testament by John H. Otwell. The Westminster Press, Philadelphia, 1977. Paperback. 222 pages. \$7.95.

And Sarah Laughed argues for our recognition of the "high status" of

women in ancient Hebrew society as depicted by the Old Testament. Rather than grappling with the history, including social changes and female/male status shifts, of the thousand-year period during which Old Testament texts were composed, Otwell arranges this book topically. For example, he examines with regard to women's status "Sexual Attraction," "Marriage," "Woman as Mother," "Sisters, Divorces, Widows," "Freedom of Action." The limiting of research to such topics (which seem determined by a preconception of what high status for women might entail) does not expose Otwell's thesis to serious, and much needed, challenge. Topics absent, dealt with in passing, or outlawed as irrelevant include rape, woman-to-woman relationships, the status of women in Hebrew society relative to the status of women in other contemporary Palestinian societies, sexual expression other than heterosexual monogamy/polygyny, the treatment of women taken by Hebrews in war, and an actual comparison of women's status to men's status in the Hebrew world. Otwell discounts the relative infrequency of references to women in the Old Testament as an indication of women's status being lower than that of men.

Otwell's main thesis is, briefly, that Hebrew women held high status within Hebrew society because of their "privilege" of bearing and nurturing the children who carried on the line of the Patriarchs. He confuses importance with status (clearly, the Hebrews and any other people depended on the reproductive capacity of women for survival; women were important). Otwell's logical error here is akin to someone's arguing that "because a slave society needs slaves, its slaves are highly regarded," or that "because a capitalist society depends upon the labor of the proletariat, proletarians possess high status." All peoples everywhere have been sustained by the labor (in childbed, home and often factory) of women; this clearly does not demonstrate that all women everywhere have possessed high social status.

Otwell holds that all social functions of ancient Israel (except the priesthood, closed to women and emasculated men alike) stood open to women. Alas, however, women were generally too busy taking care of the kids to avail themselves of their freedom. Exceptions in which women gained power and renown do not disprove the rule that women were oppressed.

Elise Boulding's brief treatment of women in ancient Israel (*The Underside of History*, pages 235-240) maintains a much higher critical standard.

Jennifer Tiffany

Oglala Religion by William K. Powers. University of Nebraska Press, Lincoln, 1977. 233 pages. \$11.95.

When Joseph Epes Brown first visited Black Elk to learn about his religion, Black Elk spoke only about animals and natural phenomena. Brown was impatient to get to the subject of religion. Later he realized that Black Elk had been talking about his religion all along.

Similarly, when Powers devotes the first forty pages to linguistics, etymology, morphology, Sioux vocabulary and relationships, using academic words not found in most dictionaries, he may be building a base necessary for the scholarly discussion of his topic, but most persons who would want to read a book with this title will probably be turned off.

Although interested to learn about the subject, and predisposed favorably toward the author personally, I had a hard time getting through Part I. I recommend the Introduction, the final chapter "Religion and Identity," Appendix B, and Part II. By then the reader will decide about reading further.

Is religion, as stated, a set of rituals, rationalized by myth, which mobilizes supernatural powers for the purpose of achieving or preventing transformations of state in humans and nature? Or is it the formulation and practice of the values of the group, authenticated by experience, to achieve harmonious relations between people and with nature? Faith may use myth and call on the supernatural to accomplish desired goals, but knowledge and experience stand the test of time better.

Theodore B. Hetzel

Women in the Wake of War: A War/Peace Study Resource available from Service Center, Church Women United, Box 37815, Cincinnati, OH 45237. 52 pages. \$1 single copy, \$10 for 12 copies.

This booklet is a report on the Vietnam Era Women's Project, compiled by Virginia Olsen Baron. It is sadly moving, and yet the strength of reality and the breadth of the situations covered are an opening towards hope.

ANNOUNCING

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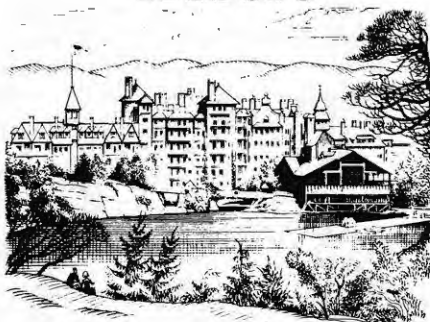
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This booklet reflects a solidarity which
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ment has to offer: it is not "our side"
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women whose husbands, sons, brothers,
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lost children—the categories seem end-
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undisputed fact that pain and hurt exist
in the here and now, and rummaging
through the past won't help.

For me, this booklet is an example of
concern being brought to bear on a situ-
ation in the hope of transforming it by
showing loving care. In the wake of war,
women are together in situations
strangely hidden from society's view.
No congressional bill to aid veterans can
help the women who hold returning
soldiers through the nightmares that
block the dark passage of time.

This is the voice of those left to mop
up cultural wreckage. Send for it. Con-
sequences of war are a burden for all of
humanity to share.

Nancy Breitsprecher

**The Female Experience: An American
Documentary** by Gerda Lerner. Bobbs-
Merrill Co. \$12.50.

American women speak for them-
selves in this latest contribution to
female history. Professor Gerda Lerner
broadens the horizons of the feminist
movement from the plethora of personal
autobiographies flooding the market, by
including letters, diaries and published
works of thirty-eight American women
whose lives span the eighteenth through
twentieth centuries.

Unwilling to accept the usual fabric of
events and accomplishments which
make up the male-dominated classroom
histories, Lerner constructs an outline
based on "The Female Life Cycle,"
comprised of childhood, marriage,
motherhood and the single state, old
age, sickness and death. She concludes
her book with sections on "Women in
Male-Defined Society" and "A New
Definition of Womanhood."

Professor Lerner's own experiences
have included self-support as an un-
skilled worker, medical technician,
marriage, divorce, another thirty-year
marriage, motherhood, widowhood and
a second career as a professor of history

and director of women's studies at
Sarah Lawrence College.

This is not an easy book for a woman
to read. Each section dredges up
memories of childhood put-downs,
adult frustrations or forgotten dreams.
Nevertheless Lerner gives perspective by
letting us share the struggles of un-
known homemakers, women in the
union movement and others active in
politics and the press.

Among others, Lerner quotes the
"Little lady who started the Great
War," Harriet Beecher Stowe, con-
fiding to a friend on the eve of her
marriage to a widowed professor of
Biblical literature, "Well, my dear, I
have been dreading and dreading the
time, and lying awake all last week
wondering how I should live through
this overwhelming crisis, and lo! it has
come and I feel nothing at all."

The reader of *The Female Experience*
will seldom share Ms. Stowe's numb-
ness. Sections on abortion and rape add
further emotional depth to the back-
ground of the women's movement.
However, not content to limit herself to
history, Lerner concludes with quota-
tions and poetry which point the path
lying ahead for the feminist movement.

Mary B. Howarth

**Who Should Play God? The Artificial
Creation of Life and What It Means for
the Future of the Human Race**, by Ted
Howard and Jeremy Rifkin. Delacorte
Press, New York, 1977. \$8.95 hard-
cover; \$1.95 paper.

This book is both frightening and
helpful. It briefly outlines the history of
modern microbiology and the history of
the eugenics movement in the United
States. Indeed, the book deals with a
broader topic than the artificial creation
of life. Frequently footnoted, it details
the uses to which recombinant DNA and
genetic manipulation can be put in order
to cure disease, increase intelligence, in-
crease capacity for certain kinds of
work, and so forth.

Faced with the highly technological,
fast-paced and polluted environment,
many scientists and corporations view
human beings as unable to cope effi-
ciently and effectively. For a variety of
technological and commercial reasons,
they have chosen to embark on modify-
ing and/or remaking human beings
rather than dealing with environmental
problems.

At first sight, curing disease and in-

creasing individuals' capacities by genetic alterations seem laudatory. The ethical, religious and humanitarian objections rise to mind, however, as the implications of such alterations become apparent: A fundamental assumption behind genetic engineering is that life is the sum of its genetic parts. The importance of the spiritual in human life makes this assumption tenuous at best. Moreover, genetic manipulation is clearly a tool of social control: who is to live and in what form; who is to perform what tasks (equipping some people for certain specialized, dangerous or menial tasks, for example, as some scientists are now talking about). And there is more profit in remaking people than in dealing with social, economic, and environmental problems. The former involves a technology which is well on its way to being applied (although it is by no means free of complexities and potential pitfalls), while the latter is subject to the vagaries of many complex interrelationships.

Because of our general cultural acceptance of technology as a panacea, the authors point to the danger that people will passively accept genetic manipulation as a quick technological cure for complex problems. On the other hand, they point to growing popular distrust of large corporations and scientists who have made glowing but unfulfilled promises of the good life, and the general discontent with a life largely controlled by the few. Also, the authors point to the growing body of scientists—many of them pioneering geneticists themselves—who are recognizing the dangers of genetic tinkering: biological, social, and spiritual.

Although it reads like an appendix to Aldous Huxley's novel, *Brave New World*, *Who Should Play God?* is too real to be ignored.

Stephen M. Gulick

The Kabir Book, Forty-Four of the Ecstatic Poems of Kabir, Versions by Robert Bly. A Seventies Press Book, Beacon Press, Boston, 1977. \$7.95.

"Poetry," according to Jean Cocteau, "is oracular utterance," and by its very nature exists on many levels. Mystical poetry in particular creates even new levels of perception as it reverberates in the mind and the soul of the reader.

Kabir was a mystical genius in fifteenth century Benares. He was probably a Moslem of the mystical Sufi sect who assimilated the popular Hindu

bakhti, or love of God tradition, into his life and poetry. A man of the people, he was an ecstatically in love with love, and loving God in whatever exists with the intensity and directness of a genius or a child, which is the same. Kabir strikes a universal level of feeling and is reminiscent of George Fox in certain respects in that he preached the individual experience of God rather than outward practices.

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"Why should I flail about with words, when love has made the space inside me full of light?"

"Kabir says: Student, tell me, what is God? He is the breath inside the breath."

"We sense that there is some sort of spirit that loves birds and animals and the ants—perhaps the same one who gave a radiance to you in your mother's womb."

Peter Fingesten

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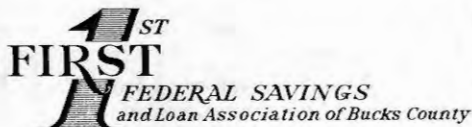
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LETTERS TO THE EDITOR

More Variety Please

As readers of *Friends Journal* for many years, we wish to express our strong preference for issues which have a variety of articles of medium length. We are quite *unenthusiastic* about the FJ trend in the past year or two to devote entire issues of the magazine to one topic; and we like it even less when one very long article dominates an issue. Thus, if we don't happen to respond to the one long article or the one topic, we count the whole issue as more or less a loss. Whereas in the issues with a variety, we almost always find two or three or more items of interest.

We are stating our feelings in this matter very plainly in the hope that our letter will evoke other responses, both pro and con.

John and Louise Daniels
Albany, NY

Simplicity Isn't Simple

Helen Zimmerman's good review of *99 Ways to a Simple Life* (FJ 1/1/78) inadvertently makes the point that very few things in life are simple. For instance, she compares the cost of commercial toothpaste to that of baking soda. Unfortunately putting baking soda into one's mouth several times a day will almost inevitably lead to some absorption of it, perhaps quite a lot over a period of years; and for people with a need to avoid or cut down on absorption of sodium, that ain't good.

My husband, whose teeth are as clean and breath as sweet as anyone I know, gave up toothpaste because of the sweeteners and other gunk in it. He then discarded soda because of the sodium risk and uses only a brush, a lot of water, and a heap of manual energy. I still like a bit of toothpaste but depend also on spending time and care.

Helen's review did make me want to get and read the book.

Virginia Neff
San Francisco, CA

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Male Liberation

I got another copy of *Friends Journal* today. It contained another article on "women's liberation." It was much less strident than the usual FJ offering on such matters and that was appreciated. But it was another wearying addition to the load you have been placing on white males.

I'm tired of it. I remain unconvinced that I am inherently evil because I am a white male. My life has many burdens that I think it proper for me to assume. There is the very heavy burden of acting justly with those I deal with, and doing what I can to make the lives of those about me easier. This is difficult. Then there is my job, which I consider important, because it provides an arena for the first burden and a means for the second.

There are the pleasures of my life. My family—my wife who loves me and helps me and our son who lightens the burden of caring for him by freely dispensing joy to all. There is the pleasure of doing my job well.

What I'm getting to—without having the time or energy to phrase it eloquently—is that FJ adds to my burdens and provides little comfort and solace.

Therefore, I am going to simplify my life by getting FJ out of it. If it comes in the mail again I shall send it back to you as unrequested.

Gary C. Salk
Oak Ridge, TN

Demonstrate Competence

Lyle Tatum's article in the 11/15/77 issue on Southern Africa reminds me of the story of the physician who was asked how to cure a cold. He said, "We wrap the patients in wet sheets and set them near an open window." "Holy Hannah," was the horrified response, "Won't they get pneumonia?" "Yes, but we know how to cure pneumonia."

The greatest reluctance on the part of people in Southern Africa to see a take-over by blacks is a conviction that blacks do not know how to run an economy and preserve human rights in Africa. The most powerful type of nonviolent action Julius Nyerere and Kenneth Kaunda could take would be to demonstrate this ability, and to encourage other black leaders to demonstrate that ability also. A superficial look alone shows how lacking this ability is. So they adopt the wet sheet tactics of confrontation and guerrilla war, knowing that

Friends and Cubans will help them cure the pneumonia.

To some of us at a distance it would seem as important for Tanzania to study and train how to operate its own farms, manufactures and businesses and to keep its borders open to traditional friends as it is to train for "post-independence responsibilities" in Rhodesia. Yet it would appear from the article that the major tactics of nonviolence discussed were how to be irritatingly obnoxious and that demonstrating competence was way down the list.

Paul B. Johnson
Los Angeles, CA

More From Prison

I recently had the opportunity of reading your magazine and found it quite enjoyable. I would like to make a request of you that you'll probably feel is presumptuous, due to the fact that I've sent no contribution that might substantiate it. I would hope that I might be allowed to reach out into free society and perhaps touch a sensitive person who might be willing to ease some of the loneliness and despair through correspondence.

Michael Starks (#141-587)
Box 69
London, OH 43140

Is Success Possible?

Olcott Sanders in FJ 1/1/78 has done a good job suggesting genderless circumlocutions. But crusaders for this cause can never succeed completely, e.g. "woman" (man with a womb), "women" ditto plural; *female*. After all, "man" properly means "mankind" and we may as well be content with that and juggle other nouns, adjectives and articles when convenient. "Chairperson" is clumsy and unnecessary. "Ms." is a fad, but sometimes we have to use it for addresses when addressees wish to conceal their status (or stati?).

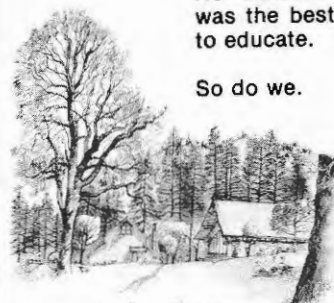
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Women and Quakerism, by Hope Luder. Why did Quakerism produce so many outstanding women? Order #196, 95¢ plus 30¢ handling, from Pendle Hill Publications, Wallingford, PA 19086.

Speaking In Th Light: Th Dilemma Of Th Quaker Minister, Richard Bauman, 40 pages. **Friends (Quaker) Religion, As Observed By Thomas Clarkson, 1806**, 44 pages. **Which Friends Groups Are Growing, N Why?** Membership trends 1950-1975 compared with other denominations n 20 theories. "Valuable facts, figures and charts" (*Friends Journal*). 32 pages. \$1 each, from Friends Bookstores or Progressiv Publishr, 401 E. 32, #1002, Chicago, IL 60616.

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Sandy Spring Friends School seeks a new Head to begin June, 1979. Applications should be submitted by 4/30/79 to receive full consideration. Write Elizabeth Farquhar, 8641 Colesville Road, Suite 205, Silver Spring, MD 20910.

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.

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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.

Schools

Arthur Morgan School. Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

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

Services Offered

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

Summer Employment

Openings for college students, married couples and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 28 to August 28. Quaker directors. See page 24. Write for further information and application. Regis Camp, 107 Robinhood Rd., White Plains, NY 10605.

Summer Rentals

Rent an island home, Sanibel, Florida, via causeway. Elegantly informal beach house, 150' on secluded canal. Screened pool, shower room, lanai (converts to guest room), garage/laundry—ground floor. Upper floor—2 large double bedrooms, 2 baths, big sleeping loft, luxurious kitchen, spacious living/dining area. Screened porch, central air/heat. Private dock; skiff included. Beautiful beaches, boat ramp, stores, restaurant, marina, all within short walk. Golf, tennis, bird sanctuary nearby. Available by week/month after April 18. Brochure: J. Parcher, Georgetown, MD 21930. 301-275-2209.

Three bedroom cottage, Cape Cod. All facilities. Near water, rowboat, sundeck. \$190/week. Lower in off season. Box L-710, Friends Journal.

Spacious cottage, Plymouth, MA for 8-10. 35 wooded acres, private waterfront on clear lake. 1 hour to Boston, near Route 3 and Cape. \$200 weekly. R. Conant, 506 Elliot Street, Milton, MA. 617-696-6293. Spring, summer, fall.

Wanted

Howard Thurman, Portrait of a Practical Dreamer, by Elizabeth Yates; the John Day Co., New York, 1984. Box K-711, Friends Journal.

San Francisco Monthly Meeting needs a host (or, preferably, host couple) for Friends Center, beginning September, 1978. One-bedroom apartment is provided as compensation. Applicants should be knowledgeable in the ways of Friends. Write: Property & Finance Committee, 2160 Lake Street, San Francisco, CA 94121.

Workshops

Norcross Woodlands, unique workshops, beautiful Lakes region. For beginning, continuing, painting, sculpture, photography, writing, philosophy. Degreed instructors. Begin June - October. Box 441, Plymouth, NH 03264.

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 Nancy Whitt, clerk, 205-823-3637.

Alaska

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

Arizona

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

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 Woodrofe 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.

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

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

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Palinter 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: 449-4080 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. Russell House (Wesleyan University), corner High & Washington Sts. 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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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

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 Sicheloff, 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 733-1478.

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

Hawaii

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

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

Illinois

BLOOMINGTON—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 8-3066.

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

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

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

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

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

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

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

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

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: 369-5434 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7079 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., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

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

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 Kriesse. 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 744-1113.

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott 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'a 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. 639-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0669.

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

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

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

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

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

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

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

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

FRAMINGHAM—841 Edmanda 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 Mellor, 189 Hampshire St., Methuen. Phone: 882-4877.

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 756-0276.

Michigan

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

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

BIRMINGHAM—Phone: 313-334-3666.

DETROIT—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 616-868-6667 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, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0815.

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 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: 603-868-2594.

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

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

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

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

New Jersey

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.

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

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

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

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

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

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

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

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-488-5359 or 423-0300.

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

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

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

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

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

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 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: 201-995-2276.

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors Welcome.

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

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

New Mexico

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

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Forsaker-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: 465-9084.

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

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

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

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

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-286-3020.

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

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. 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 Haese, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

ROCHESTER—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286, or Richard & Marian VanDellen.

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 80 Leber Rd., Blauvelt.

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

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 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: 704-399-8465 or 537-5450.

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 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 336-8972.

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: 513-881-4353. 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 276-2384.

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9585.

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 Pennsbury, 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—Sunneystown 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 Klinger, 717-458-5244.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 988-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-568-7238.

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 Ravaccon-Mershon, R.D. 2, Conneautville, PA 16406.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-583-8795.

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 Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

Fourth and Arch Sts., First- and Fifth-days. **Frankford**, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m. **Germantown Meeting**, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

STATE COLLEGE—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-Pennsburg Area—Unam! Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house 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 18395.

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: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 518 Vine St. Larry Ingle, 629-5814.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7486.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 683-8540.

Texas

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

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

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

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

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

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, 544-7119.

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

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

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 Clary St. Phone: 608-365-5858.

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

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

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

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.

Dear Reader,

As I sat down to write this message to you, I asked myself, "What is *Friends Journal*?" Spiritually inspirational? Communication among Friends?

While I considered, my eye fell on a list of articles we've recently published—articles on community, family, education, Quaker worship, peace, political action, tax resistance, sexism, race, self-realization, abortion, dialogue, South Africa, ageism, Christ-centeredness, alternate life styles, spiritual seeking. And I realized there's no easy way to tell you about the *Journal*.

It will inform you, inspire you, anger you, uplift you. For those who feel isolated it will keep you strong in the knowledge that your personal witness is not a lonely one. Its pages are open to your concerns and contributions. We are seekers together.

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Associate Editor

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