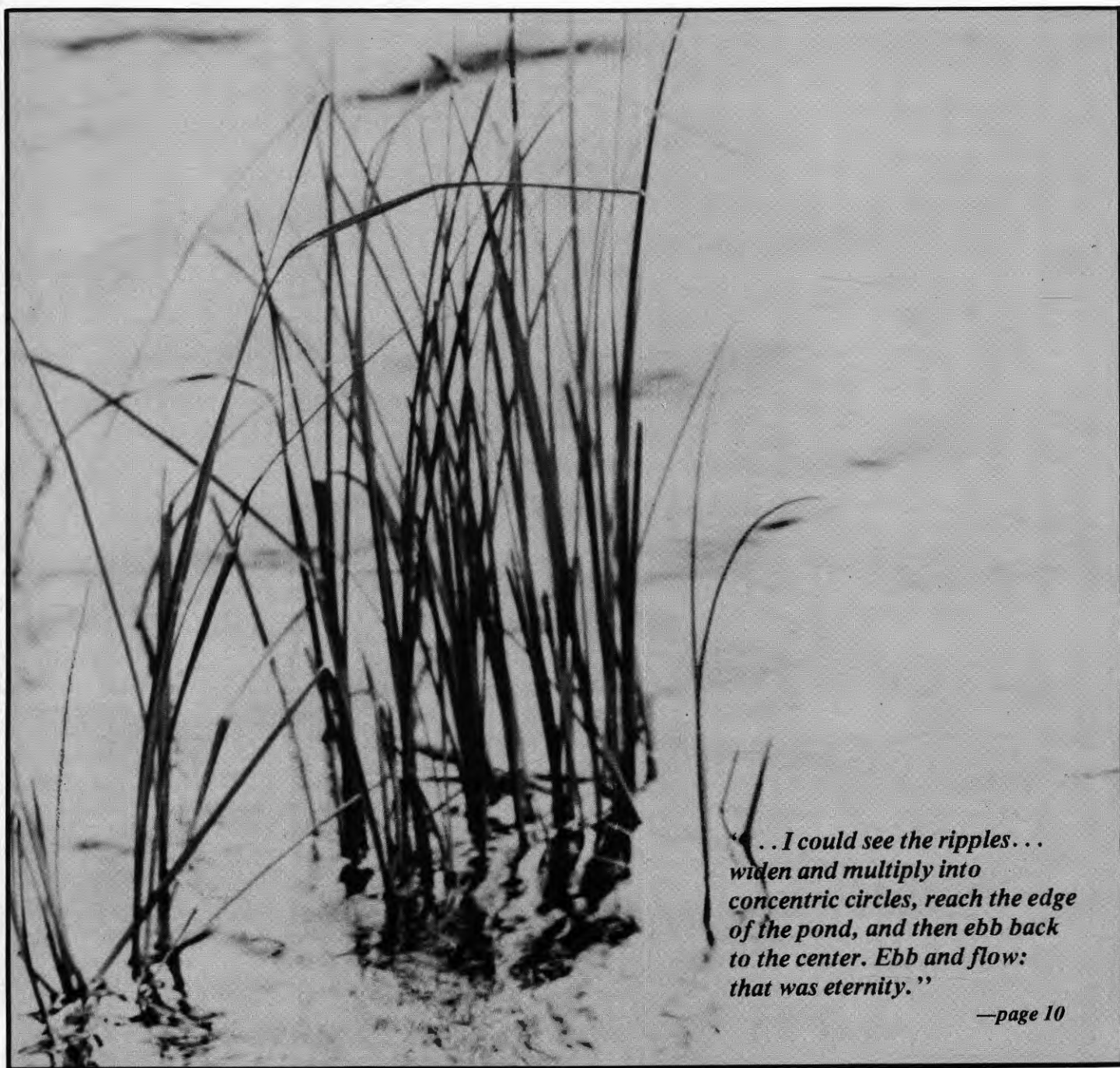


July 1/15, 1978

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FRIENDS JOURNAL

Quaker Thought and Life Today



*"... I could see the ripples...
widen and multiply into
concentric circles, reach the edge
of the pond, and then ebb back
to the center. Ebb and flow:
that was eternity."*

—page 10

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FRIENDS JOURNAL



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My Adopted Grandmother

Ms. Anderson lived on Adams Avenue in a small, square house—usually termed a bungalow—that was surrounded by a hedge and three gnarled, old trees that dropped early apples, equally green and gnarled. Entering politely by the front door, one stepped into the tiny dining room which, on special occasions, was completely filled by the dining room table, when all its extensions were added. Covered by a heavy "silencer" and a gleaming white tablecloth, the table was carefully "set," with good hot food and lots of jams and jellies and pickles. But, as a ten-year-old, I was entranced by the salt and pepper shakers, brought out from their dark hiding places in the sideboard and ensconced in state on the table: a jolly, round, smiling face for the salt, a

long, doleful one for the pepper, a face that looked as if its owner had swallowed too many green apples.

Once the guests had gone home and the table had been reduced to its normal size, there was more room for the space-heating stove and the couch beside it, where Mr. Anderson stretched out his big frame to rest after a long day's work, his "handlebar" mustaches drooping above his mouth. Mr. Anderson worked at the "round-house," the railroad center where the big steam engines were prepared for their long pull through the Blue Mountains of northeastern Oregon. It took two engines, one at each end, to push and pull them up the steep grades. No wonder Mr. Anderson had to rest, I thought.

The other attraction in the room was the front window,

where a Christmas cactus waited endlessly to bloom, standing steadfast in its place on a low, doily-covered stand. Though I admired the blossoms when they came frilling pinkly, I secretly thought the plant resembled green potato peelings and was scarcely worth the long wait for Christmas to redeem itself.

But it was the kitchen that truly attracted me. There Mrs. Anderson held sway, with the black wood-burning range burning fiercely to heat the heavy flatirons she still used to iron her grown-up daughter's dresses, stiff with starch, or the long, white tablecloths, which she carefully folded in the ritual she had been taught "in the old country" where she had worked on a big estate for rich people. (That must have been almost a hundred years ago, I thought.) In the sunny kitchen window stood a long, padded chest, above which hung a birdcage, bobbing and swinging as the canary hopped from perch to perch or rolled out long trills, his yellow throat feathers swelling and pulsating.

In the floor directly in front of the chest, a trap door opened into a tiny cellar into which—when I just happened to arrive for a visit around noon time—Mrs. Anderson would disappear, emerging in a few moments triumphantly bearing a jar of canned strawberries, the limp and faded fruit of last summer's labors in her small garden beside the house. Once the trap door was closed, we sat down in the yellow chairs before the kitchen table, and, with the canary singing, I fervently bowed my head to thank God for the strawberries waiting there before me in their pale, pink juice, a very special gift.

Mrs. Anderson was comforting in an angular, solid sort of way. And she was always there in the same place, along with the Christmas cactus, the canary, and the cross-stitched sampler that proclaimed, "God Bless Our Home." A short woman, her straight hair pulled severely back, her arms akimbo as she listened, she paid attention to one, not saying too much herself. But when she did, her Swedish accent produced words like "mut" for "but" and other variations I found intriguing. I knew the story of how, as Anna Anderson, she had married Andy Anderson in "the old country," thus remaining Anna Anderson, a remarkable feat, it seemed to me, when every married lady I knew had become "the former" somebody or other.

What's more, Mrs. Anderson was "religious" and concerned about the suffering heathen—a term which signified, to my mind, someone far away who didn't know us. Several girls of my age were banded together under Mrs. Anderson's aegis in a "Mission Band," where we heard about "Darkest Africa" and pasted magazine pictures in cloth scrap books for the children there, or sewed together quilt blocks of bright-colored cloth for them. Afterwards, we sat politely on straight chairs in the small parlor, each one carefully balancing a cup of hot

chocolate on which a white marshmallow slowly melted and spread to the edges, while the upright piano stood stiffly at attention at one side of the room, and, from their large, convex, oval-framed portrait, Anna and Andy Anderson in their youth "in the old country" stared fixedly down at us.

It was about that time that there appeared on the new Presbyterian church in our town a gleaming brass marker beside the front door, its name and the date engraved forever on it; and a large stained glass window of the "Good Shepherd" walking serenely, a lamb in his arms, received another brass marker declaring, "From the Mission Band." Both were from Mrs. Anderson, I knew, but I could never figure out how she achieved such monumental works—unless it was all the gnarled green apples picked up off the ground and cooked into apple sauce, and all the other countless ways she found to scrape and save, like ironing with flatirons in the hot kitchen, the sweat pouring down her plain face. Such devotion I was not to forget.

As for me, I was a by-product, participating in the Mission Band, making cloth scrap books and patchwork blocks for quilts that somebody else finally put together. But the thing that really drew me was Mrs. Anderson herself, always there in her quiet, unchanging house, where, away from the houseful of other children in my own home, I was the sole focus of attention. Here was quiet order and a sense of permanence. Since my own grandmothers had left this earth long before my advent, I had found someone to replace them. And thus I became the only grandchild that Anna Anderson ever had. □

*Dedicated to Juliette,
who is now my very own ten-year-old granddaughter.*

RK



Emilia Fogelklou: Swedish Mystic and Friend

by Howard T. Lutz

This summer will mark the centennial of the birth of a Friend who should be better known among Quakers in this country. Her name was Emilia Fogelklou and she was born in southern Sweden on July 20, 1878. During the ninety-four years of her life she gained a distinguished reputation as a scholar, teacher, feminist and worker for peace. She became one of Sweden's most remarkable religious figures of the twentieth century and was also one of the first Swedish Quakers. Had she written her thirty-odd books in English, she would be recognized among us as one of the most impressive Quaker thinkers and personalities of our time.

Emilia Fogelklou's childhood was passed in rather idyllic circumstances near a small sea-coast town where her father was a local official. She played in a large garden, climbed big trees and made the acquaintance of an awe-inspiring windmill that fostered exciting fantasies in her child's mind. When a younger sister replaced her as the center of the family's attentions, she suffered acute feelings of rejection with which she had to contend far into adult life. But she found comfort and companionship in her old blind grandmother, whose simple religious faith left a deep imprint upon her. In school she did well, but, she tells us, she had "questioning eyes," ever inclined to seek out clearer understanding of things the adults took for granted. When she reached the age for confirmation in the Lutheran state church, her passion for intellectual honesty made her seriously consider refusing to accept the rite. Eventually she resolved her misgivings, participated in the sacrament, and remembered it afterward with warmth and gratitude.

Since Emilia's lack of practical aptitude seemed to make her unfit for a more domestic career, she was sent to Stockholm to take the three-year course at the Advanced Teachers College. Here she encountered instructors of high quality, who excited her interest in philosophy and other fields. She went on to teach in a girls' school for two years, and then in 1901 was invited to join the staff of a progressive coeducational school that was just being started in Gothenburg. Led by a sensitive and dynamic

rektor and with a faculty of quite young men and women, this school was pioneering in its efforts to create a close-knit community of pupils, teachers, and parents. Emilia threw herself whole-heartedly into the enterprise, but as the first year drew to a close, she became quite dissipated about her particular contribution. She had been hired to teach the classes in religion, a subject required in all Swedish schools, as well as to conduct the regular morning devotions. She sensed that her colleagues had little interest in what she taught and the rektor seemed to regard it as a necessary evil prescribed by law. Even worse, she herself was suffering doubts about the reality of the material she was teaching. Whereas the other teachers thought she was a bit "too Christian," she herself felt very uncertain about whether God even existed. And that question, she knew, "involved nothing less than the whole of life, its value, its nature, and its direction."

In a moment of deep despair, as she walked by herself one rainy evening along the river, she considered ending her own life. But just then she had a very strong sense of the presence of her parents and a vivid awareness of what such action would mean for them. Sobbing and emotionally exhausted, she dutifully went back to her room.

It was at this desperate point that she experienced the central event of her whole life. On May 29, 1902—she would ever afterward have a clear memory of the date, time, and place—as she sat under the trees in the backyard preparing for her next class, the miracle occurred. She describes it in one of the most beautiful passages in all her writing:

Without visions or the sound of speech or human mediation, in exceptionally wide-awake consciousness, she experienced the great releasing inward wonder. It was as if the empty shell burst. All the weight and agony, all the feeling of unreality, dropped away. She perceived living goodness, joy, light like a clear irradiating, uplifting, enfolding, unequivocal reality from deep inside. The first expression which came to her—although it took a long time to come—was: "This is the great Mercifulness. This is God. Nothing else is so real as this." The child who had cried out in anguish and been silenced had now come within the gates of Light. She had been delivered by a love that is greater than any human love. Struck dumb, amazed, she went quietly to her class, wondering that no one noticed that something had happened to her.

Howard T. Lutz is a history professor at the University of Wisconsin who held a T. Wistar Brown Fellowship in Quaker History at Haverford (1973-74) to work on a book of Emilia Fogelklou's writings. He is currently working on a book entitled Reality and Radiance.

This mighty experience did not drive her out into the streets with some prophetic message for humankind. Instead, it made her determined to test her "reality" and fathom its full implications. Ultimately, it led her to leave the post in Gothenburg and enroll in the theological school at Uppsala University. In 1909 she became the first Swedish woman to earn a theological degree, which, before the days of ordination for women, could not lead to professional employment. But she wanted from her studies something far more important to her than a job: she sought understanding of what religion really meant, and familiarity with other souls, especially the Old Testament prophets and Christian saints whose spiritual experience seemed akin to her own.

At Uppsala she studied with Nathan Söderblom, a leading historian of religion, and later archbishop of the Swedish church. With his help, she obtained a generous fellowship that enabled her to travel to England, France, and Italy to observe contemporary religious and philosophical movements. Her horizons widened as she met Catholic mystics like Baron von Hügel and listened to the lectures of the French philosopher Henri Bergson. In London she attended a Friends meeting for the first time. In Italy she made pilgrimages to the homes of St. Catharine of Siena and St. Francis of Assisi, about whom she had published a popular biography.



In 1911, Emilia Fogelklou resumed her teaching career at a private school near Stockholm. During these years she also produced numerous articles, as well as several books designed to aid other teachers in her field. Feminist issues began to concern her and she began a long-time relationship with the women's movement. When World War I broke out, she took up the cause of peace. Almost by chance, she was chosen to represent the Swedish YWCA at the 1915 Women's Peace Conference in the Hague, where she came in touch with a number of women of international stature.

The following year she left her school position to join the staff of a Stockholm settlement house known as Birkagården. This institution had been founded by Natanael Beskow, a much beloved independent religious leader who was one of the earliest members of the International FOR. Emilia taught classes for working people and found Birkagården a most congenial place to live and serve. She was, therefore, keenly disappointed when obliged to leave this challenging but meagerly rewarded work in order to help support the family of her recently widowed sister. She obtained a well paid lectorship at a teachers' college in Kalmar and began teaching traditional courses there in the autumn of 1918. It proved to be a difficult assignment, however, when she came under criticism for her radical connections, her advanced views on religion, and her failure to show up in church every Sunday. When she began also suffering from a painful eye disorder, she took a year's leave.

The year off (1920-1921) was a most significant one. Emilia stayed at home with her mother, who was dying of cancer. Shortly before her mother's death, she went to help the widowed sister who also had cancer and was not expected to recover. For months Emilia watched at the bedsides of the dying. But her eye problems gradually improved and she began to devote more time to scholarship, making use of the university library in nearby Lund. It was here she came to know and love Arnold Norlind.

She had been aware of him since Christmas of 1914, when he had quite unexpectedly sent her a handwritten copy of his translation into Swedish of the first canto of Dante's *Divine Comedy*. Although Arnold Norlind was a geographer by training and held a temporary professorship at Lund, he had undertaken this translation as a kind of personal devotional exercise. Emilia met him briefly in 1915, and at irregular intervals she had received from him translations of the rest of the *Inferno* and the first part of the *Purgatorio*. They had also exchanged a few letters. But in 1921, they began meeting frequently at Lund, often at the library, and took long walks together. As they talked of their earlier life—he was thirty-seven, she forty-two—they discovered how much they had in common in their interest in learning, in mystical religion, and in service to humanity. As she wrote later, "The same longing and intensity, combined with scholarly curiosity, similar experiences—and enough dissimilar ones, too—all these gave to their togetherness a dawn-like gladness

that seemed to have swept away their sorrows.”

When her sister died, Emilia took her orphaned nephew to stay with relatives in England and then worked at her own research in the British Museum. She returned home by way of Berlin, where she met Arnold, who was on his way to study for a few months in Italy. When they parted, it was clear that they belonged together. The following summer they bought a little house on the outskirts of Stockholm. Arnold had been called to teach at Birkagården and Emilia looked forward to time for concentrated work at her writing. On September 30, 1922, they were married in the local parish church.

Within a few weeks of their marriage, their hopes were dealt a heavy blow. A case of tuberculosis of the throat, which Arnold thought had been arrested, had been reactivated by the strains of moving and had already done irreparable damage. He was too ill to carry out his teaching duties, and the doctor quietly informed Emilia that he would live only about a year-and-a-half. Soon he lost the use of his vocal chords altogether. Emilia was able to earn some money by lecturing, and Arnold managed to do some writing, but their circumstances were quite difficult. As things turned out, Arnold lived six-and-a-half years, during which they learned to get along with very limited finances, to value communication through silence, and to live joyfully in the company of their “third companion,” death.

In the last months of Arnold’s life, the couple lived in Stockholm and became part of a small group of people who met regularly at Birkagården for silent worship. They had contact with English Quakers who occasionally came to visit the group. In 1931, Emilia and her friend from Uppsala days, Dagny Thorvall, were accepted as foreign members of London Yearly Meeting. A few years later, an independent yearly meeting was formed in Sweden and Emilia was recognized as one of the country’s leading Friends. She had already published a striking biography of James Nayler (1929, English trans. 1931), and during a year at Woodbrooke (1933-1934) she produced a life of William Penn. She was invited to attend numerous Quaker gatherings, often to lecture on early Quaker history. In 1939 she came to teach at the Pendle Hill summer school, after which she accompanied Howard and Anna Brinton on a trip to visit AFSC workcamps in several states.

After World War II began, she was asked as a neutral to come to the Quaker office in Berlin to help Jews and others who sought to emigrate from Nazi Germany. When the war spread to Scandinavia, she returned to Sweden and became involved in several youth organizations that were providing service to refugees and preparing for relief and reconstruction activities in war-torn areas. Emilia’s Quaker experience and contacts, her firsthand knowledge of U.S. workcamps, as well as her en-

thusiasm and ability to inspire others, enabled her to play a vital role in training young Swedish idealists for the tasks ahead of them. In 1944, even before hostilities had ceased, she flew to London to participate in planning Quaker relief activities. Some months later she was at work in southern Sweden at a center for Polish victims of the concentration camps, and in 1947 she spent a number of weeks helping amid the ruins of Hamburg.

The Friends Historical Society of London chose her as their president, and in 1949 she was a Quaker observer at the World Council of Churches meeting in Chichester. By then, Emilia Fogelklou was not only the most prominent Friend in Sweden but had assumed important responsibilities in several areas of world-wide Quaker concern.

In addition to the two biographies of early Friends just mentioned, Emilia Fogelklou is known for her warmly appreciative study of the medieval Swedish mystic, Saint Birgitta. In this work she gives particular attention to Birgitta’s feminine and maternal characteristics as well as her mystical insight. The most widely read of all her books has been *Arnold* (1944), an account of her husband and their brief years together. One may venture to say that in all of Quaker literature there is no more beautiful and moving record of a marriage than is contained in this book. Space does not permit description of her two other autobiographical works, nor enumeration of her many valuable publications in the history and psychology of religion, nor her interpretive essays on art and literature. Well into her eighties she retained her intellectual alertness and kept in touch with an amazing range of currents of thought.

While she was justly famous as a writer and scholar concerned with spiritual religion in its many forms, she was known among those who came in direct contact with her as a warm and loving friend. Many are the stories of her thoughtfulness, her generosity, and her ability to give encouragement to others at critical moments in their lives. That she had borne at least her share of sorrow and disappointment was clear, but no one who met her and was exposed to the radiance of her presence could doubt that she drew upon a deep-flowing stream of joy. Though old age brought severe deafness and other limitations, she could still rejoice in the tree that blossomed outside her window or the visit of a friend to whom she could give her full attention.

For years she had been inwardly “ready to travel,” confident that beyond the frontier Arnold was waiting for her. On September 26, 1972, she died at Uppsala, just four days short of what would have been their fiftieth wedding anniversary. Her remains were buried alongside those of her husband in a lovely little country churchyard near Malmö. On Arnold’s stone are inscribed three lines from Dante’s *Paradiso*; on hers, three Swedish words: “*Ljus finns ända*—There is Light still.” □

Myr-Peter

by Emilia Fogelklou

It was a summer during the most difficult years of the first World War. Having grown tired of books and people, I was living in a little cottage up on Lederås Ridge. One weekday afternoon a good friend had dropped in on me, and just as we were finished washing up the coffee cups, there came a knock at the door.

A hunched little man with straggly locks of grey hair stepped in. He wore a long winter overcoat, fully buttoned despite the summer heat, and wound tightly around his neck was a black-and-white checkered scarf. Under his arm he carried an object wrapped in newspaper. He was puffing and coughing from the long climb up the ridge. He appeared to be ill and in pain. The skin was yellow and taut across his large cheekbones, but wrinkled around the dark blue depressions in which his eyes were sunk like deep wells of stress and weariness. He held out the package and sat down, still too exhausted to speak.

I removed the newspaper. Of course! It was the old cottage wall-clock that had only one hand and no longer ran. Someone had offered to take it for me and leave it with Myr-Peter to be fixed.

And so this must be Myr-Peter, the old clockmaker in Heden, the one who almost never went out and was so shy of people that his customers had to conduct their business through his brother. It was, therefore, highly unusual that he had come. Just how remarkable this visit was we did not know then, however.

I offered him a glass of milk.

"One oughtn't take milk from city folks. They might need it themselves," he panted, a little crossly, his voice hoarse and strained.

But when I urged him and he drank, one saw how good he thought it was. He drank slowly, softly smacking his lips. The daylight fell directly upon his head. It looked so burned out, that ivory-yellow face with its cheekbones and hollows and wrinkles and half-closed eyes. Yet he was not really old, though he certainly needed to sit and rest.

At last he rose, picking up his old hat and the newspaper. Just as the bent little figure was on its way out,

there occurred something I shall never forget.

While his glance sought the door, it happened to light upon a section of the wall. There hung a small photograph of an old English monument, the Ruthwell Cross with its Celtic carving.

He stopped and looked. Just at the door he turned.

"Is that the cross of Christ?" he asked. At once his eyes became large and mild and his whole face seemed to open up. Unconsciously he straightened himself. The yellow face was transformed from within. It had become a lantern surrounding the strange blue light that poured gleaming from the deep wells of his eyes.

Never before had I beheld such a change in a human being. He stood now in the open doorway through which there flowed into the room a view of the blooming meadow outside. The evening sunlight had begun to spread a golden dust over the bluebells as they swayed there, ringing silently. And behind the head of this unusual guest rose the sky.

"Do you know what Christ said to the thief?" he asked. There was now a very different sound in his voice, deep and soft, free of all strain and fatigue. "Paradise—." He lingered gladly on the word, while all the summer loveliness seemed to cling tightly about him as he stood there. "Paradise. It's not some place far away, as you may think. What help would that be to us here? No, paradise is within our own soul. There's where it rejoices and sings, just rejoices and sings, when all one's sins are forgiven. Like a bird it rejoices from within the soul!"

He beamed with happiness. He stretched out his arms as if for flight. Tall, bright, transfigured—he stood there with the evening sunlight around him like a mantle. He was no longer old, no longer sick and weary. He was somehow beyond all ages, a bearer of eternity, so rich, so meek, so light, so boundless in his joy and purity.

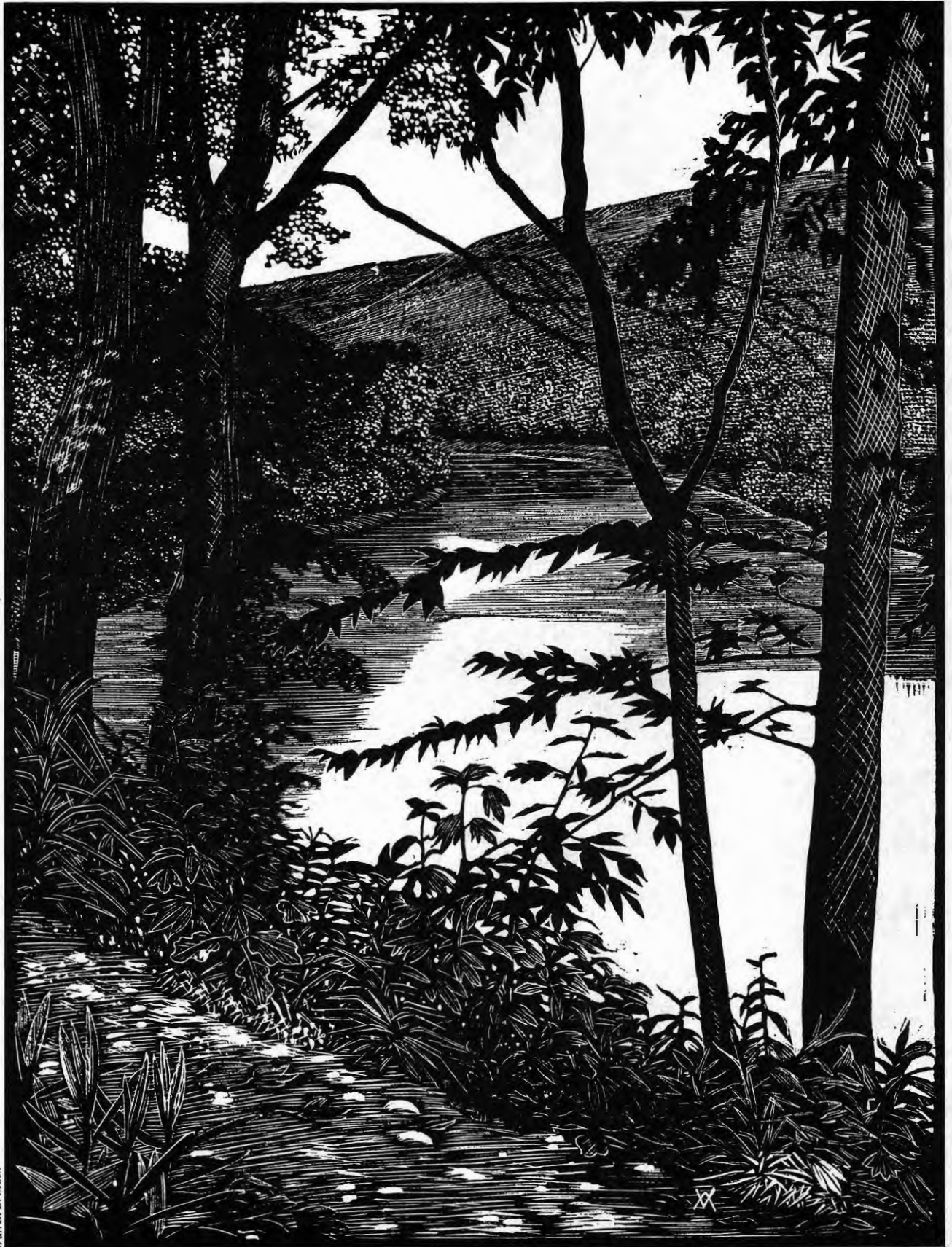
Speechless, listening breathlessly, we beheld him, my friend and I. Neither of us moved from the spot. No one said goodbye. And so he disappeared. The paradise out there and the evening sky took him from our sight.

Why did his boots not scrape now on the steps? Why was he not panting now as he left? Bowed and worn and ill he had shuffled in across the cottage threshold. But he swept out again like a king, a bringer of gifts, who had dispensed richly from his store of grace.

Had I been alone, I would not have believed my eyes. But when we had recovered our powers of speech, we knew we had both witnessed the same event and been amazed by it.

How could all that glory find room in such a wretched fragile shell? Nor did it have to be cramped there much longer, for shortly afterward Myr-Peter died. □

(Translated from Swedish by Howard T. Lutz)



Buried Treasure

by Marjorie Hope Young

A few years ago my father returned alone to the rustic two-room cabin where I spent the happiest days of my childhood. High on a shelf above the open fireplace he spied a rusting coffee can, opened it—and discovered a “Secret Map to the Buried Treasure.” For half an hour he studied the X’s and arrows, the rivers and paths—all drawn to scale by ten-year-old Bud—and then put the map back. The following year, it was gone.

Where *did* my sister, my cousin, and I bury the treasure? In the wilderness? Under the lookout tree? Near the Terry Town pier? Has anyone else ever found it?

Surely it must have included acorn top “pennies,” and gold-covered chocolate coins. And a small bow-and-arrow, and a copy of *Terry Town News*, and a Message to Posterity. Signed in blood. Yes, I *know* I can remember the solemn thrill of signing that message in blood. . . .

We were children of the suburbs, my sister, Cynthia (three years my junior), my cousin, Bud (who was three months my senior, and lived just four blocks away), and I. In the early 1930s our family began going out to the “Country,” a tract of land twenty-five miles outside Cleveland, owned by friends who seldom were there. By the time I was seven, it had evolved into a microcosmic world that could only be found on our maps. To uncomprehending outsiders, it was simply a primitive cabin with no electricity, gas, phone, or running water, set on a hillside overlooking a pond. To us, it was a world unto itself.

Yet that world was perhaps more real than the pre-packaged world in which many youngsters grow up today. As I see them sitting boxed up in a room before

TV shadow-play, or tearing through the streets on minibikes that make more racket than Hondas, these children seem so deprived—deprived of fulfillment.

On those expeditions to the country we gradually learned that the lasting satisfactions are those you create or discover yourself. We learned to depend not on toys or gadgets, but our hands; and to see, every day, something new in the natural world at our doorstep. Above all, we learned to be resourceful.

We took no toys at all on those trips. Nothing but a pack of cards and a stack of books.

Arrival was feverish. We’d unload the car and make the beds—then it was off in the rowboat to fetch water from the spring on the other side of the pond.

After that chore, we’d race up the hill. Had the wilderness changed much since last summer? Was the corn in Farmer Scanlan’s field ripe enough for us each to pick an ear for dinner tonight?

We’d push through the cornfield to the lookout tree. “Race you to the top!” Bud would shout. One year he got a real telescope with a whole dollar and a coupon from the funny papers, and then there was even more country to explore!

By noon it was time for a swim. That meant races across the pond, and stunts from the diving-board at the dock, then a big sandwich lunch in the boat.

Pitching the tent was seldom achieved pacifically, for even by the age of eight my cousin had contrived male chauvinist techniques of playing one sister against the other. But the “eternal triangle” couldn’t last eternally in the wilderness; pioneers must, perforce, cooperate or perish. So it was that the big canvas tent rose, collapsed, and rose again. Next came the tasks of building a stone fireplace, putting down sleeping bags, and inspecting compasses, ropes, and whittling knives. We were ready to blaze trails through the wilderness.

After an hour or so of Dan’l Boone exploration, the frontiers would move effortlessly—as they can in childhood—and we were in Africa, this was the jungle, and it was time to play “stalk.” Each of us whittled a bow and arrow, separated, and prowled through the woods.

Naturally, we were always ravenous for the suppers Mother managed to produce from the camp stove—suppers like hamburgers, corn on the cob, salad, bread, and raspberries she had picked from the berry patch near the brook.

“Well, what did the pioneers do today?” Daddy would ask. Then he’d begin talking about his own boyhood. *He’d* had a horse of his own! And when his family traveled from Boston to Cape Cod, they used to ride in a horse-drawn carriage, and put up a tent and sleep out all night. In fact, when *his* father was a young man, he’d been a Texas ranger, and sometimes he’d wake up to find rattlesnakes were sharing his bed.

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After supper we'd all gather to read under the sizzling white light of the Coleman lamp. The stories I could never stop reading were the Twins books of Lucy Fitch Perkins: the Colonial Twins of Virginia, who had a tree house of their own and saved the plantation from pirates; the Scotch Twins, who discovered a secret cave behind a giant waterfall and even caught a poaching gamekeeper; and the Dutch and the Japanese and the Chinese twins, and so many others. Some day I was going to all those places. I'd—

"Marjorie!"

"Huh?"

"Marjorie, can't you *hear*? The fire's out. The lamp's down. You've got fifteen minutes to get to bed!"

"Yes, mother." And as I stumbled out into the night to wash my face in the cold spring water, I could hear the deep-throated bullfrogs *onk*-ing across the pond. Etched against the star-strewn sky, the leaves of the tall trees near the brook turned and turned in the night wind, turning forever. An invisible bird sang a melancholy call into the dark: "*Whip-poor-will, Whip-poor-will.*"

Then, sometimes, from the distant cosmos a brilliant flash blazed into one instant of glory. A falling star! And then it was gone—forever. And somewhere in the thick undergrowth out in the dark, some mysterious micro-cosmic life scuffled through the leaves. Far out on the pond there was a gentle ker-plunk! A frog? A fish? Some other life? In my imagination I could see the ripples from that unknown creature's plunge widen and multiply into concentric circles, reach the edge of the pond, and then ebb back to the center. Ebb and flow: that was eternity. And I was filled with the presence of mystery, within me and without, from the tiny invisible life underfoot to the cosmos out there in the vastness of space. Did the universe stretch on forever? And I thought of death, and for a moment was frightened. Not because of the dark, but because it was so glorious to be alive, trembling with these thoughts and feelings, and sensing that I was some link between that fallen star and the unseen life rustling in the leaves. How could "I" stop being?

I came indoors quickly, and snuggled between the cool sheets. But the crickets chirped and burr-ried on into the dark, and a night owl cried the same question over and over: "Hoo—Whoo—Hoo—"

In the morning we were wakened by robins and song sparrows and cheerful Bob-Whites. Today we might follow a more urban life style. *Actually*, you see, that peninsula of land beside the lagoon was really Terry Town, where Miss Marjorie ran a grocery, Miss Cynthia a restaurant, and Mr. Bud a drug store.

The grocery had a vast array of some twenty items—not one of which was the product of a toy manufacturer's fancy. By the age of eight I'd discovered that a clod of soft earth became a potato; a capless acorn, an

egg; and the cap itself, a coin. When you stripped a plantain weed of its seeds, they were peas, while its leaves became spinach. I even found immature green pine cones that looked exactly like corn.

"Open for business!" And woe betide the sister or cousin who failed to heed that call! There were *times* when Cynthia, rebelling against her oppressed kid sister status, tried to liberate herself by getting restaurant comestibles direct from the source, Mother Earth. That was unfair to organized business! Her independence movement did not last long.

After dining on vegetable soup, lamb chops (flat stones), and rolls (balls of clay baked in the sun) at Cynthia's Luxury Luncheonette, we'd repair to Bud's X-Rate Drug Store for dessert. The menu included five flavors of double-dip ice cream sodas, and the specialty of the house, chocolate egg malted milk (crack an acorn into a dixie cup, pour in muddy water and sugar-like sand, shake it up).

In the afternoon we often walked to the river, where Bud spent hours constructing networks of roads, bridges, fords, and dams out of gravel and stones. Then we'd race. Each of us whittled a "canoe" from a supple green stick, lined it up, and ran down the riverside, cheering our crafts on with loud whoops.

The walk back to the cabin led through the cathedral, a grove of trees so tall that they seemed to reach toward heaven, towering above a floor carpeted with rust-colored leaves, verdant moss, tiny wild strawberries, and Jacks-in-the-pulpit. Even as children our voices hushed as we entered that wide silent place. We would stop slowly,

To uncomprehending outsiders, it was simply a primitive cabin; to us it was a world unto itself.

and listen to the stillness, and stare up at the mighty branches buttressed against the sky.

As I saw and felt the light filtering through the vaulted ceiling of leaves, I'd begin to hear the sounds of the other creatures who belonged to God's world. The squirrels scampering along the branches overhead, the chipmunks and lizards and toads moving under the crackling brown leaves. High above, the sweet trill of sparrows and the shrill cry of crows. Sometimes, if I were alone, I'd lie down on the earth to catch an insect's-eye-view of the world. The ant wavering with its burden on the edge of a leaf, the bee sucking sustenance from a flower, the butterfly flitting from one bright spot to the next, ever onward, ever unsated in an eternal quest we humans would never

understand. Parallel lives. . . . In some schoolbook I had read that it was the human mission to conquer and control all of nature. But why? Here, in this cathedral in the woods, all creatures seemed to live in harmony.

Sometimes we braved the mosquitoes to sleep overnight in the tent, and scarcely saw the natives (adults) for three days on end. Rainy days in the cabin were no catastrophe; we could always build houses with couch cushions and window screens, always play cards by candlelight. Even the big storms that spelled disaster to others never dis-

I was filled with the presence of mystery, within me and without. Did the universe stretch on forever?

rupted our lives. After one tempest that struck down power lines, the family of a millionaire gentleman farmer borrowed our little camp stove to cook their supper.

The climax of the summer was the water carnival. There were swimming races across the pond, races to reach the Ivory Soap Daddy threw into the water, contests to fetch mud from the bottom, and prize competitions for diving-board tricks. Daddy had taught us a special kind of competition. If ever a boat capsized in a real accident at sea, it was important to free yourself of all heavy clothing. So sometimes we'd put old clothes over our bathing suits, plunge in, then race to take off each piece and throw it back on the dock. And every Sunday morning during the long winter months, all these events were minutely recorded by hand in a gazette known as the *Terry Town News*, as we sat through the pastor's sermons in church.

My husband and I live simply today. In our 110-year-old farmhouse we have few electrical gadgets, and no television, dishwasher, washing machine, or deep freeze. We have never bought a piece of new furniture; it's more economical and more rewarding to recycle second-hand pieces that have a "personal history."

Whenever possible we bike the eight miles (round trip) to work at Wilmington College—even in winter. On trips abroad, we use bicycles as well as buses and trains. Traveling this way, I've been able to visit or live in the countries of the Dutch Twins, the Swiss Twins, the Japanese Twins—and sixty-two others.

Struggling with our first kitchen garden, we discovered, after a brief bout with a roto-tiller, that second-hand hoes, pickaxes, and rakes could turn the soil just as well. While that garden has not yielded the vast array of vegetables that Miss Marjorie's Fancy Grocery once boasted, it has happily kept us supplied with beans,

brussels sprouts, peas, carrots, and a bounteous crop of zucchini (the garden's equivalent of the miracle of the loaves and the fishes). From our four chickens comes a regular supply of eggs. From our raspberry patch, the makings of pies, puddings, and jellies.

Perhaps because we have no television, we hear bird song throughout the day. Last summer our days were brightened with the presence of a newly-hatched sparrow, whom we rescued after the landlord had swept her nest from a gutter. For nearly a month we fed "Chirpy" at half-hour intervals, carrying her in a nesting-basket whenever both of us left the house. To watch her grow from an embryo to a downy fledgling to a full-feathered creature who would nest in our hair was to stand at the edge of a miracle. And remembering those long-ago moments in the "Country" of my childhood, I was filled once again with the presence of mystery.

Indeed, our home seems to have become a sanctuary for all kinds of life. Somehow, word must have gotten around the animal kingdom that hunters may not trespass on our land. The first spring three ducks made their home on our pond; by summer new families had begun to arrive; and by fall the community had grown to over thirty ducklings and parents. Blue herons stop overnight on our pond, enroute to some unknown destination. Lonely dogs make their way to our doorstep; they are welcomed as long as they do not chase chickens or rabbits.

It has been a challenging winter: waking to temperatures ten to thirty below; finding every utensil in the kitchen like ice to the touch; struggling through two feet of snow, against piercing winds, to a car parked a half mile away; and exhilarating in the glory of the sun glistening on the snow, the radiant blue sky, the miracle of a sparrow's song in this frozen white world. If the *real* pioneers who built this house could cope, did we need seventy-degree heat? Bundling ourselves into layers of thermal clothing and aided by heating pads for the feet, we discovered we could keep the thermostat at fifty-five degrees, or even less. We had passed another step of the test: on just how little can we live?

It is spring again, and the fields are abundant with life. In the evening we picnic near the edge of our pond. Sometimes, as the sun goes down, I stretch out on the grass and stare up at the trees. The leaves rustle the same whish in the soft evening breeze. A squirrel peers down from his branch, waving his tail inquisitively, a frog "ker-plunks" into the pond, and far off in the distance, that night bird sings of a world we never can know: "*Whip-poor-will, Whip-poor-will.*" We've found our own little wilderness—in the interstices of the system.

Perhaps I don't need that lost map, after all. But the question still lingers and turns in my mind: has anyone else discovered our treasure? □

In "The Evolution Toward a More Loving God" (FJ 4/15), Samuel Legg takes issue with several biblical stories and concepts as being unworthy of a religion of a loving and just God. Specifically, he mentions the well-known stories of the testing of Abraham and Job, the hardening of the pharaoh's heart, and the destruction by God of Israel's enemies, as well as the New Testament theology which interpreted the crucifixion of Jesus as a vicarious atonement, a sacrifice, for the sins of the human race. Legg detects an immoral quality in these ancient stories and concepts, in that they seem to picture God as capriciously malicious and even bloodthirsty. But such a reading is founded on a rather literalistic, and therefore superficial, exegesis (interpretation) of the biblical texts. If we are, as Legg himself suggests, to understand the Bible as the record of the evolution of Judeo-Christian spirituality from a primitive, tribal (and probably polytheistic) religion, to the worship of the one, living, and spiritual God of love and mercy, it is important that we look more deeply into the meaning of the biblical texts. When we do, we find that some of the very stories and concepts which we may be inclined to dismiss as being primitively barbarous and irrelevant to our more refined modern spirituality, are actually rich in existential and religious meaning that can still speak to us today.

Space does not permit me to address all of the texts mentioned by Samuel Legg, so I will restrict myself to a discussion of those which share an immediate relation to one of the perennial problems of Western thought: the problem of evil. I refer to the stories of the testing of Abraham and Job, and to the concept, mythological in character, of the vicarious atonement. The remaining texts would perhaps be more directly addressed in relation to another (although not unrelated) philosophical dilemma: the problem of human freedom in a universe ordered by the will of an omniscient and omnipotent God (or, more modernly defined, the problem of free will versus determinism).

The stories of the testing of Abraham and Job share a common theme—the test of faith—and can, for our purposes, be discussed together. In viewing the Bible as a record of developing spirituality (a view which is confirmed by critical analysis of biblical texts), the method we must adopt is to ask not what happens in the story, for that is self-evident; rather, our question should be: "What problem was the writer grappling with, and what existential or religious meaning did he seek to communicate to his readers?" Since we obviously no longer share the mythological world view of the ancient writers, it is only by conducting our inquiry along these lines that the biblical texts can be brought into the twentieth century, and the meaning they hold for us be revealed.

Biblical scholars tell us that the stories of Abraham and

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THE PARADOX OF HUMAN SUFFERING

A Reply to Samuel Legg

by George Amoss, Jr.

Job, as they have come down to us, are actually composites, made up of different strata or levels that were written at various times in history before the text assumed its final form. The story of the testing of Abraham, for example, as found in the twenty-second chapter of Genesis, is comprised of at least two strata. The older stratum, much obscured by the later one, depicts the substitution of animal sacrifice for the previous custom of the sacrifice of human children, and depicts it, moreover, as the will of God. But the later stratum has reworked the story into one which deals with quite different subject matter, and this second and more prominent level can only be understood in the context of the story of God's promise to Abraham—a story of which it is an integral part.

In the larger story, Isaac, the son of Abraham's old age, and his only heir by a free woman, is the subject of a two-fold promise made to Abraham by God. First, Isaac's very birth is the apparently miraculous fulfillment of God's word that Abraham, despite his age and that of his wife, Sarah, would be given a son. And second, Abraham is promised that, through Isaac, he will become the father of a great and free people, a people born through the will and act of God, and chosen by God to be God's own special people for all time. Thus did Abram, an old man with no hope for the future, become Abraham, the one designated by God to be the father of the most exalted nation on earth. And all of Abraham's new-found and divinely inspired hopes were centered on the child Isaac, through whom the wonderful promise of the almighty God was to become a reality. Yet God, in a tremendous contradiction, suddenly required Abraham to sacrifice that child. Note that the emphasis of the story has been radically altered by the writer of this later stratum. What appears to have been a type of cultic origin myth has been pressed into service, in the context of the story of the promise, as a mythological illustration of a very real and problematic human experience.

The same type of divine contradiction appears in the story of the sufferings of the just man, Job. It constitutes the nucleus, in religious terms, of the problem of evil. If



the almighty God is loving, good, and just, why is there so much suffering, evil, and injustice in the world? Why do our most cherished dreams so often turn to ashes? And why do the good suffer, while the evil often seem to prosper? Since everything that happens is in accord with the divine will (and this must be so, lest God be reduced to impotence), is not God malicious and faithless after all? We certainly cannot exonerate God by placing the entire responsibility for the existence of evil in the world upon the sinfulness of humankind (as if God had not endowed us with free will, in full knowledge of the consequences), for that would constitute an injustice to human nature as well as an offense to reason. Are we to be held responsible for all forms of sickness, for natural disasters, for the very fact that nature, of which we are a part, is, as one writer has said, a vast "mutual eating society" in which each being thrives on the agony and death of others? Without entering upon a full discussion of the problem of human freedom (with which other texts mentioned by Samuel Legg have to do), we can assert that

Abraham and Job experienced what some consider to be a modern problem: the absence of God and the apparent futility of faith.

the omnipotent and omniscient God is responsible for the Creation. Human beings certainly must be held responsible (within reason, of course) for their own evil; but they did not, after all, design the universe. That was God's work, and faith tells us that God's work is ultimately good. But if God must be acknowledged as the author of suffering and evil (note, for example, that Satan is wholly subject to God in the story of Job, and inflicts suffering by God's will), must we then abandon our faith in God, even as God seems to have abandoned us? This is the question that our writers have addressed.

Because of his faith, Abraham became the recipient of God's great promise, yet God's command to sacrifice Isaac seemed calculated precisely to destroy Abraham's hope for the fulfillment of that promise. And Job, another man of faith who had always loved and tried to please God, had apparently been rewarded for his righteousness and faith with great prosperity, such that he was "the greatest man in the East"; yet Job also saw his dreams shattered as his God took from him everything, even the health of his body, and replaced it only with torment and misery. These two men were experiencing what some like to consider a peculiarly modern problem: the absence of God, and the apparent futility and absurdity of faith. But the response of Abraham and Job was not to deny God, or to rail against God, but to remain steadfast in their faith. "Though he slay me," said Job, "yet will I trust him."

But how is this strange divine contradiction to be understood? Was God maliciously teasing those two faithful servants? The explanation that our writers offer is that God was not teasing, but testing the faith of Abraham and Job. Of course, this may explain nothing at all to us of the twentieth century, but we must realize that it was an attempt of less sophisticated (in some ways!) minds to make understandable to human reason the fact that there is a divine purpose hidden in even the darkest experiences of our lives, that God is with us even when we feel abandoned, and that we must cling to God in faith and trust, no matter how tempted we are to despair. The texts we have considered, then, are somewhat primitive and mythological attempts to come to grips with the problem of evil and its consequences for faith in God. Their resolution of the problem is limited, but the truth of the power of faith to endure in the face of incomprehensible evil is certainly relevant in any age.

It was the Christian revelation that finally completed the answer, begun in earlier thought in texts like those we have discussed, to the questions raised by the problem of evil. It did not, of course, solve the problem in a formal philosophical sense; rather, it pointed the way to "get above" the problem (as George Fox used to say)—to see it in a new light that enables us to transcend it in faith. For the event of Jesus the Christ illuminated a truth that previously had been only dimly perceived: there is a mysterious but essential relationship between suffering and love. Perfect love is suffering love.

Up to a point, the story of Jesus parallels those of the testing of Abraham and Job, although the parallel elements are intensified in the case of Jesus by the consciousness that Jesus certainly had of enjoying a unique intimacy with God. Like our Old Testament protagonists, Jesus was a man of deep faith in the love and justice of God: indeed, he devoted his life to making that divine love a reality for human beings. He placed his entire trust in God, and committed himself completely to his mission of bringing the kingdom of heaven—the kingdom of love and justice—to earth. But Jesus himself was apparently deserted by God, abandoned to the cold and ruthless power of hatred and evil, and rewarded for his faith with the agony and disgrace of a public crucifixion at the hands of the pagan conquerors—a fate that was certain to convince his fellow Jews that God had disowned him. His desolation on the cross is seen in the earliest Gospel (Mark), where his only words are a cry of dereliction: "My God, my God, why have you forsaken me?" And yet, like Abraham and Job, Jesus never wavered in his trust in God. The point of the story of the agony in the garden is that Jesus, because of the depth of his faith, could see even his own experience of abandonment, and the apparent premature failure of his life's work, as the will and inscrutable wisdom of the God of love. And on the cross, in the very face of defeat, Jesus cried out his anguish and bewilderment, as a child cries to its parent, to God. "Though he slay me, yet will I trust him."

The story of Jesus, as we know, culminates in the glorious vindication, not only of his faith, but of his life and person. Jesus' mission does not end, but begins to spread over the world, because of what God has revealed in raising Jesus from death. For the resurrection indicates that Jesus' faith in the divine love was not in vain, and that his message of love and justice was indeed God's own message. Jesus has passed from death to a new, spiritual, and eternal life, and as the living Spirit of love continues his work in the world. By plunging into the darkness of non-being, he has become the light and life of the world. The early Christians saw crucifixion, resurrection, and glorification as aspects of a single event—the event of redemption. Because the one who had brought God's love to them, and who had indeed incarnated that divine love in his own person, had submitted himself in trusting faith to torture and death for love of God's will, and had been vindicated in so unique and wonderful a way, they felt themselves free for the first time. The constraints of this world, the evil and suffering and apparent meaninglessness of much of human life, and even death itself no longer held power over them. Fear had been defeated once and for all: they were now free to join Jesus in the creation of a new order in the very midst of the old. But to explain this experience of redemption, the early Christians could only utilize conceptions and models available to them in their first-century cultural and religious milieu. Thus was born the theory of the vicarious atonement.

Somehow, the freely accepted suffering and death of Jesus, coupled, of course, with God's action in raising him from death, had endowed Jesus' followers with the only real freedom possible for human beings—the creative freedom of love, of self-giving without reserve. And it had shown in an unmistakable way that love is intimately bound up with suffering. God had certainly not willed the agony of the innocent Jesus just so he could be raised up later in an astounding but cruel display of divine power. Not at all. There was something essential about the suffering of Jesus, something necessary: his death was the ultimate self-giving, the furthest point of love—a fitting culmination to his selfless life. And the resurrection was, so to speak, God's seal of approval on that absolutely self-emptying love. In the resurrection of Jesus, God revealed that the perfect love which was so dramatically and fully evident in the life and death of Jesus is in fact the very essence of God's own being. And through the living Spirit of Jesus, women and men can participate in that divine being, can become themselves living incarnations of the life and love of God. The death of Jesus has indeed redeemed the world.

But how were those who had not yet experienced the freedom of redemption in Jesus to understand the transformation which the disciples had undergone? How could the apparent absurdity of salvation achieved through suffering be explained? Clearly, a conceptual framework was needed. Thus, the concept of the vicarious atonement was elaborated from the Jewish cultic idea of sacrifice,

interpreted in the light of Isaiah 53, a chapter which speaks of the servant of the Lord: "Yet on himself he bore our sufferings, our torments he endured, . . . the chastisement he bore is health for us, and by his scourging we are healed." (Is. 53:4-5) In keeping with the established custom of interpreting the significance of events in terms of Old Testament prophecy, the early Christians saw in Isaiah 53 a prefiguring of the redemptive event of Jesus. "After his disgrace he shall be fully vindicated; so shall he, my servant, vindicate many, himself bearing the penalty of their guilt." (Is. 53:11) We can see how easily these verses lend themselves to an interpretation of Jesus' death and resurrection which explains both the disciples' experience of redemption, and the scandal of the cross.

Such an explanation we rightly label as mythology, but we must not let our own possibly superficial idea of the implications of that label lead us to ignore the truth that is clothed in the ancient thought-forms. Mythology has long been, and remains today, a uniquely powerful and appropriate vehicle for the transmission of essentially ineffable religious experience. The paradoxical nature of the Christian experience of redemption precludes its expression in any but the indirect language of mythology. Because of Jesus' self-emptying, we can attain fullness, but only if we empty ourselves with him and "take up the cross." True emptiness has, in the event of Jesus, been revealed as fullness. After nearly two thousand years, then, the scandal remains. The ancient mythological explanation may be obviously inadequate (a fact that may well have been evident to Christians of much earlier

There is a mysterious but essential relationship between suffering and love. Perfect love is suffering love.

times, considering the many re-interpretations this particular concept has undergone), and we may wish to find a way to restate the mystery it seeks to present. This has been the task of every generation of Christians since the first. But we cannot fault the biblical writers for their all-too-human inability to give adequate expression to an essentially incomprehensible mystery.

The biblical texts, then, are not proclamations of the absolute truth of any conceptual formulation of religious experience. What the texts proclaim is the mysterious and often paradoxical fact of that experience itself; that behind all our suffering, no matter how terrible, lies a divine purpose; that God is revealed in the perfect self-emptying of suffering love; that the Light does indeed shine in the darkness. This, and not the mythological form in which it is expressed, is what the texts seek to communicate to us. □

Worship And Emotion

by Joe Havens

Etymologically, "worship" means "worth-ship." Its root significance is the expression of "worthiness," of homage, adoration or praise to the Other, the One Most Worthy of Reverence. Traditionally, worship in the Judeo-Christian tradition has also called forth the emotions of gratitude, contrition, entreaty, companionship, love, awe and fear. Though services of worship frequently include sermons and moral exhortation, the crux of the experience has been the evocation and expression of the *feelings* of the worshiper toward God.

Feelings are not out of place in worship. The "quaking" from which Quakers originally derived their name was the most obvious outward evidence of how deeply worshipers were moved in some meetings. All this has relevance, I believe, for recent discussions among us about the expression of personal feelings in our own Sunday meetings. Though I am by no means equating the religious emotions of quaking or heart-felt prayer or other deep utterance with personal emotion, I think it is also false to put them in two separate categories. I personally cannot separate clearly the quality of the gratitude or shame or ambivalence I feel toward my wife, and those feelings in relation to an Eternal Thou. They are not the same, but they are integrally connected at the root.

What, then, can we say to those worshipers who feel that the sharing of discouragements or angers or fears detracts from the spirit of affirmation and inspiration which they would like to feel in worship?

The most obvious response is that the meeting for worship has always been a place of ministry to one another. Personal sharing can be taken as an invitation to all of us to open ourselves to the power of the Light. The meeting as a whole can be a channel for the manifestation of that Divine Healing Power.

But a subtler and perhaps equally significant consideration hinges on how we deal with the feelings evoked in us, the hearers, by another's desperate cry.

Emotions are communications. Our own emotions are

communications to ourselves, provided we can hear them, and not try to change them or turn them off.

What I am trying to say here is akin to what early Friends called "expectant waiting." Such waiting implies *trusting* that there are truths or "secrets" hidden within our feelings which will emerge if we allow them to. Waiting means *refraining* from trying to rescue others from their sad or angry feelings, and, especially, from trying to suppress or shape our own emotions in the direction we feel is proper for a meeting for worship. As Chogyam Trungpa says, "If one actually feels the living quality, the texture of the emotions as they are in their naked state, then this experience also contains ultimate truth." Emotions also transmute themselves into something different. If we can inhibit our desire to *do something* about our unpleasant feelings and to *let happen* what wants to happen in us, and to let it proceed, let it unfold, a new inner landscape is frequently revealed: Anger and frustration may turn into sadness and disappointment as we allow ourselves to glimpse the enormous expectations we have laid on ourselves and others. Or, a nameless anxiety may take on shape and "a name" as a potential catastrophe which, as it reveals itself in the silence, is much more avoidable, or even more absurd than we could have imagined. Emotions are God's hammer and anvil. Let us not bundle them away under the benches. □

**I have come into deep
waters,
and the flood sweeps
over me.
I am weary with
my crying;
my throat is parched.**

Psalm 69

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



I Will Look to the Hills

by Estelle D. Broadrick

I waited patiently for the Lord, and God inclined towards me, and heard my cry.

I feel a kinship to the hills, for I have sought them when I was troubled, and have found peace. I have repeated the Psalms to myself, especially the one that begins, "I will lift mine eyes unto the hills, from whence cometh my strength. My strength cometh from the Lord."

There is a kind of still, thoughtful darkness brooding over the hills tonight. Some of their blessed peacefulness enters my heart and bids my restless spirit be still.

I have become acquainted with the troubles and tribulations of life, as did David, and as all do who live very long on this earth. I have known the pain that leads into the shadows of no return. I have felt sorrow enter and take over possession of my mind and heart. In my trials, I have sought the hills, I have lifted my thoughts to God and found strength and courage, new hope, however faint, that grows brighter as one travels onward. And always I have found greater powers of endurance.

Estelle Broadrick is a homemaker and freelance writer. A native of Tennessee, she writes a weekly column for two small town newspapers.

I have sought the hills, silence and solitude when I felt chained, my spirit subject to physical bondage, my courage beaten, my hopes a burned-out candle. The Lord has never failed me. The hills (which is just another way of saying, "Lift up your heart to the Lord," or "Take your burden to the Lord") have never failed me. Like the Psalmist, I find the source of strength, the never-failing Light—my Lord and my God.

There are times when one wearies of the journey through life, when weakness and faintness creep in, or sweep in, when all of our fine theories of courage, nobility, patience, and hope are but limp and meaningless words.

Then I do lift up my eyes—and my heart—and look to the hills. If it is not always possible to lay aside my tasks and actually go to the hills, I can mentally create a little silence and say, "The Lord is my shepherd," and allow God to lead my weary spirit to the green pastures, the still waters. I can be still, and feel the power of the Lord. I can be stilled and awed by the Almighty Power that is God.

Shadows of discontent and rebellion may cloud the skies, but not for long. I cannot lose sight of the goal and the goodness of life, as God gives it. I shall return to the sanctuary of the Almighty Wing, and the shadows that fall across my path shall pass away into nothingness. I shall be strong again, able to endure again. I shall lift my heart to God, and lift my voice in praise. □

YEARLY MEETING REPORTS

Philadelphia

ON GOOD FRIDAY, March 24, Philadelphia Yearly Meeting was convened by the reading of the 121st Psalm. The spirit of the Easter season permeated the opening session as Friends began a week-long search for peace and understanding among individuals, in families, meetings, their communities, and the world beyond.

Charles K. Brown III, presenting the report of the Committee on Worship and Ministry, reminded Friends that our lives speak but that we also need a strong vocal ministry. We must say what we believe; we must let our faith show.

Howard W. Bartram, Clerk of the Ad Hoc Group on Inreach/Outreach that is working at the yearly meeting level, described this double search and called on speakers from organizations whose efforts complement ours. Inreach and outreach must not be separated. As our lives respond to the Spirit and are truly changed, that change will be contagious.

The report of the Nominating Committee was accepted with appreciation to the outgoing chairman, Walter E. Darnell. What is the significance of the fact that while membership declines, committees increase? That committee assignments are incomplete in the areas of worship and ministry, of testimonies and concerns?

The report of the treasurer was accepted and the new yearly meeting budget approved. Expenses are up, but so are personal incomes; why, then, is budget making so difficult? Is commitment to our religious society low on our list of priorities?

Young Friends will be asked to appoint two of their members to serve on Representative Meeting.

Agreement on a proposed moratorium on nuclear energy again proved an elusive goal, but the discussion led to approval for a fall conference, arranged by the Working Group on Energy, that will give full consideration to this complex issue. A minute protesting criminal sanctions for possession and use of small amounts of marijuana was accepted, with recognition that the

subject needs continuing study. A minute supporting the Equal Rights Amendment was adopted and referred to representative meeting for circulation and publicity. The Financial Support Study Group gave its final report and was laid down. The present quota system for raising yearly meeting funds remains unchanged. Support was minuted for the Transfer Amendment now before Congress. The amendment calls for transferring funds from the defense budget to programs for human needs. Minor textual changes in the forthcoming reprinting of *Faith and Practice* were approved. Some of these changes reflect the changed status of the Fiduciary Corporation; others are to remove sexist language in the *Advices and Queries*.

At the session on "Your Family and Your Meeting," the variety of questions and responses indicated the many ways in which the Coordinating Committee on Education/Care of Members can be of service. During the coming year Education/Care of Members plans to evaluate the activities of its constituent committees. The report of the Committee on Evaluation of Yearly Meeting Structure was received with appreciation and referred to Representative Meeting. It is to be given wide circulation and returned to yearly meeting next year for further consideration. The committee was laid down. Friendly Presence, an ad hoc group under Representative Meeting, was asked to work in whatever ways are open to it toward resolution of the conflict in West Philadelphia between MOVE and the city.

A minute on nonpayment of taxes for military purposes was adopted. Reports from the Fiduciary Corporation and the Committee on Investment Policies brought out the need to clarify questions on South African investments, the sale of armaments, withdrawal from areas of conflict, and other problems. G. Colbert Thomas reported on the Combined Appeal and urged Friends to make use of the slide show that has been developed as a means of portraying this concern.

Subtract all the official sessions of yearly meeting and what is left would still be well worth a trip to Arch Street. The list of gratifications is long:

reunions with F/friends, the Friendly Crafters, volleyball, orchids on the tables, the transplanted bookstore, Carrie Lieberman's forty-ninth-year meals, the library corner, hot beverages in the upstairs hall, the exhibits, after-dinner apples. Many Friends will attest to their appreciation of the worship/sharing groups, and on each of three mornings approximately 150 persons gathered for a threshing session under the comfortable leadership of Thomas S. Brown, alternate clerk.

But that was not all. "The Prism" by Wayne Paul Lauser was a creative, dramatic response to the life of James Nayler; the Earlham College Chamber Singers and Musicians ministered through music; and the Henry J. Cadbury Lecture, by Parker J. Palmer, focused thoughts on the subject, "And a Little Child Shall Lead Them."

Speaking of children, one of the most notable landscapes of yearly meeting was Room Four with its wall-to-wall carpet of toys, paraphernalia, and very young Friends. Caroline Pineo reports that seventy-five volunteers—with Marion Brown, a certified early childhood teacher as coordinator—guided pre-schoolers through 167 half days!

Peace as a way of life—within the individual, in the family, meeting, local community, and the world—was the central theme of yearly meeting. Jan de Hartog spoke of his own spiritual journey to a place of inner peace; Susan and Harold Taylor and their children described the search for peace in home and family; Lehigh Valley Meeting gave insight into the resolution of conflict within a meeting; and Friends Suburban Project reported on its program for community dispute settlement. Many Friends organizations and agencies told of their efforts to build and support the institutions of peace; Friends schools shared their concern for the teaching of peace.

As session followed session it became clear that the way of peace begins within ourselves, circles the world, and comes back again to self. Following it calls for revolutionary faithfulness.

With appreciation to everyone who helped make the week flow smoothly—especially to clerk Barbara Sprogell Jacobson, alternate clerk Thomas S. Brown, and recording clerks Marjorie M. Anderson, Allis B. Borton, and Kingdon W. Swayne—Philadelphia Yearly Meeting adjourned its 298th sessions. The magnolia tree was in bloom.

Francis G. Brown



And this is the real meaning and joy of yearly meeting in Florida. We come each year and spend a whole weekend among Friends who have become our family. We watch the children grow up, from mothers knitting for the coming birth until they become large, gangling teenagers making plans to go off to college. These are *our* children. And when they return from college and take an active part in the monthly and yearly meeting, we are more than just proud of their participation, we are assured of our continuation as Friends in Florida



Southeastern

SOUTHEASTERN Yearly Meeting is always held Easter weekend. It is our renewal/resurrection for the coming year. This year it was March 23rd to 26th at Leesburg, Florida. It was a glorious weekend. The weather was warm, the dogwood and azaleas were in bloom, and the perfume of the orange blossom blessed the whole weekend.

The theme of a retreat led by Stephanie Judson and Penni Eldridge-Martin, and held a day before yearly meeting actually began, was "Love... The Response-ability of Friends." This theme pervaded the whole yearly meeting. The retreat showed that the ways we handle crises and disagreements are affected by our parents' ways of handling similar situations.

This year, instead of hearing someone deliver the J. Barnard Walton Lecture, we participated in a delightful inter-generational series of games. We danced a modified Virginia Reel; we selected another younger or older partner and told and listened to the advantages of being our age and the disadvantages; we built a human machine with movable

and Georgia. Our *family* is growing and continuing.

This year Margie Rece from Augusta, Georgia, was presiding clerk of the yearly meeting with Sebra Greenberg from Orlando, Florida, as recording clerk. This is the first time in our memory that we have had female clerks. The presiding clerk of representative board is also a woman, Jessie White-leather from Gainesville, Florida.

Cathy Jones Gaskill of Winter Park, Florida, brought to the clerk of the Discipline Committee, Heather Moir of Miami, Florida, her concern for the sexist wording in the *Southeastern*

was lovingly gone through, and changes were made that could offend neither feminists nor those with more traditional preferences.

Interesting and provoking workshops were held on abortion, conflict within meetings, how women affect the world, swords into plowshares, and gifts of the Holy Spirit. In this last workshop much discussion was given to the charismatic movement and healings. As a result two evening healing sessions were held, which actually resulted in physical healings.

We were blessed with the presence of several visiting Friends: Lorton Heusel, general secretary of Friends United Meeting; Dwight Wilson, executive director of Friends General Conference; Mary Esther McWhirter representing Friends World Committee; Wilmer Tjossem of the American Friends Service Committee; Linda Trent of the AFSC-SERO office in North Carolina; and Virgie Hortenstine, coordinator of the Fayette-Haywood Workcamps.

It was a joyous weekend, from the early morning meetings for worship by the lake to the late snacks and chats in the evening.

Marie Stilkind



Photos by Wilmer Tjossem



FRIENDS AROUND THE WORLD

Dorothy Samuel, a member of Home-wood Monthly Meeting in Baltimore, became, this spring, the first woman to be named director of Koinonia, located in the Greenspring Valley north of Baltimore and described as an open, spiritual center for personal growth, holistic healing and spiritual awareness.

Dorothy Samuel, with her husband, Will, has been active in pacifist, civil rights, women's equality, and holistic healing movements for more than twenty-five years. She has been a general commentator on WBAL radio and TV in Baltimore for several years, and is the author of several books.

Koinonia features resident programs, evening and weekend conferences, and non-resident study, which includes crafts, meditation, women's issues and religious studies. The center does not promote any single doctrine or theology.

A sheet recently drawn up by Orono (ME) Friends Meeting "for new attenders" states that speaking in meeting "...is not an intellectual exercise. It springs from a compulsion to share outwardly what has been revealed inwardly. Friends hold that their faith is one of first-hand experience of God in their lives and the meeting provides a community to share that experience. Sometimes the spoken message is personal, at other times it may belong to the meeting or beyond.... One listens to the words of the speaker with the same attitude of openness with which one listens inwardly. Friends may find themselves meditating on the same concern or experiencing a mutual sense of renewed strength and joy...."

Returning to England, Leonard Bird stopped at the *Journal* office to share: "It was dark as we picked our way down the hillside by torchlight. Other pin-points of light below and on the slope opposite indicated other Friends were on the move. We gathered at five a.m., as is Friends' custom at Monteverde, Costa Rica, it being Easter Sunday. The early hour was no handicap, as this largely farming community is used to early rising. Walter and Mary James, both in their eighties, as well as Clara Rockwell, aged ninety-two—the oldest member, and one of the founders of the community—were already here. Some younger members arrived later.

"We did not sit in the accustomed circle or square, but all benches were placed to enable us to look up at the mountain above the settlement. As is usual, the clouds brought up by the wind from the Atlantic were pouring over the thickly forested mountain, and our chances of seeing the sunrise were small. These clouds meeting the hot air coming up from the south, or Pacific side, are persuaded to shed their moisture with the result that justifies the name Friends have given to the area: Monteverde (Green Mountain).

"As our eyes became more used to the darkness, we picked out a horse moving across the field behind the meeting-house, occasionally looking towards us as though wondering how much longer its owner would be. A smaller figure scampering here and there became a dog, and as darkness faded and light came we could pick out individual trees waving in the light breeze.

The scene of the flashing torches had brought to my mind the picture of an early morning crossing glaciers in the Alps when we were trekking from Mount Blanc to the Matterhorn. I spoke of this, and the importance of light in our lives, as well as the many references in the Bible and other religious writings to light and darkness. The theme was taken up and developed. Here we were with our faces turned towards the light—and at six a.m. Easter Day dawned."

Robert Locking, a thirty-four year-old provost of Tulane University, has been appointed President of Haverford College, succeeding John R. Coleman who resigned on July 1, 1977, after a ten-year term in office.

British by birth, Stevens became a U.S. citizen in 1971. A jurist, who graduated with honors from Oxford, he has taught at Yale, Stanford, University of Texas and the University of East Africa. He has also published a number of books and articles on legal subjects. With his wife, Rosemary, he co-authored *Welfare Medicine in America: A Case Study of Medicaid* in 1974. They have two children, Carey, fifteen, and Richard, eleven. Stevens will take office at Haverford on July 1.



The (California) Friends Committee on Legislation, in urging people to write Washington in behalf of Native Americans' legal rights to self-determination and the preservation of their treaty rights (including land and water), quotes Representative Morris K. Udall:

"On several occasions, a single, thoughtful, factually persuasive letter did change my mind or cause me to initiate a review of a previous judgment. Nearly every day my faith is renewed by one or more informative and helpful letters giving me a better understanding of the thinking of my constituents."

Entitled "The Lost Attender," a page by Tim Townsend in "Quaker Monthly" (London) grapples with the problem of the person who feels ill at ease after meeting for worship is over. What is he or she to do if nobody speaks to her or him or if the few people she or he may know are absent or busy talking with old friends? Is this situation the responsibility of overseers? Or of the door-keeper? Does the announcement that coffee is being served in the adjoining room solve the problem? And what if the attender is welcomed the first week and then not spoken to for two or three weeks? Says Tim Townsend, "Welcome has to be genuine, personal, and continuous over a number of weeks...."

Twin Cities Monthly Meeting sponsors an annual "Scattered Friends Weekend" for which twenty or thirty Friends who live in the more remote areas of Wisconsin and Minnesota are invited to participate in a program of home entertainment, potluck dinners, meetings for worship, hymn-singing, addresses by invited speakers, and reports on various Quaker organizations and their work. Children of all ages are welcome.

"Killers of the marine world" is the tag attached by Samuel R. Levering, who heads the Ocean Education Project, 245 Second St., N.E., Washington D.C. 20002, to super oil tankers responsible for oil spills in various continental waters. The wreck of the *Amoco Cadiz* on March 16 of this year off the northwest coast of France caused damages estimated at \$600 million. Such catastrophes, says Samuel Levering, are inexcusable. They are entirely preventable. Two bills now before Congress, H.R. 2365 and S. 682, if passed, would help strengthen international regulations. H.R. 2365 provides for needed changes in tanker liability by setting up a fund to which oil companies would contribute three cents per barrel. (At present, tankers are only insured up to \$30 million.) Further information is available from Samuel Levering. What is needed most is pressure on Congress to pass existing legislation.

The Pacific Southwest Regional AFSC Office sponsored "Thai Review" reports on the Washington hearings on "Human Rights in Thailand," featuring two witnesses with fundamentally opposing viewpoints: Robert B. Oakley, Deputy Assistant Secretary of State, and Ramsey Clark, former Attorney General.

Where Oakley saw improvement in Prime Minister (General) Chamanan's new government over that of his predecessor, especially in the matter of human rights, Clark maintained that the situation in Thailand remained "intolerable" and "a moral outrage."

When it came to the question of military aid for Thailand, Oakley believed that "the level of (U.S.) security (military) assistance for Thailand" was "in accord with the overall human rights situation" and said that "we provide equipment for self-defense and internal security, not for use against legitimate political opposition." Clark, on the other hand, demanded unequivocally that all military aid to Thailand should

be stopped, claiming that "We are arming despotism... our guns, our helicopters are carrying out the search and destroy missions. A murderous business." He advised that if the U.S. is to have a human rights policy it cannot be practiced selectively. To do so corrupts the moral value of human rights pronouncements.

"A Final Letter from Linda Coffin" in Minneapolis Friends Meeting's "The Northern Light," after her two-and-one-half years of work in Bolivia, contains a whole series of "I don't miss..."/"I do miss..." contrasts. Here are a few samples:

"I don't miss the dirt and smells of the city market... the flies... the skinny dogs underfoot. But I miss the excitement, the happy noises, the hustle and bustle, and mostly the 'human-ness' of the marketplace... I would choose narrow alleys crowded with real people over a sterile broad aisle lined with cans and boxes. I would choose to bargain with a salesperson (both of us enjoying 'playing the game') rather than listen to a bored check-out girl tell me to 'have a good day'...."

"I don't miss being cut off from friends and family for weeks at a time... unaware of the news of the world. However, I miss communication on a closer level—handshakes, hugs, a friendly hand on a tired shoulder... I miss being crammed into a bus aisle with a child between my feet, a woman looking into my armpit, the back of a man's head three inches from my nose, a bag of corn pressing on my knees from behind... my bent head bumping the

roof of the bus. I feel uncomfortable in an MTC bus where people sit alone as long as there are seats and feel embarrassed if they accidentally touch their seatmate or are caught looking at someone else...."

"I miss the security of leaving the door unlocked and knowing that nothing would be taken. I miss feeling safe enough to take a walk at night, alone with the stars and my thoughts. I miss the easy housekeeping of mud walls and floor, simple pots and pans, little furniture and very little trash. I miss unexpected visits from friends and neighbors. They would have nothing special to say or do, but they would sit with us on the porch, silent and comfortable, enjoying our company as we watched the clouds or knitted or repaired the motorcycle...."

"Now that I'm 'at home' I find that in many ways I'm a foreigner here also. I have seen a way of life that most Americans can't even imagine. I have lost much of my squeamishness toward sweat, blood, dirt, rats and other 'unpleasant' things. I have seen illness, death and tragedy on a frequent basis. I get angry that human beings take their blessings for granted (and I do it too, which makes me furious)...."

"When people ask me if I am feeling more adjusted now, it is usually easiest to smile and answer, 'I guess so.' It would take too long to explain. But I don't think I will ever come to feel totally adjusted again and maybe that's good.... All I can do is to share my thoughts and live them, in the hope that others will understand and together we can make *both* worlds a little better."

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LETTERS TO THE EDITOR

Sexist Language

"Women's rights are too important to be side-tracked by linguistic nonsense." That is Donald G. Baker's conclusion in what purports to be an "answer" to my article (FJ 1/1/78) about sexist language. Perhaps other readers were as puzzled as I by his critique.

My intent was to call for an end to "linguistic nonsense" in *Faith and Practice* and other Quaker writing today. I asked, "What can we, as Friends, do about making words say what we really mean in terms of sexual identification?" I then showed how relatively easy it might be to revise the sexist language of *Faith and Practice*.

It is only too obvious that "western civilization has been a man's world and of course this is reflected in the language," as Baker says. Many Friends (and others) are not willing to have such a male-oriented condition continue. We have begun to change our practice, and we must now change our language to reflect our new outlook.

Contrary to Baker's view, however, I am convinced that language not only reflects what we believe but also helps to shape our beliefs. If we want to believe in the equality of women and in a God that is not anthropomorphically identified in superman terms, we can help ourselves by ending the disparity between our words and our beliefs.

Olcutt Sanders
New York, NY

Prodding Change

Donald Baker's letter (FJ 4/15/78) dismisses as "linguistic nonsense" Olcott Sanders' concern about maleness in word choice. About the same time I read his letter, we received the annual financial report from the board (mostly men) of our co-op apartment complex using the quaint salutation, "Know All Men by These Presents." This was addressed to apartment owners, ninety-eight of whom are women, twenty-five husband/wife couples, only eleven male owners.

Friend Baker expects "that language in due time will change as needed to cover changed conditions." As with real

estate and its servant the law, the long past-due usages of language change only when nudged, or shoved along. By the way, thank you for giving prominent display to Marjorie Swann's astute evaluation of Kenneth Boulding's article.

Walter Ludwig
Yonkers, NY

A Tax on Conscience?

David Scull's idea in letters to the editor (FJ 5/1/78) of adding to the World Peace Tax Fund bill the element of personal sacrifice by having tax resisters pay an extra amount as evidence of sincerity has some surface attractiveness. However, careful consideration leads me to believe it would be most unwise.

Put another way, the proposal amounts to a government tax on conscience, which is quite a different matter from a voluntary personal sacrifice. Not only is it morally questionable for the government "to put a price tag on" conscience, but some legal authorities believe it would constitute unconstitutional discrimination as well.

The World Peace Tax Fund bill would not be a special privilege. Rather, the WPTF bill is a practical means of implementing the rights of conscience guaranteed by the First Amendment to the U.S. Constitution. Like women, blacks and homosexuals, pacifists should take the position that we need not earn our rights but that they should be respected as a matter of course in a free and pluralistic society.

There is, of course, nothing wrong with the concept of people of conscience making a sacrifice for their deeply held beliefs. Rather than impose a ten percent tax on conscience, concerned Friends might send an amount equal to ten percent of their tax payment to the National Council for a World Peace Tax Fund, Friends Meetinghouse, 2111 Florida Ave., N.W., Washington, DC 20008. Such contributions could bring closer the day when rights of conscience are more fully respected and pacifists would not be required by U.S. law to provide massive sums to prepare for war.

Corporately, Friends can also act to support those working to secure the

right of pacifists not to pay for war. One yearly meeting recently agreed to give \$1,500 to the NCWPTF and several monthly meetings include the NCWPTF in their budgets. Mennonites and Brethren each give a fulltime volunteer service worker to the NCWPTF. While Friends do not have the kind of organized volunteer service effort that the other historic peace churches have, meetings can do their part by together contributing enough to support a full-time salaried worker.

Bill Samuel
Washington, DC

In Search of Phoebe Anderson

We, the St. Louis friends and acquaintances of Phoebe Anderson, request that anyone in the world who knows anything about the whereabouts of the daughter of the late distinguished scholar Edgar Anderson please communicate with Gertrude Oldendorph, 67 S. Schlueter Ave., St. Louis, MO 63135. As far as I can ascertain she has dropped out of sight. All our avenues draw a blank. Therefore it would be wonderful to learn from her friends and acquaintances of her movements. The Shaws Garden staff is very anxious to contact her. If she is well and able to telephone, please phone the Garden (1-314-772-7600) and write to me at above address. We must locate her.

Edwin L. Oldendorph
St. Louis, MO

Any Help, Friends?

I am looking for an old copy of a children's book, *Cornelia Hancock: Civil War Nurse* (Jane McConnell, Thomas Y. Crowell, 1959). After the Civil War, Cornelia founded the Laing School in Mt. Pleasant, South Carolina, which was supported for years by the Pennsylvania Abolition Society and is now a predominantly black public junior high school. The Abolition Society is providing some books on black and abolitionist history for the library of this school and would like to offer them a copy of the book about Cornelia Hancock. Unfortunately it is out of print and so not available on the publisher's list. If anyone has a copy and would be kind enough to donate it for this purpose, please be in touch with me.

Margaret H. Bacon
AFSC
Philadelphia, PA

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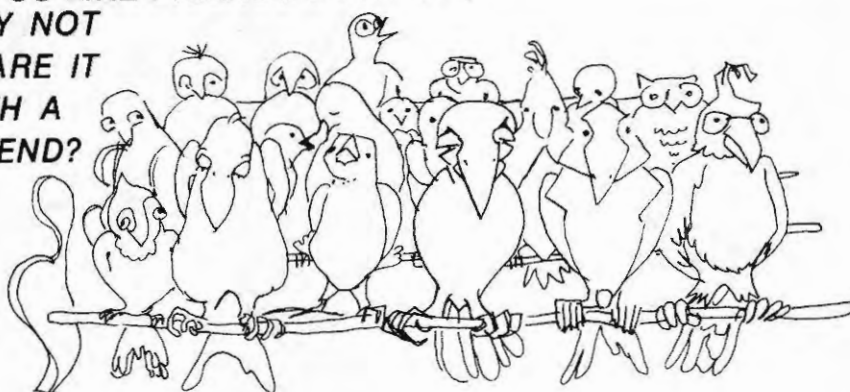
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CALENDAR

July

1-8 — Friends General Conference at Ithaca College, Ithaca, NY. Contact: Ken Miller, FGC, 1520-B Race St., Philadelphia, PA 19102.

1-August 4—AFSC Work Camp for senior high youth at Ben Lomond Quaker Center, California. For twelve to fifteen youth, this workcamp will be for construction work and sharing of personal hopes and fears.

2-8—"Education in Community" is the title of an invitational workshop at Pendle Hill, Wallingford, PA. Leaders of living-learning communities will meet to discuss education in and for community. Led by Parker J. Palmer. Cost: \$125.

5-9—Alaska Yearly Meeting at Kotzebue, AK. Contact: Billy Sheldon, P.O. Box 687, Kotzebue, AK 99752.

7-10—Central Alaska Conference at Dickerson Homestead, Wasilla, AK. Contact: Niilo Koponen, Box 252, Federal Station, Fairbanks, AK 99701.

8-10—Conference of Quaker Historians and Archivists at Richmond, IN. The topic to be covered will be "Friends and the Third World." Included will be sessions on "Non-Anglo-American Yearly Meetings" and "Quakers, Blacks and Slavery." Contact: Hugh Barbour, Earlham College, Richmond, IN 47374.

9—Reunion of former CO inmates of Ashland, KY, Federal Correctional Institution will be held at the Tim (H.R.) and Grace Lefever Homestead near York, PA. All ex-Ashland CO's are urged to attend, also CO's from any other prison, CPS men, draft resisters, AWOL's, or those vitally interested. Write to: R.D. #1, Box 1508, Spring Grove, PA 17362. No drugs or alcohol, please.

9-15—"Understanding the Crisis in Southern Africa—What We Can Do" will be the theme at Pendle Hill, Wallingford, PA. In depth historical study, possible participation of Friends from South Africa. Led by Lewis M. Hoskins. Cost: \$125.

12-15—North Carolina Yearly Meeting at Guilford College, Greensboro, NC. Contact: Janie O Sams, R.D. 1, Box 5, Woodland, NC 27897.

15-16 — Homesteading Decentralist Reunion. Meet old friends, make new ones. Arrange plans for decentralism in America. At Deep Run Farm School of Living Center, Box 3233, York, PA 17402. Cost: \$10. Bring campgear, bedroll and food.

15-23—Young Friends of North America Conference in Colorado. Contact: Tim Bartoo, 295 Summit Ave., St. Paul, MN 55102.

16-22—"A Festival of the Arts" is the theme at Pendle Hill, Wallingford, PA. Participants will discover possibilities for growth through clay, dance and music. Led by Amy Hart, Nancy Brock and Patricia Wood. Cost: \$125.

21-August 4 — Peacemaker Orientation Program in Nonviolence will focus on learning about nonviolence through sharing physical labor. Skills in consensus and community will be learned while working on repairing the Catholic Worker Hospitality House, 243 Bay Drive, Sacramento, CA 95815. Cost: \$3 per day. Contact: Peggy Weingard, P.O. Box 4793, Arcata, CA 95521.

22-29—New York Yearly Meeting at Silver Bay, NY. Contact: Katherine A. Nicklin, 15 Rutherford Place, New York, NY 10003.

23-30—"Open Week" for sharing worship, physical work, walking in the forest at Temenos in Western Massachusetts. Overseen by Teresina and Joe Havens. Write to: Havens, Box 84-A, Star Route, Shutesbury, MA 01072.

23-29—"Who Are You, Lord?" is the retreat theme at Pendle Hill, Wallingford, PA. Designed to hear, with the inner ear, the responses Jesus makes to us through John's Gospel. Led by Miriam G. Burke. Cost: \$125.

August

5-19—"Programme for a Small Planet." Two week program at Grindstone Island, Ontario, Canada, covers peace, Third World struggles, sexism, structural violence, and the New International Economic Order. Cost: \$200. Write: Coordinator A, Grindstone School, Box 571, Stn. P, Toronto, Ontario, Canada M5S 2T1.



ANNOUNCEMENTS

Births

Beyer—On February 7, Jason Eric Beyer to Dana and George Beyer in Harrisburg, PA. Jason joins his parents and sister Anne Marie as a member of Harrisburg (PA) Meeting. The paternal grandparents, Leonard and Edna Beyer, are members of Elmira (NY) Meeting.

Bower—On April 1, a second daughter, Jean Maria Bower, to John and Patricia Michener Bower of Reston, VA. The mother and maternal grandparents, J. Lewis and Edith Michener, are members of Birmingham (PA) Meeting.

Kettenring—On March 4, Emma Schiedel Kettenring to Charles and Esther Schiedel Kettenring of Sioux City, IA. Esther is a member and Charles a faithful attender of Lincoln (NB) Meeting.

Proescher—On March 11, Sarah Elaine Proescher of Griswold, CT. Mother Carol and sister Ingrid are members and father Richard an attender of Storrs (CT) Meeting.

Valle—On March 8, Ilse Valle to Diana May Jones and Pedro Valle in Raleigh, NC. Diana is a member of Friends Meeting of Washington to which the maternal grandparents, Robert C. and Ingeborg H. Jones, also belong.

Marriage

Tillberg-Warren — On September 10, Rebecca Maris Warren and Richard Harry Tillberg, under the care of Whiteleaf Friends Meeting at Santa Monica (CA) Meeting. The bride, daughter of Lynd and Mary Maris Warren of Whittier, CA, and the bridegroom, son of the Reverend and Mrs. Harlin Tillberg of Virginia Beach, VA, reside in Los Angeles.

Deaths

Bond—On May 7 after a long illness, Gideon Peaslee Bond, aged sixty-seven, at his home in Clarksboro, NJ. He was a member of Mickleton (NJ) Meeting. He is survived by his wife, Hazel K. Bond, and a daughter, Katie Bond.

Dunnavent—In an auto accident on April 2, Angela Maria Dunnavent, aged 17, a member of Downers Grove (IL) Meeting. She is survived by her parents, Walter and Lois Dunnavent, and a brother Jonathan. Her mother is a member of the meeting.



Flitcraft—On May 15 in Salem County Memorial Hospital, H. Milton Flitcraft, aged eighty-one, a lifelong member of Woodstown (NJ) Monthly Meeting. After graduation from Woodstown High School, he assumed management of the farm and retail milk business of Cream Valley Dairy until age seventy-two.

As a young man, he was superintendent of Woodstown First-day School, and later head of Friends Cemetery. He was active in the Woodstown-Pilesgrove Board of Education and the Woodstown Kiwanis Club. He was also a director of Woodstown Savings and Loan and a director of the Richman Ice Cream Company.

He is survived by his wife, Cornelia Pettit Flitcraft; four sons: Richard K. II, of Dayton, OH, Hildreth M., Jr., Clarence L. and Edward C. of Woodstown; and a daughter, AnnaBelle Burns, of Woodland Hills, CA; two sisters, Natalie W. Johnson of Woodstown, and Rachel F. Remsburg, of Stuart, FL; seventeen grandchildren and eleven great-grandchildren. His first wife, Edna Crispin, the mother of all his children, died in 1945, and one son, Howard C., died in 1977.

Loft—On May 4 suddenly in Marin County, CA, Jonathan R. Loft, aged twenty-four, a member of 15th Street (NY) Monthly Meeting and former member of Lansdowne (PA) Monthly Meeting. He is survived by his parents, George and Eleanor Loft of Herrick Road, Sharon, CT, and his sisters, Deborah H. Loft of 15th Street Meeting, and Jean W. Seiler of Montclair (NJ) Meeting.

Pettit—On April 25 at her home in Haddonfield, Marguerite R. Pettit, a member of Woodstown (NJ) Meeting. She was a former resident of Paulsboro and Woodstown and a graduate of Trenton State Teachers College, and was founding president of Paulsboro Woman's Club. Her husband, Dr. Preston C. Pettit, was a dentist until his death in 1966. She is survived by a daughter, Margaret P. Morriss of Haddonfield; a son, John R. Pettit, of Woodbury Heights; and two grandchildren.

Riley—On April 16 as the result of an automobile accident, Leonard W. Riley, aged seventy-five, of Winchester, VA. He was an active member of Hopewell (VA) Meeting, a trustee, and had just retired as clerk of Hopewell Monthly Meeting after serving for eight years.

He is survived by his wife, Virginia Lupton Riley; two sons, Daniel W. Riley of Warren, VA, James T. Riley of Salem, IN, and four grandchildren.

Schwalm — On May 2, May Barclay Schwalm, aged ninety-four, of Sharon Hill, a member of Concord (PA) Meeting until 1937 when she transferred to Darby (PA) Meeting. Surviving are two daughters: Elizabeth L. Schwalm of Sharon Hill and Edna May Diedrich of Philadelphia.

Watts—On May 5 in Sydney, Australia, suddenly of a cerebral hemorrhage, Margaret S. (Thorp) Watts, M.B.E. She is survived by a brother, Dr. J. Thorp.

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Books and Publications

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Toward the Sunrise: Experiences of a Hawaii family seeking simplicity in the Missouri Ozarks. \$3.50 copy. Donna Rickabaugh, Dept. F, Route 1, Seymour, MO 65746.

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

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

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Personal

Foster Parents Plan contributors, please contact Warren Hoskins, Peace Secretary, AFSC, 3005 Bird Avenue, Miami, FL 33133. 305-443-9836.

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

Positions Vacant

William Penn House, a center for seminars and conferences in Washington, DC, seeks a resident staff person. One major qualification is an interest in the preparation of simple and wholesome lunches or dinners as needed for groups of 15 to 30. For further information or to submit a resume write: Personnel Committee, 515 E. Capitol St., Washington, DC 20003. 202-543-5530.

Coordinator Ridgeway Quaker Center starting September 1, 1978. Ridgeway is a non-residential center near Madison, Wisconsin. The coordinator plans and conducts workshops for area Quakers and monthly meetings. Coordinator procures leaders and topics, sends out publicity, arranges meals and overnight accommodations, works with RQC Board, reports at yearly meetings, maintains PR with Quakers in Illinois, Minnesota, Iowa, oversees Ridgeway property and yurt, communicates with neighboring Rockridge Farm. Contact Martha Chester, Box 171 A RR. #3, Muscoda, WI 53573.

Friends World Committee seeks an experienced Friend for position of Assistant Secretary in Philadelphia office. Duties similar to those of an administrative assistant and office manager. Expert typing and knowledge of office organization required. Start not later than September 1st. Further information and application form from Friends World Committee, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

Fundraiser/Program Developer required by the Gray Panthers. (Age and Youth in Action) a national volunteer network seeking radical social change and the elimination of discrimination based on chronological age. The Gray Panthers are not a "senior citizens" pressure group. Maggie Kuhn is the founder and national convener. The person sought must have fundraising experience and is needed to secure funds from foundations, corporations, government sources, private individuals, etc. Full-time position with a minimum commitment of two years. Salary \$14K to \$18K. Please send letter with resume to Edith Geise, Interim Executive Director, The Gray Panthers, 3700 Chestnut St., Philadelphia, PA 19104.

Resident manager needed, small Friends home for active elderly near Media, Pennsylvania. Full or part-time opportunity. Call 215-LO6-4624 between 9 a.m. and 12 noon.

Schools

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Summer Rentals

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.

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MEETING ANNOUNCEMENTS

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

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

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielsen 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. 602-963-5684.

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: 213-457-9928.

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

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 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. Community Center, 301 Center St. Clerk: 408-426-5992.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m. 840 Sonoma Ave., 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 Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

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

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

ESTES PARK—Meeting for worship 9:30 a.m. Jellison Library, YMCA of the Rockies. Discussion follows.

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

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

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

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

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

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

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

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

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

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

REHOBOTH BEACH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

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

District of Columbia

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

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

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

Hawaii

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

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

Illinois

BLOOMINGTON—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. Phone: 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: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

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

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

Indiana

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

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 967-7367.

INDIANAPOLIS—Lantern 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 Krlese. 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. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

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

Maine

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

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

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

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

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

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

Maryland

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

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

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2158.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0689.

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

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

UNION BRIDGE—Pipe Creek Meeting. Worship and First-day school, 10 a.m. Worship sharing, 11 a.m. For information, call 876-2231.

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 10 a.m.; fellowship hour 11, 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.) One meeting for worship 10 a.m. during summer beginning June 18 through Sept. 3. Visitors welcome. Phone 876-6883.

DORCHESTER-JAMAICA PLAIN—Summer schedule: Wednesday evenings 6 p.m. potluck, worship. 40 Pond St., J.P. Phone 522-3745.

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

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

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

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

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

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

BIRMINGHAM—Phone: 313-334-3666.

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

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

MARQUETTE—Lake Superior—10 a.m. Sundays. Forum follows, child care. 228-7677, 475-7959.

Minnesota

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

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

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

Missouri

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

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

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

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

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 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.

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter 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: 609-468-5359 or 423-0300.

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

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

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

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

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

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

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, 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 Foraker-Thompson, clerk.

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

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. 914-268-3020.

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 8th 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-LOYD 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.

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

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

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

SCARSDALE—Meeting for worship July 2 through Sept. 3, 10 a.m. Meeting for worship beginning Sept. 10, 11 a.m. First-day school beginning Sept. 24, 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 537-5808.

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

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

GREENSBORO—Friendship Meeting (unprogrammed). 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. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

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

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

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

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

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

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

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

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9595.

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

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

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

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

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

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

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

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., Jankintown. (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. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

GWYNEDD—Summeytown 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. 482, back of Wheatland Shopping Center, 1 1/2 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. 968-3811.

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN-Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day school, 10:30 a.m., worship, 10:45 a.m.

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

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

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

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 10 a.m. Rt. 413.

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

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

Rhode Island

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

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

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

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

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bretton St. Phone: 799-8471.

South Dakota

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

Tennessee

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

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

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

Texas

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

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

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

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

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

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

Utah

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

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. 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, 802-884-2261 or Lowe, Montpelier, 802-223-3742.

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

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

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

Virginia

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

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

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

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

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

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

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

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

Washington

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

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

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

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve 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.

Wyoming

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

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