

August 1/15, 1977

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

**O Divine Center  
in which I desire most  
that my being be grounded,  
I reach out to you  
for balance and awareness.  
In the Silence  
and in the Flurry of my life,  
powerful currents flow thru me.**

**Keep my feet on the ground  
so that this energy will return to you  
and leave me cleansed on the way.  
I want nothing so much  
as to be a conduit  
for your love and mercy and forgiveness.  
Let my zest for life  
come from the vessel of your Spirit.**



# FRIENDS JOURNAL



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

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

\*Subscription: United States and "possessions": one year \$8.25, two years \$16, three years \$24. Foreign countries (including Canada and Mexico): add \$2 per year for postage. Single copies: 75 cents; samples sent on request.

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

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Cover art by Joseph Levenson; poem on front cover by Kent R. Larrabee.

## Centering Down...

WHEN THOU said, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

*Psalm 27:8*

IN ATTEMPTING to answer some of the Queries for the month, Cleveland (OH) Monthly Meeting has come up with some aphoristic responses which seem well worth quoting in part. For instance:

[...cherish a forgiving spirit...?] "...Resentment is like an iron band restricting our actions and our mental and spiritual growth. Those who have achieved forgiveness have realized what is meant by the promise, 'You shall know the Truth and the Truth shall set you free.'"

[...strive to walk in love...?] "...Desire to love is here, as well as desire to be loved, but they sometimes fail to mesh. If we were to *strive* to walk in love perhaps it would create an aura that would make us seem more approachable, thus, easier for us to approach."

[...if differences threaten to disrupt...?] "...Some of us feel there is need for a way in which those who feel injured may meet and talk with those they hold responsible. It is unlikely that the latter have realized the hurt they inflicted, or know that the incident has not been forgotten."

"To forgive is divine, and no doubt the victory is more rewarding for having been achieved without a word of understanding or contrition."

## ... And Witnessing

WE ARE approaching the 32nd anniversary of the first employment of atomic bombs against human beings. Hiroshima and Nagasaki were destroyed on the 6th and 9th of August, 1945.

Dear God, we pray for Thy help in understanding these two acts, not as military experts, but as humble Christians seeking Thy truth.

We pray for Thy divine guidance of those who experience a sense of sharing the nation's sin for the past, and its responsibility for the future. To those who are repentant, and who join the Japanese people in saying *never again*, we pray Thee to extend the blessings of Thy forgiveness. Amen.

Richard H. Post  
Quogue, NY

## The First Word

# A Time of Change

**A**s you know, Friends Journal is undergoing a period of transition. With this issue the transition is in full swing. The former editors have finished their work. Jim Lenhart left April 1; Judi Breault, after completion of the July issue. Both of them made a great contribution to the magazine, and both are missed.

The new editors have been appointed but have not fully assumed their responsibilities. We are happy to announce the appointment of Ruth Kilpack as editor. Ruth is a long-time Friend, having first joined Friends in the early 40's, when a student at Pendle Hill. Later, after a five-year period of working with Stony Run Friends Meeting in Baltimore, she lived and worked as part of the Pendle Hill staff for ten years. In the 60's Ruth was involved with the National College Program of the AFSC, later moving from the Philadelphia area to Richmond, Indiana, where she became a student and staff member at Earlham College. When she returned to the Philadelphia area, she taught for several years at Media Friends School. Later she served as a staff member of the Friends Suburban Project, a social concerns program of the Philadelphia Yearly Meeting. During that time she was editor of "The Friendly Agitator," a monthly publication of the Suburban Project, which contained a variety of articles on peace and justice issues.

From this breadth of knowledge of Friends comes understanding, tenderness, and good humor toward the struggles and foibles of our Society. Ruth Kilpack is a sensitive writer with wide-ranging interests in spiritual and artistic matters. She also has the toughness and resilience to have been deeply involved in helping Friends face up to racism in the late 60's and early 70's.

We on the Board of Managers believe that Ruth Kilpack will bring breadth of vision and depth of feeling to the Journal. She will be joining us in late summer and you should see her influence in the October issues of the magazine.

Assisting Ruth will be Susan Grant. Susan is presently Associate Editor of *Youth Magazine*, a publication of the United Church of Christ which is circulated to youth groups in several denominations. She is already with us part-time helping to edit this issue. She will be working full-time for the September issue.

We feel especially fortunate in having Susan Grant join our staff. She brings solid technical knowledge on how to get a magazine from the creative literary stage to the finished product. But, more valuable even than that, she also brings an understanding and tenderness toward the spiritual search—her own and that of others. Susan is

also actively involved in social concerns, right now in the campaign against torture.

We look forward to having Ruth Kilpack and Susan Grant bring a great richness to the pages of Friends Journal.

How did we decide on these two people to guide the Journal over the next few years? It was not easy. Forty-four people applied. Nearly all have some strong qualities to recommend them for a position with the Journal. Many have significant writing or publishing experience. Several had Ph.D.'s. Seventeen were women, 90 percent were Quakers. They ranged in age from 22 to post-retirement.

There were two important criteria in making the choice. It was important that our editor have an understanding of us, the Society of Friends, so that the Journal would continue to reflect who we are as Friends, and to stimulate us to be more. The editor also had to have a felicitous relationship with the English language so that our pages would be alive and readable.

Beyond these two came a great list of hoped-for qualities: the ability to handle the business end of publishing, the skill to guide and stimulate the Journal staff, creativity in widening circulation and advertising, sensitivity in encouraging contributors of articles. We also sought maturity, youthful outlook, and sense of humor.

With these hopes, and a large measure of humility, the Search Committee entered into its task. We were grateful for the many strong applicants, and we felt led to the two women who have been appointed.

So, if the new editors are not yet fully at work, who has prepared this issue? Jim and Judi left good guidance and some material already prepared. The Journal staff deserves much credit for putting in all kinds of extra effort beyond their regular jobs. Vint Deming of the typesetting staff has coordinated the production, seeing to it that the rest of us carry out our appointed tasks. Susan Grant has taken on much of the actual editing with some help from members of the Board and from Vint. Jim Best and Jack Cooper of the Board have helped with many of the details of production.

We value you our readers. We are grateful for your support in this time of transition. And we hope you join us in looking forward to a new phase in the life of Friends Journal.

*Patricia McBee Sheeks*  
Chairperson, Board of Managers



# Moved By the Spirit

What Friends Might Learn  
From Charismatics

by Richard K. Taylor



Courtesy of New Covenant magazine

**T**he Word of God" is the name of an ecumenical group of more than 1000 people in Ann Arbor, Michigan, who live a communal life style, work with the elderly, the sick and the drug-addicted, and come together for exuberant worship services that stress the power of the Holy Spirit. The community has become a major center for what is known as the "charismatic renewal," a movement affecting literally hundreds of thousands of Christians around the world. The movement's emphasis on the release of the Holy Spirit in the lives of seekers gives it a marked affinity with early Quakerism, which rejected water baptism for baptism by the Spirit.

The ambivalent reaction of Ron and Liz Ghormley, a Lutheran couple in their mid-40's, whom I met at the Word of God, is perhaps typical of those who first encounter a "charismatic" service.

"My first response to the worship was, 'I want to get out of here,'" Ron told me. "I wasn't used to such an apparently unruly atmosphere. It was culture shock for me to hear hundreds of people singing in tongues, to see them raising their arms in prayer, speaking loud praises to the Lord."

"As a traditional Lutheran," Liz added, "I never saw people show great excitement for the Lord. I certainly never saw anyone applauding or cheering God, as these people did. But I was also very moved. There was such enormous love and joy. People were speaking of how their lives had been transformed by God and by the caring of others. I found myself weeping."

What finally got through to Ron and Liz was that this seeming "over-emotionalism" was really just the way the worshippers showed their love for God, rather than being stiff and formal. "If I had said to my fiancée, 'I love

you,' the way I used to say it to the Lord in prayer—with head bowed, hands folded, and a solemn expression on my face—the Lord would never have believed me," Liz observed. The accumulation of small insights like this one drew Ron and Liz more and more closely to the Word of God until they became full members—and now leaders—in the community.

As the Ghormleys spoke, I reflected on my own experience in Friends meetings. How solemn, reserved and rationalistic we often are! Wouldn't we like to be free to express our love to God with the enthusiasm that we'd show for a beloved friend, spouse or fiancée? How does our experience of the Spirit today compare with that of our quaking ancestors? If we put a lid on the way we express our love of God, doesn't this affect our love of neighbor as well?

Since my conversations with the Ghormleys some two years ago, I have visited a number of other charismatic communities and prayer fellowships. I have met Quakers who participate in charismatic groups and who believe that Friends have much to learn from this renewal movement. Perhaps a brief description of two charismatic fellowships will indicate both the wide diversity of the movement and the common features which tag them with the name "charismatic."

Worship services at The Word of God are held in a large gymnasium to accommodate the more than 1000 worshippers, who are drawn from the Catholic church and over a dozen Protestant denominations. There are a great deal of hugging and warm greetings as people gather. The atmosphere is more like an enormous family coming to a wedding than a congregation gathering for church.

For the Quaker, there are a number of unfamiliar practices. There's a lot of common prayer in which the whole group together speaks aloud their individual petitions, praise and thanksgiving. Sometimes a person will "prophesy"—speaking out in a strikingly firm voice with a message they believe God is saying through them to the group. Healing, both physical and emotional, is an

*Richard K. Taylor is a freelance writer and social change worker. His most recent book is Blockade: Guide to Nonviolent Intervention. Dick is a member of Jubilee Fellowship of Germantown, PA—an ecumenical worship/action community; as well as a member of Coulter Street Meeting, Philadelphia; and on the Board of Directors of the American Friends Service Committee.*



accepted fact, and is often prayed for during worship.

There are many musical instruments—guitars, tambourines, drums, a violin, a flute. Often someone will spontaneously begin a song, others will join in, and the instruments will pick up the tune. At other times, those responsible for guiding the worship will suggest a song or will give a brief meditation, sermon or Biblical teaching. There is a great deal of spontaneity, but also a sensitive leadership which keeps the service moving with order and direction.

Perhaps the most unusual practice for me was "speaking in tongues." Charismatics believe that one of the gifts that God wants to give people is the one which came upon the apostles at Pentecost: "And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance." Many of the worshippers pray in tongues and this often passes imperceptibly into joyous and spontaneous "singing in tongues," a kind of paean of adoration, longing and communion, which lifts and flows and builds and falls away, in a most beautiful, moving and awesome way.

The worship at Houston's Church of the Redeemer, an Episcopal congregation, is more subdued, though joyful in a different way. In addition to large common services twice a week, there is a simple daily noon eucharist, where participants gather quietly around the altar at the front of the church. A couple of guitars background the music, many people raise their hands in prayer and speak in tongues. But the whole tone is quieter and there are times of hushed silence and intense listening for the Spirit's breathing.

Twelve years ago, the Church of the Redeemer was dying, following the typical pattern of an inner city church with the congregation moving to the white suburbs. Graham Pulkingham, the young minister, was in despair about his inability to mount effective work among the needy people—mainly black, poor white and Spanish-speaking—of the surrounding low-income neighborhood. Then came what charismatics call "baptism of the Spirit"—an experience of yielding to God and feeling the Holy Spirit released within oneself.

After Graham's experience, many members experienced this release. Now the church is hopping. It has

attracted hundreds of people who have moved into the area surrounding the church, most of whom eventually come to live in communal households. In the house where I stayed on a week's visit, two people worked full-time and supported a household of nine, with all income held in common. This meant that the other seven could give themselves full-time to service at the church or in the neighborhood.

When I visited the church, I could almost hear the old-fashioned buildings creaking with the activities that surged through them from early morning till late at night. There was a food co-op where members and neighbors buy inexpensive produce, a child care center open to all, a counselling office, dozens of English classes for Spanish-speakers, Bible study groups, an attractive used clothing store, an arts and crafts shop, a book store, people meeting to help neighbors with slum housing problems, volunteers coming to work in the local public school, other volunteers cleaning and remodeling the church or helping to repair houses in the neighborhood.

Several priests serve the church, but they are simply dressed and just about indistinguishable in the flow of church members, each of whom feels called to their own particular ministry. It's a real "priesthood of all believers." Perhaps the strongest attitudes that one hears and sees at the church are belief in the presence and power of the Holy Spirit and a willingness to listen obediently to what God is saying to each individual and to the congregation as a whole.

These are just two examples of the so-called "charismatic renewal" that is spreading rapidly through many parts of the Christian church. Tens of thousands of Roman Catholics are part of this world-wide phenomenon. But there is also a strong charismatic renewal among Protestants, affecting nearly every denomination. I have seen evidence of its influence in Quaker meetings as far removed as Ohio and Oregon. I've even visited a Quaker prayer group where Friends pray for healing and speak in tongues!

Let I give the impression that there are no problems in the renewal, let me hasten to say that I find certain of its features quite disturbing. Some charismatics are deeply concerned about social problems, but there is not yet much passion for social justice in the movement as a whole. There is a tendency toward a very literal, even sometimes fundamentalist, interpretation of the Bible, one of whose most negative manifestations is the practice, in a number of groups, of excluding women from top church leadership positions. Also, I feel in some charismatics a certainty about God's will which is not sufficiently balanced by a sense of human finitude and fallibility.

On the other hand, one feels an enormous openness, when talking to charismatics, a feeling that they want to follow God wherever the Spirit calls and regardless of the cost. I participated this past spring in a nonviolent direct action campaign, called "Christians Against Torture,"



Courtesy of New Covenant magazine

where the worship had a charismatic flavor and women carried important leadership roles. This makes me hopeful that the future development of the movement will lead both to prophetic social witness and an appreciation of feminist concerns. A movement combining prophetic social concern with charismatic joy and spiritual power could have a profound and beneficial impact on our social order.

If my understanding of Quaker history is at all accurate, the religion of early Friends had many features similar to the current charismatic movement. Early Quakers were not foreign to strong emotion in worship. Trembling and quaking were natural consequences of receiving, in the words of Fox, "power from him who shakes the earth." There was a feeling of closeness to the living Christ, "who can speak to thy condition." The experience of the Holy Spirit was so vivid and real that water baptism was set aside in favor of "the power of a true baptism with the Holy Spirit" (Philadelphia Faith and Practice, page 19). Friends felt a divinely-created unity which Francis Howgill described as being "knit unto the Lord and one unto another in true and fervent love, in the covenant of Life with God."

Even some of the more unusual manifestations of the current charismatic movement, such as prophecy, speaking in tongues, and experiencing physical healings, were found among early Friends. Edward Burrough wrote in 1659, for example, of how Friends "received the pouring down of His Spirit upon us, and our hearts were made glad, and our tongues loosened, and our mouths opened, and we spake with new tongues, as the Lord gave us utterance." John Banks wrote of how George Fox's prayer restored the use of his pain-immobilized arm. William Dewsbury told of how Richard Farnsworth and George Fox prayed with a lame woman, enabling her to walk straight and without crutches.

My own limited experience with charismatics has added an important new dimension to my own spiritual life and has helped enormously with spiritual struggles and personal problems. A contribution to my life for which I am especially grateful is a new spirit of praise in my worship and prayer which I have never experienced before. I have also experienced two physical healings, the first of which was unsought and came as a great surprise in the course of worship in a charismatic prayer group. I have also gained a new appreciation of those parts of the Bible which deal with the many gifts of the Spirit that God wants to bestow on people.

As I listen to modern charismatics, I can't help but wonder if we as modern Friends are missing something, something that was once a constituent part of our faith and life. Might contact with today's charismatics be one way to rediscover our own spiritual roots and to refresh our spiritual life? □

## Healing in Meeting

by Damaris Parker-Rhodes

I have just returned from a term spent at Pendle Hill, Quaker Study and Contemplation Center near Philadelphia, where I gave ten seminars on *The Kingdom Within*. Three of these sessions were on "Healthy Attitudes to the Body and to Death, and on Spiritual Healing." Although between 30 and 45 attended each week we were able to break up into small groups and share our knowledge. Each week, the pattern would be for me to talk for awhile, followed by a sharing, and then a meditation or practical time. This last made it possible for people accustomed to massage and other skills for the release of tension to participate in the sharing.

Towards the end of the term, it became evident that there were a number of Pendle Hillers suffering in body, mind and spirit. One teacher in particular, with whom I had a long conversation, agreed with me that if only we could see the way, the spiritual power present at Pendle Hill should be centered on individuals needing healing.

As I prayed about this in our morning meeting for worship, I received a clear leading to get up there and then (before I lost courage!) and offer to lead a meeting for healing. I explained that this was just like a meeting for worship, but that we would center the power on to those who needed it, dropping their names into the silence, and that I would start it off with a light meditation to center our thoughts.

This took place a day or two later, and over half the Pendle Hill community came. The experience was a deep one, and it was difficult to break up at the end. Several there echoed my own experience of strongly tingling hands, while others in conversation said that they felt what we had done was just in our Friends tradition... "not miraculous, or far out, and yet in a way it was, because the Spirit was so present, reminding us of George Fox's time..."

The next weekend after this meeting for healing, I was invited to a country meeting near Philadelphia, and attended the Forum held once a month, an hour before worship. I was asked to tell them about my stay at Pendle Hill, and I ended up with an account of the meeting for healing. An old man of about 80 then asked if we could not do the same there: "I really need it, because I am suffering in body, mind and spirit," he said. I pointed



out that the meeting was already gathering, and perhaps those present would remember him at 11:30 during meeting. He grumbled that that was not what he had meant! He himself was sitting on the elder's bench with a woman companion, and asked if I might come up as well, so I was fetched. He waited a few minutes, and then to my horror, got to his feet and said that there was a woman from England who was staying at Pendle Hill, and she did some healing thing, and she was going to do it now!

I immediately sought guidance, and felt strongly that I must take up his challenge. There were about 50 people there, and I explained that this had not been in any way planned, but that perhaps it would indeed be right for us to try, spending some of the meeting in this way, leading into an ordinary meeting for worship, if that seemed right. I then gave a light meditation and suggested that they drop names into the silence. There was only one piece of ministry during the hour, and a great depth was reached, and a good number of names given. Towards the end I felt it right to hold the love and spiritual power of the meeting in the Light.

When we eventually broke up, people, as at Pendle Hill, took some time to come to the surface and speak to each other, and it was clear that we had had a very deep experience. At the end, I found myself taken into corners by a number of people who told me that the meeting had been going through a difficult time and was split over a problem, some members scarcely speaking to others. "It took our dear old Friend, who really is not very 'with it' anymore, plus you coming here from across the sea, for the Spirit to be able to reach us and bring us together in that way..." someone said.

After that, I realized that anything was possible! And in fact I did the same at a Minnesota meeting in the Middle West, again unexpectedly, when the Friends who had brought me to the meeting, after an unusually long silence lasting till meeting was half over, suggested that it might be right, if I felt like it, for me to lead the meeting in a healing session. This I did, and at the end a Friend got over the deep inwardness following, and an inability to break up, by suggesting we all take hands and she then led us in a very beautiful Negro spiritual. As half the meeting was under 25, there was probably a special receptivity here to what was new and surprising. Arising from the previous experience this time, I mentioned especially the old people of the meeting that they might find a healthy spirit and see their death as an adventure and a new birth; that there might be blessing on the relationships of parents and children; and that marriage and love relationships might find blessing and healing.

I took one more healing meeting of this kind with Gwynedd Meeting on the outskirts of Philadelphia, where some of my seminar people had invited me, but

this time we had planned it beforehand.

Now I have never undertaken such meetings for healing in England, as I was careful to explain to them all, but sometimes the Spirit brings about what one would not have dared in one's own strength. Perhaps we shall find meetings for healing in England, too, before long? Clearly they are something which should arise out of need, and by inspiration. Perhaps our Friends Fellowship of Healing groups are seed beds for this? □

*Damaris Parker-Rhodes is a member of Cambridge Meeting (England). She served as a County Councillor for some years. Active in the peace movement, she was Secretary to the Campaign for Nuclear Disarmament during the Aldermaston period. Her article above appeared in Towards Wholeness, the Winter Issue, 1976-77.*



### I Have a Friend

I have a friend who insists there is no God.  
He speaks and writes of love, he lives a life of  
love, and yet he insists there is no God.

I have a friend who insists there is no God,  
and yet he looks at his garden poking through  
the earth during Spring and describes the  
"quiet violence" of the Garden in bloom.

I have a friend who insists there is no God,  
and yet he came running over to my house  
yesterday elated over the Spring birds and the  
newness of life.

I have a friend who says there is no God, and  
yet he cries and cheers at the beauty of  
classical music.

I have a friend who says there is no God,  
there is no life after death, and yet I know, as  
a friend, the wife he lost in death before I  
met him.

I have a friend who is a gift of God, and yet  
he insists He does not live.

I have a friend who has known "quiet  
violence" and "roaring silence," and yet says  
he knows no God.

I have a friend; that's part of God.

— Sylvia Messner-Temperley



# On Becoming a Christian

by Gerald Copeland

**D**ad, why not become a Christian?" my oldest son asked recently. "You act like a Christian. You love like a Christian. You live a Christian life. So why not become a Christian?"

"I'll be okay," I told him.

"But I worry about you," he said.

He has been worrying about me for years, dreaming I've died in an airplane crash, or I've been killed in an automobile accident—all without salvation, and waking up in cold sweats. I'd like to relieve his worry once and for all time.

But if I become a Christian, I'll be tacitly relegating my beautiful non-Christian friends to a fate I can't accept for them. Indeed, I'll feel sad if I become a Christian. My brothers and sisters in the Middle East, my Hindu friends in India, Buddhists in Vietnam, Shinto in Japan, Jews in America will no longer be able to join me when we die, because I'll be going to heaven and they, to some other place. I'll miss them. I'll miss them because they are beautiful, more beautiful than I. They have given me so much joy, so much comfort, so much compassion, patience, companionship, love and understanding. And I won't meet them again.

If I become a Christian, I won't be able to believe in beautiful Lord Buddha or Mohammed, or Lord Krishna like my friends, because they'll be believing in the wrong people and they're going to the wrong place. And if I become a Christian, it will be my moral duty to tell them. And in telling them, I may hurt their feelings, or even abrogate our friendship.

Oh, how easy it would all be for me if I only had parents who provided me with a Christian belief at an early age! Instead, they left me to my own thinking and to seeking with my meagre intellectual resources. No, I'm not being cynical. I really mean it. Everything would've been so neat and precluded my son's anguish and suffering.

I've spent much time discussing religion with two of my sons as they were growing up. But not having any fixed

dogma myself, we only discussed and compared religious philosophies. My oldest son has become a charismatic Christian, my youngest, an atheist.

Now it's my ten-year-old daughter's turn. She accompanies my wife and me while we work at Mexican orphanages, prisons and skid row. "Daddy," she asked the other day. "If you're a Quaker, why aren't you a Christian?"

"Because I haven't been able to decide which religion to believe. I tend to believe in all of them," I said.

"But Quakers are Christians," she asked, "aren't they?"

"Evidently not all of them," I said. "At least not your father."

"But how can you be a Quaker, if you're not a Christian?"

"I don't know," I lamely admitted, not really knowing whether you must be a Christian to be a Quaker. Even though I've been a Quaker for years and attended a Quaker college, I'd never thought about it. "Maybe it's because I believe in God," I said, "and in service to other people."

"Barbara [my wife] says Christians will go to heaven," my daughter said with tears in her eyes. "We're Christians. Why aren't you a Christian?"

"When you get older, you'll understand other religions," I said. "We'll discuss it."

*Gerald Copeland is a writer, photographer and teacher of the educable mentally retarded. He says, "I am not a Christian," but he believes all spiritual leaders and God oppose prevailing lifestyles which are based on greed rather than service. He and his wife Barbara are active with mission work, prison visitation and aid for a Mexican orphanage. Jerry lives in Malibu, CA, and belongs to Marloma Monthly Meeting in Long Beach.*



"But I love you. I want you to go to heaven," she said. "I want you to become a Christian."

Maybe it's time to discuss all religions. Perhaps she'll understand. But then I might shake her beliefs. It's so easy to adopt the principal religious dogma of the society in which we live, especially as a child.

She's already a Christian and she's already showing her loving concern with tears and anguish. I'd like to concede and become a Christian for my son and daughter and give them relief. But maybe I can help them find the peace, joy and happiness I've found, by simply believing in God. □

## On The Glory of Not Knowing

by Evan Howe

I have lived long enough to have the usual human neurotic traits, fought as hard as anyone to escape them. Thus I have come into personal contact with all the therapies of the past 60 years. Their name is legion: psychotherapy, psychoanalysis, mental hygiene, Coueism, Norman Pealeism, vitamins A, C, D, and E, not to mention the prolific B family. And—just go to any bookstore, and you will find dozens of cures for neuroses and psychoses, not to mention Vedanta, Yoga, T.M., T.A., Mind Control, Scientology, and Primal Therapy. And the list proliferates.

Meantime, I still have my neuroses and expect to keep them for the balance of my days. As I survey the psychotherapeutic field, I am minded of Paul's phrase: "For we see in part, and we prophesy in part." For, as valuable as these therapies may be, they have the common failing of being "the only answer" where, in truth, most are only fractional and tiny parts of the answer, if indeed there be an answer.

With my acceptance of myself as I am, with faults and frailties, I have discovered that it is simply beautiful "not to know." This acceptance forces the awareness of the truth that we are infinitely complex, that there is no single simple answer, and only fools seek and accept the rigidity of belief required of the "true believers" in any form of therapy. Not only are we infinitely complex in our personal make-up—talents, inherited traits, physical strengths and failings—but in our relations with our fellow human beings, we are more than infinitely complex, if that is possible. And in our relation to the Divine, we are complex beyond any possible human awareness.

Baha'u'llah, the Persian prophet, has a beautiful thought. He says that upon death we pass to a higher plane. On that plane we will meet higher souls with whom we can discuss our trials and tribulations in this plane. If

this is only possibly true, why, then, break our brains and bodies to understand what we are not yet capable of understanding? I have come to appreciate the old hymn which says, "Someday, He'll make it plain to me."

But rather than speculate on the thoughts and experience of others, be they saints and prophets, I have found that one's own soul vibrates to the truth of his own being. For accepting "me" as "me," I find a great release and relief; no longer do I have to strive to be that which I am not and cannot comprehend. And therein lies the "glory of not knowing."

For "not knowing" is the beginning of humility—not too good a word, perhaps. But I find this feeling of "not knowing" is the beginning of wisdom. The Silence of Quakerism, the non-violence of Jesus, the satyagraha (grasping for truth) of Gandhi, the path of enlightenment of Buddha—all have as their beginning this idea of "not knowing," humility, or whatever you want to name it (futilely, for it is nameless).

So "not knowing" is sensible and beautiful, the beginning of awareness of the meaning of the word "transcendent," and far cheaper than head-shrinking at \$100 for a futile session. Therefore, I will continue to hug my neuroses with a thank-you for having experienced them. Alexandr Solzhenitsyn has a marvelous passage in *Gulag Archipelago* where he gives thanks for his prison experiences. Rather than having me describe it, read *Gulag* for yourself and marvel that one who has undergone such a horrifying experience can exult over it.

Hmmm. My own reference to Solzhenitsyn makes me want to reread *Gulag* right now. Or the New Testament. Or William Penn. Or Tolstoi. Why don't you join me? □

*Evan Howe is a retired merchant seaman (National Maritime Union, AFL-CIO) who is still traveling through "a swirling, eddying world." He is a member of Winter Park (FL) Monthly Meeting, lives in Orlando, and makes St. Augustine his home port.*



Ken Miller

## FORUM

# Another Look at Gandhi and Woolman

*The following articles are two of several thoughtful responses received after the publication of Robert Greenleaf's, "Overcome Evil With Good" (FJ 5/15). We hope to continue featuring responses in this ongoing dialogue about Gandhi and Woolman and encourage you, our readers, to let us hear from you.*

by Franklin Zahn

LIKE ROBERT GREENLEAF (FJ 5/15) I too have been to India and met people who knew Gandhi. I too contrasted the reverence paid him with the disregard for his teachings. But I disagree that India's violent troubles are a legacy of Gandhi's "coercion." In an article (FJ 4/1/1965) I mentioned how unfamiliar young Indians seem with Gandhian history. I told of being awakened one night by a village riot, but I did not tell how a sincere Gandhian came to the village and publicly fasted. For several days villagers of both factions came to his cot and talked. Then both groups joined in a march of reconciliation. Did peace come by *persuasion*, or *coercion*?

Greenleaf distinguishes sharply between these two terms, but in the absence of his own definitions I think it misleading to say Gandhi tried persuasion briefly, then abandoned it in favor of coercion. Most civil disobedience or other *satyagraha* is normally preceded by some attempt at persuasion—this practice hardly differing from a union's calling a strike only after negotiating talks break down. Certainly the ideal would be to settle all problems by persuasion alone. If only there *had* been enough Woolmans to end *all* slavery by "gentle nonjudgmental argument!"

Satyagraha breaks with the Sermon on the Mount at the point of the second mile. Gandhi refused to go even the first. It is wrong not only for a master to give an unjust command but also for a victim to obey. Neither Jesus nor Gandhi promised safety to followers. Consider this scenario: Gandhi is on the

dock in Virginia in 1619 when the first cargo of slaves arrives. He pleads with colonists not to buy, with the captain to set the Africans free. This failing, he tries non-violent intervention, placing himself between sellers and buyers, and calling on onlookers to join him. The recent occupation of a nuclear site in Seabrook, New Hampshire, is a similar example—construction could not proceed until removal of over 1400 men and women. In the slave auction Gandhi and any followers will also get removed. Their last words before being beaten unconscious will be to the blacks: "If bought, don't work." As each black is whipped to death for refusing to work, Virginians have second thoughts about their purchases. *Animals wouldn't behave this way. Are these creatures human?* After a few shiploads of unprofitable cargo, slavery ends before it ever starts. In the next century Woolman is free to concentrate on Native Americans and war taxes. Two centuries later the Civil War is prevented.

The essential difference between Gandhi and Woolman is not between coercion and persuasion but in the degree of organizing. Woolman's refusal to wear dyed cloth meant also his refusal to buy it, which paralleled Gandhi's refusal to buy British cloth. The difference was that Gandhi organized a massive spinning campaign. Woolman's refusal to ride English stagecoaches because of cruelties to horses and passengers was not different in principle from Martin Luther King's boycott of Montgomery buses. If Woolman did not intentionally organize a boycott of the Pennsylvania slave markets the effect of persuading Quakers not to buy was the

same, for Quakers were a *third of the colony*.

Greenleaf claims that Gandhi's occasional use of words like *adversary* and *enemy* "reveal a subtle flaw in an otherwise vast and noble effort" even though "the logic of love is there." I think the flaw is mostly in the limitations of language. What other words are there to use when one is explaining nonviolence to participants? Jesus said bluntly "Love your enemies." We Friends may remind ourselves *we have no enemies* to love, only fellow children of God, but the problem of communications remains. King used *opponent*, *oppressor*, and *enemy-neighbor* in saying we should love them in thought, word, and deed. Jan Smuts, an early you-name-it of Gandhi in 1914, wrote in 1939:

*"It was my fate to be the antagonist of a man for whom even then I had the highest respect.... He never forgot the human background of the situation, never lost his temper or succumbed to hate, and preserved his gentle humor in the most trying situations."*

In 1915 Gandhi began his struggles for liberating India. Lasting off and on until 1948—longer than Woolman's 30 years of persuasions—this hardly fits Greenleaf's characterization of "forcing independence precipitately." Although some 8000 Indians died in the campaign, it is said not one British soldier was lost.

Gandhi's great tragedy was not with the Empire but with Hindu-Muslim relations. In the Gandhi Museum in Madura the guide showing an American visitor through the fascinating display of historical photographs stops before the picture of Mohammed Ali Jinnah, the Muslim political leader who demanded a separate Pakistan, and says he was



"Gandhi's failure." The guide mentions that the man Gandhi was never able to win over said, "Let him starve."

I fail to see Greenleaf's basis for saying it was Gandhi's strategy which "bred violence in millions because, I believe, it was coercive."

Vinoba Bhawe, Gandhi's spiritual successor, would seem to fit Greenleaf's ideal of an Indian who uses only persuasion. While I admire the land-gift program of the "walking saint," I talked to one of his followers who was chafing at its limitations. When Vinoba failed to sanction any satyagraha, the follower and hundreds of others occupied some temple lands they felt mismanaged, and were arrested. I found pacifists in India unhappy that Vinoba did not speak clearly in opposition to Indian warfare against Pakistan and China. Thus, when I visited Vinoba in October of 1964, I went to get his answer to a question, mailed in advance: "How far do you agree with Gandhi when he said it was as important to refuse to co-operate with evil as it was to co-operate with good? I feel Shanti Sena (Vinoba's peace army) is overly careful not to speak out against NCC (the equivalent of ROTC, compulsory in Indian colleges), against sending troops into the Chinese frontier areas, etc., (Kashmir and Goa).

Observing a long period of silence in his ashram, he wrote and handed me a brief reply:

"...I would like to refer you to my book, Democratic Values. Your brother in love, Vinoba."

The essence of his book's answer is that the negative *satyagraha* practiced against colonial rule has only a limited place in a free society: "The *satyagraha* that can influence a democracy must be much more powerful...much more constructive." Vinoba lives out this ideal, engaging only in constructive programs like his land movement. But as an American who has lived longer under "self-rule" than he, I find his hopes overly optimistic. For one thing, "free" speech costs too much money. The voices of minorities like Quakers are financially crowded out of newspapers, magazines, and T.V. by our biggest persuaders of all, the advertisers of materialism. I suspect that even Woolman, were he alive today, might organize some boycotts against their aggressive perversion of pure persuasion. □

Franklin Zahn is active in housing integration. He chairs the Peace Committee of Claremont (CA) Monthly Meeting. He has written on nonviolence as national defense in *Peacemaking*; Stanford, ed.; Bantam Books.



by Mark Shepard

I WOULD LIKE to offer some comments on Robert Greenleaf's critique of Gandhi (FJ 5/15). First of all, I'd like to say that I am in full agreement with his statement, "There is too ready acceptance, among gentle idealistic people, of the tactic of masking coercion behind the posture of nonviolence." I too have been painfully aware of this (recently, in the occupation of the Seabrook site, which I feel has been inaccurately billed as nonviolent).

It is also true that those who endorse and utilize such methods look to Gandhi as the author of their faith. What is *not* true is that they are actually following what Gandhi taught. As a student of Gandhi's life and philosophy, I have found that these are almost universally misunderstood by those who claim to be his successors, and contradicted in their practices.

Greenleaf gives a good description of Gandhi's life and thought as it is usually understood in the "nonviolent" movement, and that is the problem, because in so doing he never touches Gandhi's true significance. His reading of the events of Gandhi's life and the recent history of India are strangely distorted. I shall try to discuss some of my disagreements point by point.

First of all, Greenleaf asserts that "Gandhi made a brief try at persuasion and then abandoned it. He then embraced coercion." The claim is that he "forced" the British out of India.

This is a strange accusation to make against a person who spent much of his life working out techniques designed to

be totally non-coercive, and in fact meant *specifically* for the task of persuasion. The two basic tactics that Gandhi devised for his campaigns were civil disobedience and non-cooperation. The purpose of both of these, as Gandhi consistently stated it, was—through the sacrifice inherent in the employment of these techniques—to spark the opponent's conscience, appeal to his moral self, *and thereby convert him*. This approach based itself on the idea that it was as important for the opponent to make the correct moral decision—for his own sake, and to avoid future conflict—as it was for him to actually give up the objectionable activities.

In *no* case were either of these methods to be utilized in such a way as to make them coercive, since, as Gandhi stated, this would immediately place them in the realm of violence. In Gandhi's articles are found frequent remonstrances against resisters who were engaging in coercion. In one case Gandhi described forming an obstructive wall of picketers as "naked violence." Nonviolent resisters were never allowed to use even accidental advantage—a campaign in South Africa was cancelled because it coincided with a railroad strike. (The *cancellation* finally brought the South African government to accede to the resisters' demands.) Gandhi recognized as clearly as anyone in history that imposing the will of one group on another can only lead to further conflict.

Gandhi's efforts were not restricted to these mass methods alone. Contrary to what Greenleaf asserts, personal outreach was one of the most important aspects of Gandhi's program. Gandhi

maintained a worldwide correspondence in his efforts to bring independence to India and to promote nonviolence generally. When he visited England to participate in the Round Table Conference, most of his time and energy went into making personal contacts with as many segments of the London population as possible (including Quakers). He considered these personal contacts more important than the conference itself! In his biography, Geoffrey Ashe points out that it was largely Gandhi's personal influence, established in England during this time and extended by the people he had contacted, which eventually led to England granting independence to India!

Contrary to what Greenleaf asserts, Britain was not "forced" out of India at all, but—as Ashe shows—was led to remove itself by a change of public opinion, which supported a dismantling of the Empire. This in turn had been largely created by Gandhi's campaigns of suffering which had awakened the British to the fact that they had no business being in India, and by his personal persuasiveness while in England.

The second point I would like to discuss is Greenleaf's claim that "Gandhi's political strategy...bred violence in millions." Gandhi's first campaign for independence in India was called off when it had barely begun, because, as he explained, there had been physical violence associated with it. Some years later he was calling for his second campaign, which became the famous Salt Satyagraha. He was asked then if he did not expect some violence to result from this one also. Gandhi replied that some limited violence would almost surely result. His purpose, however, was to channel the aggressive energies that were irresistibly building up in the Indian nation into an outlet that would be *almost entirely* nonviolent. He succeeded in this. And what would have been the alternative? To withhold his guidance and thereby allow full play to those who were ready to begin armed struggle.

To think that Gandhi created the Indian independence movement and the "resultant tensions" is to radically misinterpret the situation there. The movement had begun long before Gandhi's birth, and would have gone on if he had never been born. What Gandhi did was to raise almost the entire conflict to the level of nonviolence. In effect, he averted a revolutionary war.

My third point of disagreement with Greenleaf is his claim that Gandhi's

movement led to a situation in which the "Muslim separatist movement flourished and forced the British to hastily partition the country and grant independence in order to avoid a national explosion."

The facts clearly show differently. From the beginning, one of the major aspects of Gandhi's independence campaign was his insistence that home rule could *only* be accomplished when Hindus and Muslims learned to work together. Nor was this belief limited to rhetoric. Much of Gandhi's work throughout his time in India was addressed to achieving this unity, and it is generally recognized that he achieved a great deal in this area.

The movement for Muslim separation grew out of the work of Mohammed Ali Jinnah, a self-styled opponent to Gandhi and his followers. Greenleaf makes it sound as if all the Indian Muslims supported Jinnah's program, but in fact it is not clear that Jinnah ever commanded even a majority. Many Muslims worked with Gandhi's Congress Party, and Gandhi strongly insisted that if a plebiscite were taken, Muslims would choose unity over separation. Jinnah's power grew largely out of Britain's long-term insistence on regarding him as a spokesman for the Muslim minority—from which, even a few years before independence, he had very little support at all—and from their concern that the Muslims have "self-determination."

This latter idea, of course, was anathema to the Gandhian movement, which had done so much to build unity among all Indian peoples. The British, however, favored the idea of fragmentary nationalism (they had just finished carving out Europe on similar principles) and so gave full credence and support to Jinnah's claims, finally forcing the Gandhians to capitulate to the separatist demands.

So India got separation whether it wanted it or not, and it was this development that triggered the religious tensions built up by Jinnah's movement into a savage civil war. But Geoffrey Ashe makes an interesting observation about this conflict. He points out that the violence was centered almost exclusively in the cities. In most of rural India, the larger area by far, the transition to independence was *completely peaceful!* The Hindu-Muslim relations that made this possible can be directly attributed to Gandhi's long-time reconciliation efforts.

And yet Gandhi was unable to prevent all civil violence. For this he called him-

self a failure, and Greenleaf agrees with him. But should our judgment of him be so harsh? I don't believe so. After all, he averted a bloody revolutionary war. He brought about a peaceful transition to independence in *most* of India. And will we forget his single greatest political action—his assassination—that final, most beautiful legacy granted us by one of the world's greatest men? *The sacrifice of Gandhi's life led to a total cessation of civilian fighting.* Was this man a failure?

Add to this the training of a dedicated cadre of Indians that even now continues his work, and the world-wide spreading of a philosophy and tactic that, if properly understood, joins together for the first time nonviolence and mass political action into a cohesive whole, and you have the picture of one of the largest bodies of political accomplishment in the history of the world.

It is true that Gandhi employed tactics for change that John Woolman never used. But the important point here is that both men's actions were impelled by a God-given direction, and informed throughout by the exact same spirit—the spirit of love for *all* people. Any reader of Gandhi's writings will quickly recognize that Gandhi cared as much for those he was trying to convert as he did for those he championed. Any power that was his, as he himself often stated, derived from this nonviolence of the spirit, this ability to separate the doer from the deed, this non-opposition, this love. As did Woolman's.

I am truly grateful for Greenleaf's pointing out that the way of love is the only way of change that, in the long run, can be successful. It is a great concern of mine to spread this same message, and I feel him as a brother in this effort. But I believe it is inaccurate and ill-advised to try to reduce the power of the greatest recent example of this philosophy on which we have to build. The problem is not that Gandhi has spoken falsely to our times, but that very few of us have begun to hear him properly. □

*Mark Shepard is a writer and, occasionally, a musician and instrument maker, with special interests in nonviolence and bamboo flutes. He says the major influences in his life are Gandhi, Edgar Cayce and the Quakers; he attends meetings in California.*





# Going to Jail With My Unborn Child

by Caroline Wildflower

I am a member of the Religious Society of Friends. As a child, I could never understand why we, the Quakers, weren't all in jail—why, in fact, I knew of no Quakers in jail. This was because the early Friends, 300 years ago, consistently ended up in jail when they simply and faithfully followed God's leadings and their understanding of the New Testament, of Jesus' life and statements. God told them all people are equal—so it was wrong to remove their hats before judges—and into jail they went, with no minimum term—and many died there. God told them it was wrong to kill. So those already in the navy, or offered that option over jail, ended up in jail. There are many other examples of how their acting out of their beliefs put them into jail. In 1661 the Friends made their peace testimony official with a declaration to King Charles II, which said in part: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world. The spirit of Christ, by which we are guided, is not changeable, so as to command us from a thing as evil and again to move unto it."

As I grew up, I began to see signs of Quakers continuing to act on their beliefs and leadings from God. In 1958 I was proud to learn that Quakers had sailed boats into the nuclear test zone. Friends celebrated the 300th anniversary of the declaration of the peace testimony by organizing 1000 Friends to ring the Pentagon with signs. That witness in 1961 marked my first peace demonstration.

I find it difficult in my own life to listen consistently, to push out the everyday things that fill my life and to be still. It is hard to remain ready to feel the Spirit of God, the Inner Light, and hard to follow its sometimes difficult instructions. In the past two years, when I have been still and listened, I have often felt a pull to resist the Trident Submarine.

This new weapons system, to be based near us in Seattle, is designed to strike first in a nuclear war, each submarine capable of bombing 408 separate targets. Even though I was trying to get pregnant, I knew I had to continue to risk arrest.

*Caroline Wildflower is a member of Lancaster (PA) Monthly Meeting and lives at the Catholic Worker house in Seattle, WA. She teaches children at her pre-school, but she says she is now learning from her daughter Rachel (born June 1977) who "is even more of a miracle than I had anticipated."*

With two other women, I planted a garden inside the Bangor base last May. Later I attempted to water it. In August, I participated in our Hiroshima Day action where we brought the Trident monster home to Bangor. There was a real power in those actions, in people acting to say "no" to the force represented by the base and "yes" to life. It was evidence from both these actions which put me in jail for 30 days in December, because now, as 300 years ago, acting on our beliefs is often considered a crime. And I knew that if the child with whom I was by then pregnant is anything like I am, she or he will be proud of me and glad to learn of having been to jail so early in life. I'm not saying it was easy. I was worried about whether I was getting enough protein for the child to develop properly, and about whether the tension of being in jail would affect the child. But we are fooling ourselves if we think any of us is free, in or out of jail, while nuclear weapons continue to be stockpiled.

In a way, what we have done so far is token, even the 90-day jail sentences. I would like to see a real dismantling of the nuclear weapons which are already based at Bangor and many other places in this country. I mean people acquiring the knowledge of where they are located and how to dismantle them, and going in there

*Mary Dyer was banished from Puritan Massachusetts Bay for her Quaker beliefs. Condemned to death, she was eventually hanged for returning.*



Quaker Reflections to Light the Future



and doing it. It wouldn't be a picnic—people would die, just as happened in the civil rights movement. But we collectively do have that power—to abolish nuclear weapons. And I do feel very strongly that nuclear weapons should not exist in this world.

I want to emphasize that however we act, however small such actions may seem, they *do* have consequences, often far beyond what we know. We have been teetering on the brink of nuclear catastrophe for over 20 years. In two examples of actions which prevented acts of war or possibly the use of nuclear weapons, people were totally unaware of this result of their actions. In the 50's, the Fellowship of Reconciliation ran a campaign to get people to send a little bag of grain to President Eisenhower with the caption, "If Thine Enemy Hunger, Feed Him—Send Surplus Food to China." The idea was to urge reconciliation via the use of some of our surplus grain to relieve famine in China. It seemed that nothing came of it, but years later, FOR learned that there was a result: in a cabinet meeting, the Joint Chiefs of Staff had been proposing bombing mainland China. Eisenhower asked how many bags of grain had been received, and upon hearing 45,000, ruled against bombing—on the grounds that if so many Americans wanted reconciliation with China, it was hardly the time to start bombing it.

In 1969 we had some of the biggest anti-war demonstrations ever, the Moratorium in October and the March on Washington in November. Many of us there felt discouraged, that we had accomplished nothing, and that we might as well not go to demonstrations. After all, there were no cuts in troops and Nixon watched a football game. However, it has now come out that Nixon had planned an *escalation* of the war for November 3rd! He was planning to mine the Haiphong harbor and begin carpet-bombing Hanoi and was unable to do so because of the extent of visible opposition to the war. So the small actions we took, the demonstrations we participated in, postponed the mining of Haiphong harbor by two-and-a-half years and the carpet-bombing of Hanoi by three years—and each lasted months or days instead of years. There were consequences far beyond what we knew or suspected at the time.

I want to call for all of us to be more faithful—to really try to do the part we are called to, whether we feel called by our conscience, by God or by some humanitarian spirit. The important thing is to listen and to act. □

*If you feel moved to act against the Trident Submarine, you may wish to participate in nonviolent actions in Bangor during August. For more information contact: Pacific Life Community, 331 Seventeenth Avenue East, Seattle, WA 98112.*

## We Were At Seabrook

by Frances Crowe

WE CAME TO Seabrook in an orderly act of nonviolent civil disobedience. We attempted to place our bodies in the way of the construction of that plant to prevent the greater harm which would come to the people of New England were that plant to be constructed. This is a right guaranteed us by the New Hampshire Statute of Competing Harms. The Public Service Company charged that we violated their rights of so-called private property, but our alleged offense is overshadowed by the institutional violence and violation of civil liberties planned by the Public Service Company for the purpose of maintaining its profits.

The state government of New Hampshire responded to our actions by detaining us with unreasonable bails and

by interfering with the judicial process. Again a government has shown that it represents the special interests of a small group of the wealthy instead of the stated wants and needs of the people. Article Ten of the New Hampshire Constitution states it is our right and responsibility to challenge such a government. The District Court in which we have been tried does not recognize the legitimacy of this defense. Most of us have consented to pass quickly through this stage of our trials in order to appeal our cases to a jury trial and to obtain our release, thus relieving the people of New Hampshire of the regrettable burden of our upkeep.

In a larger sense, our case cannot properly be heard in the court system. We have responded to a higher moral law and by our actions have made a plea to the public to stop the spread of nuclear power. We ask for the health and safety of all living things on this planet. We ask that we be joined in our efforts to conserve energy and to develop renewable energy sources which

will provide many more jobs than nuclear power can ever promise. We ask that everyone take up the struggle to regain control over our own lives and communities. □

by Peter D. Jones

A NUMBER OF Friends were among those arrested at the Seabrook Nuclear Power Plant site in New Hampshire last May 1st, and subsequently detained in five state armories until their release on May 13th. In three of the armories they were visited by local Friends from Dover Meeting and a meeting for worship was held daily in two of them. At Portsmouth, the first meeting was held in the exercise yard behind padlocked gates and a high security fence with one Friend at a time allowed to join the huddle of quiet figures wrapped in blankets and sitting on the ground. On colder days the meeting moved to the Recruiting Room where they were

*Frances Crowe is a member of Mt. Toby (MA) Monthly Meeting. She has been a peace activist and a volunteer for AFSC (New England Regional Office) for many years.*

surrounded by Vietnam War trophies and posters exhorting them to join the National Guard.

All previous attempts to use constitutional and legal action to get the Seabrook "nuke" cancelled had failed. The Clamshell Alliance decided to resort to civil disobedience only after it was clear that the state government and the local Public Service Company were not going to be deterred from proceeding, even after the citizens of Seabrook itself had voted against the plant. Support messages for the occupation were received from as far away as West Germany and Australia.

The occupation was nonviolent despite the governor's utterances about terrorists. Those taking part belonged to small affinity groups of 10-15 people which had received previous training in nonviolent action, particularly drawing on the resources of AFSC staff and Movement for a New Society activists in New England and the Philadelphia Life Center. After occupying the site for 24 hours, 1414 "Clams" were arrested and taken for arraignment to Portsmouth Armory. Following the arrival of Governor Meldrim Thomson, Jr., who denounced the occupiers for their lawlessness, they were denied release on personal recognizance and most were given \$100 bail. Those detained were taken to the local armories as there was no room in the state prisons.

In the armories, the detainees held workshops on topics like Global Resistance to Nuclear Power, the Trident Submarine, Alternative Energy, How the Military Functions, Prison Life, and Quakerism. Creativity flowered with many new songs, artwork put up on the walls (which the Guardsmen asked for when we left), and poetry. Future plans for resistance to all nukes were discussed in the context of civil disobedience and nonviolent action, and there were many personal discussions with the National Guard. In the end the cost for the State proved too much and following a mass trial, the 600 or so remaining occupiers were released from the armories to return home and get back to organizing for the next Seabrook occupation and action against other nukes. □

*Peter Jones is a member of Cheshire Monthly Meeting of London Yearly Meeting. He has been travelling for the past three years, visiting among Friends in India, Australia, New Zealand, as well as in Europe and Canada. He is presently living at the Philadelphia Life Center and is a member of the Southern Africa Committee of Philadelphia Yearly Meeting.*

## New Friends Anyone?

In the early days of Quakerism, intervisitation was the essential lifeline of Friends. It brought to both isolated and cosmopolitan groups such a fullness of ideas and nurture that our Society flourished. Today we can implement this nurture by a fairly simple system which can encourage intervisitation. By opening our homes, meetinghouses, or backyards to traveling Friends, we will be able not only to strengthen the bonds amongst ourselves but also benefit from the spiritual growth which cross-fertilization can bring. In order to do this, I would like to see a handbook published which would contain the names, addresses (with detailed directions), and phone numbers of those Friends who would be happy to entertain traveling Quakers.

When this idea of a directory has been informally explored in Quaker circles, several important suggestions have been made. That to be most useful, this directory should have three parts. The first should contain the names of those Friends who would wish to offer "parking" facilities to "Camping Quakes" traveling in or with self-contained units and who are, therefore, no "burden" to their host family. The second part should contain the names and locations of those meetings, schools, and colleges which could provide simple accommodations or "parking space." (The British Friends issue such a directory annually.) The final part would list the names, etc. of "Entertaining Friends," those who not only have extra space but also would wish to exchange hospitality much as Servis International enables its members to do.

To make this project a successful and ongoing program and not merely a "convenience," one of the most important suggestions that has been made is that all Friends participating, both host and guest, have a minute from their home meeting. This would serve a two-fold purpose. It would identify each participant to the other. The endorsed minute would be returned to each person's home meeting to become a tangible reminder of the visit. Friends of different hues would have had fresh opportunities of outreach, fellowship



Courtesy of New Covenant Magazine

and being a part in binding our Society together.

To conclude, several practical suggestions should be made to help launch this program which has the approval and aid of Friends General Conference's advancement committee. First, interested Friends should send a post card with their name, address and meeting to Traveler's Directory, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102. Then, when there was sufficient response so that the directory could be started, a questionnaire would be sent to these potential hosts and to their meeting. Next, this information would be organized in an easy to read directory which would give adequate directions to the hosts' homes. Finally, the directory, which would be sold to cover costs, would be made available through the Friends Book Store, FGC, and Friends World Committee.

**Sally Rickerman**  
Box 201 RD1  
Landenberg, PA 19350  
215-274-8856





## Friends Around the World

**Friends in Baltimore** Yearly Meeting and in Scarsdale Monthly Meeting in New York, among others, have written to support President Jimmy Carter for many of the steps he has taken toward "improving the prospects for peace, reversing the arms race and eliminating all nuclear weapons from the earth." The president was urged to "continue to speak out honestly... on the urgency of moral leadership by the United States" and to "exert strong leadership toward building a world of peace, justice and freedom, freed from the burden of arms and dedicated to the elimination of hunger, illiteracy, poverty and disease."

**The Ann Arbor (MI) Monthly Meeting Bulletin** calls attention to a "crisis in Micronesia," specifically the Palau Islands in the area which the United States still administers as the last trust territory under the United Nations. The U.S. State and Defense Departments are supporting Iranian and Japanese oil interests which are proposing the construction of a gigantic superport, five times larger than any now known, in these islands.

Ecologists affirm that this project would adversely affect one of the world's most magnificent and *fragile* coral reef formations, to say nothing of the life style of the 14,000 Palauans who live there.

According to the Pacific Science Association, "...marine scientists consider the site to be of unequalled value in Oceania and of an order of importance rendering it eligible for designation as a World Heritage Area as defined by UNESCO," and that it "strongly urges the appropriate authorities that this project be abandoned for Palau on scientific grounds and also on grounds of potential adverse effects upon the human population of Palau."

Even more "appropriate" is that concerned individuals write President Carter, Secretary of the Interior Andrus and appropriate Congresspeople in opposition to the superport project.

A weekly digest called **Africa News** is the creation of a Durham, NC news agency which produces for radio as well. It has gained its main support so far in special grants from Protestant churches. The publishers ask, "Africa puzzling you? Get the pieces together with Africa News weekly digest."

**Margaret Hill Collins** of Haverford Meeting writes that a limited edition of *The Collins Family in Great Britain* has been printed which traces the ancestry of Isaac Collins, a widely-known Quaker printer in the late 1700's. Copies of the book are being made available at cost to libraries and interested descendants. Margaret's address is Arnecliffe Stable, Gulph Road and Merion Avenue, Bryn Mawr, PA 19010.

A Friends Meeting in **Guatemala** continues to give the help needed more than a year after the devastating earthquakes that left 25,000 dead, at least 75,000 injured, and almost a million homeless. It originally helped rebuild and gave money which is gradually being repaid and distributed to a local clinic and to a scholarship fund for training nurses, nutritionists and others. Currently, the meeting is trying to help 60 to 100 families in San Juan secure land on which the German Red Cross will build sturdy homes. Land is scarce and expensive. The meeting has offered to raise \$10,000 for this project, which through repayment will recycle funds to help the people of San Juan for many years to come. Any wishing to share in this concern may write checks to Thomas C. Hunt and send them to: Orange Grove Monthly Meeting, c/o Marjorie Neiswanger, Treasurer, 1340 New York Drive, Altadena, CA 91001 (designated for Guatemala).

Other Friends groups have been active in working with Guatemalans in Vista Bella, in Comalapa, and in the Chiquimula area.

When Elizabeth Watson's article, "The Somehow Strangely Better," appeared in our April 1 issue, it should have been noted that it was excerpted from her 1976 Carey Memorial Lecture of the same title at Baltimore Yearly Meeting. The full lecture has been published by the Meeting. Copies are available from the Meeting (17100 Quaker Lane, Sandy Spring, MD 20860) at 50¢ each in quantity, 65¢ per single copy, which includes postage and handling. The Journal is grateful to our frequent contributor, Elizabeth Watson, and to Baltimore Yearly Meeting for making the substance of the lecture available to our readers.

**Five Swarthmore College** students spent a semester or more in Chiang Mai, a city of 90,000 about 500 miles north of Bangkok. All lived with the same Thai family, while studying Thai at the Chiang Mai Language Center and taking courses at Chiang Mai University. They also traveled, doing research projects en route. Their reactions? The Thai "cultural wisdom on how to be a friend or to deal with problems is the exact opposite of ours." "The Asian concept of saving face is very much part of the system. They will never say anything negative to your face, even if it would be helpful." "All the little tricks we learn about how to get by... don't work there.... We had to face [problems] straight on." The two who returned to Swarthmore plan more research in Thailand in the future.

### Friend in Search of a Meeting

John Comito, a prisoner at Clinton State Prison, Dannemora, NY, has written to the Journal that he is "unable to find an established Friends meeting nearby that could help the inmates get our meeting started.... I was involved with meeting at the Greenhaven Correctional Facility located in Stormville, NY, as its recording clerk and now believe every prison should have one...." Friends who might have helpful suggestions to share may write directly to John. His address is: John Comito, Box B 74A-1492, "Clinton Correctional Facility," Dannemora, NY 12929.



A check for \$50,000 was presented at the opening ceremonies of **Jeanes Hospital's 50th Anniversary**. Roger W. Hallowell, President of the Board of Trustees, accepted the check from Mrs. Philippa Donato, President of the Jeanes Hospital Auxiliary.

A hopeful and growing outreach of Quaker-related issues and concerns is being provided by a weekly half-hour public affairs radio program, *Sane Views the World*. Now aired on more than fifty stations in twenty-three states, the program offers views and commentaries of people such as I.F. Stone, Cesar Chavez, Andrew Young, Alva and Gunnar Myrdal, Marion Anderson and many others on the issues of peace, freedom, disarmament and new priorities. For more information write to Steve Shick, SANE Education Fund, 1411 Walnut Street, Philadelphia 19102.

*The Canadian Friend* cites the case of Thor and Bente Jensen, who came to Canada from Denmark in 1951, applied for Canadian citizenship in 1973 but were denied it because they were pacifists.

The Jensens, who are Jehovah's Witnesses and whose address is R.R. 1, Belleville, Ontario K8N 4Z1, testified that in taking the oath of allegiance they would do so only under the strict reservation that, even if required to do so by law, they would refuse to participate either directly (as combatants) or indirectly (e.g. as employees in a munitions factory) in the prosecution of a war. They appealed in Federal Court, but it upheld the local court's decision. They then tried to take the case to the Supreme Court of Canada but were told that citizenship cases cannot be taken beyond the Court of Appeals.

According to the *United Church Observer*, as quoted by *The Canadian Friend*, if this decision stands, all conscientious objectors—Amish, Doukhobors, Hutterites, Quakers and Mennonites—stand to be equally affected. It recommends that these sects press for a new immigration law and Canadian Friends are being encouraged to contact their M.P.'s in regard to the necessity of making adequate regulations on citizenship procedure hearings. It is hoped that Parliament will amend the Citizenship Act to provide that conscientious objection will no longer be a bar to citizenship.



The 1977-1978 **Friends Directory**, Meetings for Worship in the Western Hemisphere, is useful to Friends who travel for business or for pleasure. Under country, and state or province, all local Friends groups which meet regularly are listed with location and hour for Sunday morning worship. The name of the Clerk or other contact person is provided, with address. As a new feature for convenience, this edition carries cross-reference between name of meeting and nearest town. Friends centers, schools and colleges, and Friends homes, with addresses, are included. This pocket-size, 100-page reference for vacation travel and year-round use may be obtained from Friends Book Stores or from the publisher, Friends World Committee, Section of the Americas. Postal address, 1506 Race

Street, Philadelphia, PA 19102, or P.O. Box 235, Plainfield, IN 46168. Price \$1.75 plus 50 cents for postage and handling.

## Netherlands Yearly Meeting

NETHERLANDS YEARLY Meeting was held in the conference center at Woudschoten near Utrecht on 14th and 15th May, 1977. On the Saturday morning, Friends and attenders gathered from different directions in the Netherlands and from Belgium and Germany. As we wandered along the drive, the pinewoods surrounding the house were sunny but fresh and cool, providing the congenial quiet setting for our various activities.

As soon as greetings were exchanged, the presence of children was obvious. There were almost 60, between 22 months and 16 years old. Programs had been arranged to hold their interest in Quaker concerns in different age groups. Further measures allowed parents as much freedom as possible.

Apart from the record number of children, about 90 older Friends were there including several well-remembered from 20 or more years ago. Yearly meeting was encouraged by the interest of Friends in other countries. Epistles from many yearly meetings had been extracted and translated. These were clearly presented, taking us rapidly from land to land and interest to interest.

New members were welcomed, new appointments approved and the financial statements were readily accepted with thanks to the treasurers. Marianne Boelsma reported enthusiastically on the activities of Friends World Committee for Consultation in Europe and the United States. David Kikaya spoke of the arrangements and plans for the Africa section, of which he is now secretary.

Dr. H.M. de Lange addressed the gathering on the subject "Make Me an Instrument of Thy Peace." He is an economist, and not a Quaker, who was closely involved in the Nairobi conference of the World Council of Churches when the program to combat militarism was introduced. He feels that the churches remain indifferent to this call and that individuals are bound by prejudice and anxiety. Yet there is a commitment for consultation to take place before Autumn 1977.



## Southeastern Yearly Meeting

One hundred sixty-one Friends from all the monthly meetings and almost all the worship groups comprising Southeastern Yearly Meeting gathered at Leesburg, Florida, over Easter weekend for our 15th Yearly Meeting.

Once again the setting was the large United Methodist Youth Camp set among the trees on the shores of Lake Griffin. Here we shared a rich and full experience of warmth and worship. We united across the generations from age five to eighty-five. We came from all parts of S.E.Y.M., from Key West to Augusta, and from Daytona Beach to St. Pete. We shared with our visitors and appointed representatives from the larger Quaker organizations and from other yearly meetings. We shared in fun and fellowship as well as in matters of serious concern. We enjoyed together the warm Florida sun and some surprisingly cool nights, sharing our joy in the beauty of nature, our approval of the simple accommodations, and our good humored but wry dismay at the first morning's bugled reveille and the neon-lit wooden cross in the lake! We cushioned ourselves for the long sitting on uncomfortable chairs!

For quite a large number of us the sharing began Thursday noon with a retreat, competently, sensitively, and joyously led by Jim and Ann Lenhart. Their theme, "The Fruits of the Spirit, Peace, Love & Joy" was explored with simplicity and directness when they addressed the whole group, and with insight and wit when we were "paired" to share our spiritual autobiographies and our yearly meeting expectations, or were handed numbered oranges to group us to consider ways to nourish our personal and corporate spiritual growth. This coming together in and out of large and small groups provided a very good format in which to hear from Jim and Ann, and to get to know ourselves and one another in the things that are eternal. Our times of worship together witnessed to our growth, deepening insights and warmth of friendship.

On Saturday evening Ann and Jim Lenhart shared the podium for the 14th annual J. Barnard Walton Lecture, "An Offering of Spiritual Fruits, Seeds, and A Couple of Nuts." Their sharing of insights about Peace, Love and Joy as they relate to the life of the spirit was both a delight and warmly inspirational.

Meanwhile, the retreat ended and yearly meeting began late Friday morning. Bill Greenleaf, presiding, welcomed us to S.E.Y.M. and read the Epistle

from Ireland Yearly Meeting. We then worshipped together and reconvened for the first business session after lunch. Visitors were recognized and reports were received, and Yearly Meeting was under way! Some matters were completed as they arose and others were completed at later sessions, so a consecutive account would be confusing. We listened with interest at different times to short updating reports from representatives of FWCC, FGC, FUM, FCNL, and the AFSC.

One recurrent theme was fiscal responsibility, as when we charged the yearly meeting trustees to invest a substantial gift from Palm Beach Monthly Meeting to provide an additional source of annual income for the yearly meeting. The theme reappeared when we were advised of the continuing insufficiency of funds from monthly meetings and individual annual contributions, and again when the cost of holding yearly meeting was reviewed, and the financing of those concerns which most deeply move us.

We found unity in our concern for the abolition of capital punishment, and the urgency of our appeal to the governor and cabinet to commute the sentences of those on Florida's "death row." We heard with compassion of the continuing needs of migrant farm workers, and learned of films and other resources for our information. We were made aware of the desperate situation of the Haitian refugees and our government's complicity in their tragic hopelessness.

Between business meetings we were invited to participate in two of five ably led workshop sessions. These were titled: I. The Growth of Peace Between Nations, II. Friends Inside—Prison Visitation (in Tallahassee and Miami, Friends are regularly meeting for worship inside the federal prisons, so we shared experiences), III. Capital Punishment, IV. If Anything Goes, Does Everything Go?—a workshop on Quaker beliefs and standards of conduct, and V. Concerns for Quaker Women and Quaker Men—Language and the Inner Light, an awareness-raising workshop on the power of sexist and stereotyping language. In addition there were three work sessions for different age groups on "Re-evaluation Counseling," and an ad hoc discussion on abortion.

We realized that there are some issues like abortion, differing lifestyles, gay rights, upon which Friends are unlikely to reach a united stand and we must learn to differ with love and respect for honestly achieved convictions. During the coming year and at the 1978 Yearly

Meeting these and other controversial issues will be confronted by Friends, and the theme "How Do We Differ in Love" or "Love and the Business of Friends" has been suggested to help us grow in loving insight, in mutual respect, and in our ability and willingness to listen.

Our weekend together has been a good time. Our children have participated in an excellent program and we are sensible of the hours of preparation and devoted service many have given to make that possible. The Young Friends had a day and a half working at the AFSC Migrant Workers' Self-Help Housing Program. We have each made new friendships and strengthened old ones. We have shared together a renewed sense of dedication and responsibility. We are seeing a new generation come up to assure the care and continuity of our yearly meeting, and a new sense of commitment for the future. We issued no epistle to meetings elsewhere, but as we experienced a oneness with each other we reached out in fellowship to Friends everywhere. So many references were made to the forthcoming Conference of Friends in the Americas to be held at Wichita, Kansas, that it is clear that a message of love and goodwill would be in right-ordering.

Heather C. Moir

*Heather C. Moir is a birthright Friend, now a member of Miami Friends Meeting. A daughter of the late Jack and Ruth Catchpool of London Yearly Meeting, she met her husband John A. Moir, Jr., while both were teaching at Westtown School. They are the parents of four sons aged 11 to 19 years.*



Peter Sietzenheim



## Two Views on Abortion

FEMINIST ISSUES deal mainly with mundane daily matters and rarely with the great spirit of life. Because philosophies and theologies of life cause conflict between peoples, and religions historically have seemed oppressive, the Spirit is a hushed subject in social circles. Different feminists have varying faiths from Christianity to Hinduism. Likewise traditional churchgoers or Jews believe in human equality, yet must seriously question how feminist issues such as abortion, day care centers and self-development therapies fit into the natural world of beauty and potential God-given peace. To those this essay is directed.

It is well known that a woman while pregnant has a physical change in chemistry and in spirit. She is changed insofar as another spirit has joined her earthly existence demanding the energies of the mother. Though her soul remains unchanged, her spirit is markedly conscious of a removed, distant or simply "different" feeling. When a woman becomes aware that she is pregnant, there is no question in her unconscious whether she can carry the child or not. I am convinced there is no further inner contemplation though she and others may undergo great questioning outwardly. Any conviction a person may have regarding carrying the child has been developing throughout her life and the state of pregnancy does not alter any of her fundamental beliefs.

The spiritual matter of abortion is not a question of the time of the beginning of life. The seed of earthly life is unquestionably at conception. But the popular conception of babies is that they are not quite whole yet; they have a long march ahead of them before they become people. (When is that?) To the contrary the soul is perfect unto itself before it ever joins the physical seed. A child's soul is not less developed than an adult's, nor is it any less in the sight of God. Babies at three months (prenatal) or three years are whole beings developing earthly consciousness. The beauty of a child lies in the purity of soul yet uncoloured by social life. If the status of a being before birth could be understood, individuals would be respected through infancy and subsequent phases of maturation. It is possible that as a result child discrimination would be lessened.

A child aborted at three months is not murdered in the sight of God—a soul is

not killed—but simply is in a different realm. Yet most people are not conscious of a soul-life beyond our earthly existence. It is true that abortion is the snipping of fruit at the bud, potentially a child of God, a child of this universe. But a child cannot be the subject of earthly and social laws until the physical body is so developed as to be considered a person. I do not believe a soul's only reality is in birth.

There is nothing more beautiful than a woman with enough strength in God who chooses to bear a child and responsibly help the child adjust with life. But if a woman is not prepared to lead a child in the light of goodness and faith, who will cast the first stone at her? Who will decide if she is spiritually, emotionally or physically ready to bear a child? I question if it is fair for a child to come into this world to meet hunger, pain and confusion, greeted by parents unable to meet his or her needs. And if a person cannot psychologically, nutritionally or otherwise feed a child properly, is it not possibly God's will to spare this child the anguish of such poverty? Although adoption is a good and admirable solution for some, not all can bear the pregnancy itself, again for physical, emotional and spiritual reasons. Even for a woman of faith and perseverance, I suggest that God's will may lie in abortion.

Historically women have not had the choice of abortion and have coped. But the present international status of women shows exactly how effective this "coping" has been. All women are not "meant to be" mothers, just as it has been accepted that not all men are meant to be good fathers. Though prevention is good advice, it does not answer the question of already pregnant women. Though modern society has already abused the use of abortion, particularly in connection with forced sterilization, these cases do not discredit the intrinsic purpose of abortion. Legal and social antagonism to abortion becomes a woman's issue insofar as human rights for a woman to govern her own life are being violated. The movements for pro-choice abortion law and for the Equal Rights Amendment do not ask every woman to abort nor request that every child be placed in day care centers. I feel that these two movements try to uphold the fundamental truth that all are equal in the face of God. Each of us needs to discern God's will in our own lives.

My suggestion is not that abortion is the answer for everyone in such conflict but that we must judge for ourselves alone and cannot judge the Spirit in others' lives. Still more important we cannot tolerate laws either pro or con regarding such an issue. *Laissez-faire* has been every American's constitutional right in regard to religion and abortion is, without a doubt, an individual spiritual question.

Kerry Wiessmann



I NOTED, WITH interest, a comment (FJ 2/1) on the inherent destruction of lives through abortion. It is important to bear in mind that each abortion has several victims: the unborn child who suffers the ultimate violence, the mother, the father (who currently has no voice in the abortion decision), the physician and medical attendants, and people in general who are desensitized to this killing as it is done more and more frequently with more and more acceptance as a method of birth control. Life is being cheapened.

Having recently become a Friend, I am surprised that Friends have been collectively absent from the effort to eliminate abortion through legislation and increasing the alternatives to abortion. I realize that some Friends believe abortion to be undesirable but necessary; others may see it as a woman's right. However, it is clear in my mind that abortion is the tragic and violent ending of a human life.

I can certainly understand why some Friends would not care to be involved in the so-called "Right-to-Life" movement which has among its proponents many of this nation's foremost militarists and those who oppose significant social legislation.

Would Friends who see a consistency in opposition to war and violence at all levels and opposition to abortion please contact me with your thoughts? The struggles for abolition of slavery, for penal reform, for conscientious objection all began with the concern of a few Friends. Why not opposition to abortion also? Share your thoughts and concerns with me at 449 S. Lincoln Ave., Aurora, IL 60505.

Bill Marquardt





## Reviews of Books

**I Take Thee, Serenity** by Daisy Newman. Houghton Mifflin Company, Boston, 1975. *Reader's Digest Condensed Books*, Vol. I, 1976. The Reader's Digest Association, Pleasantville, NY.

"I find it a gripping novel that takes lovable characters through the contemporary experiment of living together, on into the best ideals of marriage—and in the way Daisy Newman brings alive the spiritual experience of Friends meeting for worship, Friends meeting for business, Friends meeting for memorial, and Friends meeting for marriage. . . . I think Friends should be reminded of this treasure every year."

This is what I wrote in a note to Friends Journal when I could not find a review of *I Take Thee, Serenity* in its Index to Volume 22, 1976. The editor invited me to expand my comments so that readers could become aware of this important book. Not being a literary critic, I started by wondering who would like to know about this story.

If you are in love and want to live closer with your beloved and/or you are both searching for work with meaning. . . . I think you would find the experiences of Rennie and Peter speaking to your condition.

If you are a seasoned Friend concerned with young people who are experimenting with the ethic of "what hurts no one is all right," and/or you are being tested by your own aging, disability, or death of loved ones, I believe you might be intrigued with the way in which Oliver and Daphne become involved with Rennie and Peter—and their suburban and academic parents. If you are burdened with urgent concerns and committees so that an hour or so simply enjoying a moving Quaker story would make you feel guilty, maybe you had better not pick up this book. But then it just might be that your next meeting would be enriched by echoes from one of those in the old meeting house at Kendal.

At about this point I thought I had better look at the condensed version. The editors of the Readers Digest, if anything, heightened the impact—the genius—of the author in bringing to life the moving of the Spirit in a meeting of Friends. What they seemed to leave out were places where I had felt that the author could not resist some moralizing of her own. Paradoxically she had given such life to her characters that I resented her squeezing in those "extras." The urge to make moral judgments about premarital sex, suburban sophistication, marriage and career choices is strong. But this book is not a forum discussion on these topics, it is a moving novel. And I believe it is going to move young people and others to seek out our meetings.

They are going to come to our meetings to see if the moving of the Spirit at Kendal was purely fiction or whether they can participate with us in the joy of a Spirit that speaks to each one's condition. In reading *I take Thee, Serenity*, one feels a calling not so much to voice moral judgments as to live and to meet in a spirit that will allow each person to hear the voice within.

Andrew R. Towl

**Redeem the Time: The Puritan Sabbath in Early America** by Winton U. Solberg. Harvard University Press, Cambridge, MA, 1977. 406 pages. \$18.50.

The observance of the First Day is one of the unclear contemporary issues involving the relation between church and state. For those of us who are appalled that the way to prepare for Christmas is to keep stores open on Sunday, Solberg's book provides a timely reminder that our view of the correct way to observe Sunday is a product of historical evolution. A product of exhaustive research—the

footnotes and bibliography fill eighty pages—*Redeem the Time* will become the standard reference for those interested in the Puritan view of the correct observance of the Sabbath and its impact upon life in colonial America.

Before the Reformation, Sunday was not more important than Holy Days. Since Sundays and Holy Days constituted a total of 217 days each year during the reign of Henry VIII, no one paid much attention to prohibitions on activities. Luther and Calvin, while repudiating holy days, maintained a relaxed standard. Only in the Reformed traditions of the seventeenth century, and in particular in England under covenant theologians and after the laity began searching the Bible for directions for all of life, did the devout apply the stringent rules of the Old Testament for observing the seventh day to the Christian Sunday. A new and restrictive code of ethics resulted from the interpretation of the fourth commandment as not a Jewish ceremonial custom but as part of God's universal moral law. By emphasizing the holiness of the first day Sabbath, Puritans could labor diligently on six days and glorify God and rest on the seventh. For religious people, the strict observance of Sunday became the symbol of devotion to God. For less precise Englishmen, the view of the no-fun Sunday is contained in the couplet about the Puritan, "Hanging his cat on Monday, for killing of a mouse on Sunday."

Solberg argues that the doctrine of the Sabbath was an essential ingredient in creating modern society. The six days of labor helped create capitalism; the seventh day of rest, applied to all including women, children, servants, and slaves, enforced the dignity of the individual.

The settlers of New England transferred and accentuated the identification of the Jewish Sabbath and Christian Sunday beginning observance at sundown on Saturday and passing and enforcing laws requiring all to attend church, refrain from work, and travel only the distance necessary to attend worship. Pleasant conversation, feasting, games, and sports should not occur on the Sabbath. Instead, one should attend worship, read devotional books, meditate, and pray. Even with the changing of Puritans into Yankees in the eighteenth century, the strict observance of the Sabbath remained a New England tradition.

Even though none of the other colonists equalled the Puritans in sabbat-

tarianism, the day was observed everywhere with much solemnity as a day of worship. Quakers repudiated the notion that the First Day was holier than others, but Pennsylvania's laws decreed that Sunday was a day of rest and forbade many pastimes and labor. Quakers easily accepted the notion of six days of labor and one of rest, because they valued hard work and worship. In Pennsylvania and elsewhere the churches approved of Sunday blue laws, but the assemblies and not the churches made and enforced them. When Americans at the time of the Revolution disestablished the churches, the legislatures did not alter and in some cases strengthened laws on Sabbath observance.

*J. William Frost*

**Women, Men and the Bible** by Virginia Ramey Mollenkott. *Abingdon*. 144 pages. Paperback \$3.95.

This book is an answer to the increasing number of books on the market (*The Total Woman, Fascinating Womanhood, The Christian Family*, etc.), which advocate a one-sided submission by the wife to the husband as the Christian ideal for marriage. Virginia R. Mollenkott takes the position that this is a misunderstanding of the intent of scriptures, for basically the gospel message is to call us all to a fuller life. Ephesians 5:22 and following is most often cited as the basis for wifely submission, for in these verses wives are told to submit to their husbands and

husbands are told to love their wives. The author points out, however, that Paul, in the next verses, tells husbands to love their wives as Christ loved the church and gave himself up for her. So the author concludes that the Christian ideal for relationship is one of mutual love and mutual submission.

Another topic covered is the tendency to equate God with the masculine. V. Mollenkott states that even the Old Testament includes feminine imagery of God. For instance, Isaiah 46:3-4 pictures God as a midwife and life-long nursemaid. Also discussed is how we link our cultural ideal for male and female with the Christian ideal for men and women. We imagine God created men to be strong, brave, aggressive and God created women to be nurturing, loving, and yielding.

A good, readable book, especially for those who want to think in some depth about the feminist perspective and whether it is compatible with the Christian ideal as revealed in scriptures. Although Virginia Mollenkott writes from a feminist viewpoint she presents both sides of the question in a very understandable way which makes this book an ideal introduction to discussion of this topic.

A study kit is available for church groups who want to use the book as a basis for discussion. Meetings who are interested in focusing on this topic will find this material extremely helpful.

*Ann Louise Walker*



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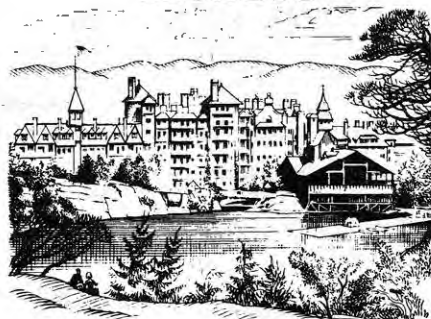
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## Short Book Reviews

by Emily L. Conlon

**Ann Arbor Friends Meeting 1935-1975: A History of Its First Forty Years** by Arthur Dunham. *Ann Arbor, Michigan, 1976.*

The little worship group gathered around a fireplace in the Ann Arbor home of Arthur and Esther Dunham (then members of Lansdowne Meeting, PA) in 1935 was about to begin a long journey. After forty years Ann Arbor is a well-established meeting with about 125 active, resident members and attenders and about 100 nonresidents. Arthur Dunham's story of those years must be intensely interesting to persons associated with the meeting; it seems equally so to the Friend who approaches it as a "case study" of the joys and sorrows, the crises, the spiritual growth of a community of seekers. That's how it was in "my" meeting, the reader says to herself. My meeting too has its folklore, its children, its resisters, its committees. We too struggled with the Black Manifesto, the war in Vietnam, the dilemmas of decision making. And fortunately many meetings are blessed with supportive spirits like Arthur and Esther Dunham, whose personal warmth and concern shine through the pages of this history.

The cooperative effort involved in this spiral-bound, not-so-small book in the compiling, typing, illustrating, and publishing—make it stand out as truly a labor of love.

**Great Decisions '77. Foreign Policy Association, Inc., New York, 1977. \$4.00.**

This 96-page manual represents the 23rd year of the annual Great Decisions program, an educational effort which encourages citizens throughout the United States to study and discuss some of the vital issues facing the country. In general, groups meet during the spring and then submit opinion ballots that are tabulated and publicized; however, the manual is equally appropriate for groups that wish to meet at other times of the year.

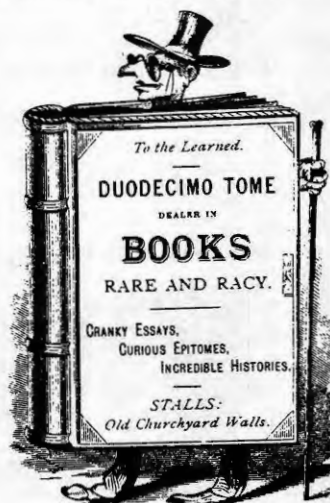
Eight topics are listed in *Great Decisions '77*; they include: deadly weapons, Southern Africa, the Mideast, relations with Russia and China, food and population, Panama and Cuba, Western Europe. Along with back-

ground reading and impartial analysis, the manual gives the pros and cons of alternative courses of action.

**Which Friends Groups Are Growing, N Why?** by Kenneth Ives. *Progressive Publisher, Chicago, IL, 1977. \$1.00.*

The author, a member of the Advancement Committee of Friends General Conference, brings to this study his experience in statistics and research. He is also interested in a Friends testimony on simple language and accordingly writes the pamphlet in Economy Spelling 1A, which uses n, z, v, th, t for and, is, of, the, to. It is difficult to concentrate on both his concerns at the same time, and so this writer is about to abandon the opportunity to save 3.4% on typing strokes!

Why has the "outer ring" of FGC meetings—unprogramed, mostly in urban and college communities—more than doubled in membership from 1950 to 1975? During the same period Philadelphia Yearly Meeting lost 10%, and other groups of meetings suffered greater or smaller losses. This essay presents valuable facts, figures, and charts, but the author warns that these do not—indeed, cannot—provide the answers for which many Friends and meetings are searching. However, Kenneth Ives' analysis of pertinent factors and trends is a useful tool for concerned readers who are ready and willing to take a further step in Quaker outreach.



**Through the Year in the Somerset Hills** by Herta Rosenblatt. *Recorder Publishing Co., Stirling, NJ.*

Herta Rosenblatt has often spoken in poetry through the columns of Friends



Journal; here she speaks in "a year of poetry with the Bernardsville News." Reading from the first page to the last, one lives through a year of perception, sensation, reflection; one may experience it all at once and then look forward to savoring each part at the appropriate time. Behind the words of each poem the reader feels herself relating to the poet as to a friend, a Friend.

**The New International Economic Order: The Promise and the Reality** by Sylvan Minault. *European and Near East Section, Friends World Committee for Consultation, Edinburgh, Scotland, 1977. 50p.*

In this second study booklet on world resources and how they are shared—or not—FWCC aims to make Friends and meetings more aware of the problems and better able to evaluate their own contributions to this concern. Study and action are imperative, for until enough persons "change their values and learn to live in a global society in equilibrium with global resources freely shared, power will remain the dominant factor."

Questions in the spirit of Quaker queries and a bibliography add to the usefulness of this small publication.

**Becoming an Environmentalist or How I Learned to Stop Worrying and Love the Energy Crisis** by Barbara Clark. *Cottonwood Publishing Co., Walla Walla, WA, 1976. \$1.95.*

How to do it is first to *start* worrying and then to go through every room in the house—and on to the garbage can and garden—systematically de-consumerizing everything and everybody! The Clark family found the process relatively painless, even fun.

Barbara Clark describes this two-year change in lifestyle with humor and light-heartedness, at the same time giving her reader an awareness of environmental needs. The Clarks accomplish all this right where they are, in an urban setting, without the need for any drastic retreat to some primitive hinterland. And the family appears to go on living happily ever after—perhaps even happier now that they are rid of the artificial barriers between their natural selves and the natural world around them.

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## Letters to the Editor

### Inspired Leading

Just as William James' identifications of veracity and spiritual inwardness were profound insights, so are Kenneth Boulding's identifications of veracity and spiritual outwardness in science (4/15 FJ).

Professionals in science seek out the internal consistency of theory via experimentation, observation, and mathematical logic. Kenneth Boulding calls us, as Quakers, to search out the internal consistencies of our attitudes, actions and feelings in much the same manner: through careful inquiry, perception, and inspired leading.

He has brilliantly and sensitively pointed out that just as we attempt to "make our lives transparent," so does science attempt to make our world transparent. In this light, then, science and religion are parallel trajectories... or at least, should not be at odds with each other, but learn to dialogue.

As I read his article, I was reminded of another by Bliss Forbush (9/1-15/76 FJ), a parable wherein much was lost by virtue of inadequate dialogue, inadequate communication. Science and religion must build through conscience and dialogue bridges to Truth, and bridges into tomorrow. Kenneth Boulding and Bliss Forbush encourage that true dialogue begin first in the individual and grow out from there.

Is there any more veracious prayer than that?

Thank you for publishing articles such as these.

Shawna V. Carboni  
Closter, NJ

### Controversy Continued

Sorry, but Milan Machovec ("A Marxist Looks at Jesus, 4/1 FJ) has not read either the New Testament or Marx very carefully. The more scholarly Dr. Albert Schweitzer's profound research in his *Philosophy of Civilization and In*

*Search of the Historical Jesus* clearly reveals that Jesus was in total accord with his people's Messianic belief in the future Kingdom of God. This dualistic belief—that earth was evil and heaven was bliss—created the Dark Age when humankind withdrew from life's activities to purify their souls for the life after death.

Schweitzer would agree with Machovec on one point: that Jesus was a human, not a divine, person who understood God as Universal Love, and practised it in His daily life.

The incorrect (but valuable) concept that Jesus preferred earthly life did not exist until the Renaissance when men's thoughts were suddenly illumined by the discovery of the Late Stoics' *ethical philosophy*; the thoughts of Seneca, Epictetus, and Marcus Aurelius. About three centuries later, the ethics of these men and the newly interpreted Jesus created the spiritual humanizing of the eighteenth century, the great Age of Enlightenment. At that awesome peak of civilized, ethical ideals the 1787 Constitution of the United States and the Bill of Rights were born.

Compare these with Marx's urging to "set class against class, religion against religion" to create civil wars! Marx has compassion for whose suffering? (Example: Ireland today.) Civil wars are not urged in the Sermon on the Mount! In absolute Materialism, ethics are absent, humanity has no rights. Where is the protection from unjust courts, religious persecution?

Democracies admit to gross faults in many areas, but the honest Christian ethic, wherever it is vital, tries peacefully to alleviate humanity's ills in an age that is industrial, war-ridden and deeply materialistic. It never condones religious or racial bigotry.

M.L.R. O'Hara  
La Jolla, CA



### CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — VI 3-7472

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# Calendar

## August

2-7—Iowa Yearly Meeting at Scattergood School, West Branch, IA. Contact: Olive F. Wilson, Primghar, IA 51245.

3-7—Illinois Yearly Meeting at McNabb, IL. Contact: Margaret B. Dupree, 4816 Francisco Ave., Downers Grove, IL 60515.

5-9—"We are all chained to nuclear weapons" is the message which will be highlighted during five days of actions sponsored by the Brandywine Alternative Fund in remembrance of the nuclear bombings of Hiroshima and Nagasaki. For more information contact Bob Smith, Brandywine Alternative Fund, 302 S. Jackson St., Media, PA 19063 (215)565-0247.

9-13—Pacific Yearly Meeting at the Craig Hall Complex, Chico, CA. Contact: Lowell Tozer, 1074 Merritt Dr., El Cajon, CA 92020.

9-14—Baltimore Yearly Meeting at Western Maryland College, Westminster, MD. Contact: Virginia Rice Sutton, 5226 Hermit Path, Columbia, MD 21044.

11-14—Ohio Valley Yearly Meeting, Wilmington College, Wilmington, OH. Contact person: Arizona Furnas, 8464 W. St., Rt. 73, Wilmington, OH 45177.

13-14—Gathering of Friends in and around North Dakota to be held in Bismarck. Speakers will be Curt and Rosalie Regen. For information, contact Joanne and Larry Spears, 1924 Catherine Dr., Bismarck, ND 58501.

14-20—Young Friends of North America will meet at Friends Meeting House, McNabb IL. Contact: Lisa Lister, 1270 Birmingham Rd., West Chester, PA 19380.

15-20—New England Yearly Meeting at Wheaton College, Norton, MA. Contact: Caleb A. Smith, 374 Hawthorn St., New Bedford, MA 02740.

15-21—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. Contact: Vivien Abbott, 60 Lowther Ave., Toronto, Ontario M5R 1C7, Canada.

24-27—Ohio Yearly Meeting at Stillwater Meeting, near Barnesville, OH. Contact William L. Cope, 44550 St. Rt. 517, Columbiana, OH 44408.

## September

16-18—"Our Quaker Faith and Its Expressions" will be the theme of the Fifteenth General Reunion of Friends in Mexico to be held in Ciudad Victoria, Tamaulipas, Mexico. Contact: Eunice Beltran, J.B. Tijerina No. 306 Nte., Ciudad Victoria, Tamaulipas, Mexico.

16-18—Learn about the Pentagon's new military recruiting devices, and find out how to challenge them in your own school and community, at a weekend conference in Washington at William Penn House. Contact: Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

## Classified Advertisements

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## Books and Publications

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

**Quaker Witness,** a quarterly for Christian Friends in unprogrammed meetings. Subscription \$2.50 per year. Write: Jack Smith, Fairfield, VT 05455.

**The Triple Way: Purgation, Illumination, Union** by George Peck. A personal journey through the three stages of spiritual progress. Order #213 from Pendle Hill Publications, Wallingford, PA 19086. \$1.25 includes handling.

**1977-78 Friends Directory—**Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also, Friends centers, schools and colleges, Friends homes. Handy reference during summer vacation and year-round travel. \$1.75 plus 50 cents postage and handling. Order from **Friends World Committee,** 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

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**Virginia Beach Friends School** (Early Childhood through Middle School) seeks a principal. Write Search Committee, Friends School, 1537 Laskin Road, Virginia Beach, VA 23451.

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## Retirement

Cottage Program for Retired People. The Friends Home, Inc. of Ohio Valley Yearly Meeting is in the planning phase of a cottage program for retired people. This will be situated in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High St., Waynesville, OH. Telephone: 513-897-8050.

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# MEETING ANNOUNCEMENTS

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

## Mexico

**OAXTEPEC**—State of Morelos, Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

## Alabama

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

## Alaska

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

## Arizona

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

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

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

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

## California

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

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

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

**FRESNO**—10 a.m., College Y Pax 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 Avenue. Visitors call 459-9800 or 459-6856.

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

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

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

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

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

**ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

**PALO ALTO**—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

**REDLANDS**—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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

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

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

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

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

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

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

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

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

**VISTA**—Unprogrammed meeting, 10 a.m. Call 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 494-2983.

**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 following.

**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.

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

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

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

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

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

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

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## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6842.

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

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

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

**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, 10 a.m.-12 noon; First-day school, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

## Florida

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

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

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

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

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

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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

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

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

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

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

## Georgia

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

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

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Ogilthorpe 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

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

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

**DECATUR**—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Lombard 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: 815-882-2381.

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

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

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7079 or 245-2959 for location.

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7387.

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

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

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

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

## Iowa

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

**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 318-351-1203.

## 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: 282-0471.

## Kentucky

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

**LOUISVILLE**—Meeting for worship, 5 p.m. on Sundays during summer through last Sunday in August.

## 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.

**CASCO**—Quaker Ridge Meeting House (built 1814). Unprogrammed meeting Sundays 10:30 a.m. July and August, Quaker Ridge Rd. between Rtes. 11 and 302.

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

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

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

**VASSALBORO QUARTERLY MEETING**—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04835.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

**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. 639-2156.

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

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

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



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

## Massachusetts

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

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

**BOSTON**—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 8 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 19 through September 4. Visitors welcome. Phone: 876-6883.

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

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

**NANTUCKET**—Worship at 10:45 a.m. in Fair Street meetinghouse from June 15 to Sept. 15. Visitors welcome. For information call 228-9265.

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

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

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

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

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 758-0276.

## Michigan

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

**BIRMINGHAM**—Phone: 646-7022.

**DETROIT**—Friends Church, 9840 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

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

**KALAMAZOO**—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m.

## Minnesota

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

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

## Missouri

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

**KANSAS CITY**—Penn Valley Meeting, 4405 Gilliam Rd., 10 a.m. Call 816-931-5258.

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

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

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

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

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

## New Hampshire

**CONCORD**—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: 603-888-2594.

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

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 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., South Carolina and Pacific Aves.

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

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

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

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

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

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

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

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

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

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

**MOORESTOWN**—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome. Mt. Laurel Meeting, 10:30 a.m. June-September.

**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 Remaen 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 11:30 to 1:30.

**PRINCETON**—Meeting for worship, 10 a.m. from June 12 through Labor Day weekend. 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.

**RANCOCAS**—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: 863-4697 or 863-6725.

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

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 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 Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

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

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

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

**CHAPPAQUA**—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-628-8127.

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

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

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

**GRAHAMSVILLE-Catskill** (formerly Greenfield-Neversink). 10:30 a.m. During winter call 282-8167.

**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**—137-18 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

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

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

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

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

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6002 or 516-941-4878.

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

**SOUTHOLD**—Colonial Village Recreation Room, Main St.

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

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

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

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**ONEONTA**—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 748-2844.

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

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

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

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

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

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

**SCARSDALE**—Meeting for worship July 3 through Sept. 4, 10 a.m. Meeting for worship, 11 a.m. beginning Sept. 11. First-day school, 11 a.m. beginning Sept. 25. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

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

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

## North Carolina

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

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

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

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

**FAYETTEVILLE**—Meeting 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 John Wenberg, 485-3213.

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

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

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

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

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

## North Dakota

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

## Ohio

**AKRON**—Meeting at 7 p.m.; business meeting and pot-luck supper, 6 p.m., 1st Sunday; discussion group 3rd Sunday. Call 338-8972 or 733-7683 for information and place.

**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 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

**DAYTON**—Unprogrammed worship, FGC, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

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

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

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

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

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

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

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

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

## Oklahoma

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

## Oregon

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

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2885.

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

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

**CHELLENHAM**—See Philadelphia listing.

**CHESTER**—25th and Chestnut Sts. Meeting for worship 10:30 a.m. during July and August.

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

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

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

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m. Also worship, 9:30 a.m. at Plumstead Meeting (Ferry Rd., E. of U.S. 611) during August.

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

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

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

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

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

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

**HAVERTOWN**—Old Havertown 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, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.



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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

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

**MEDIA**—125 West Third St. Meeting for worship, 10 a.m.

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

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30. Adult class 10:20. Babysitting 10:15.

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. A.F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.

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

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

**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.

**NORTHWEST PA**—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16408.

**OXFORD**—280 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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

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

**Central Philadelphia**, 15th and Race Sts.

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

**Chestnut Hill**, 100 E. Mermaid Lane.

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

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

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

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

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

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

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

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

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day school, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

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

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

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

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

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

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

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

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

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

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

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

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

**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1580 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.

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

## South Carolina

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

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 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, 11 a.m. Forum, 10 a.m. 3014 Washington Square. GL2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5908 Del Roy. Phone: 214-361-7487.

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

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

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

## Utah

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

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

## Vermont

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

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

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

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

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

## Virginia

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

**LINCOLN**—Gooae 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. 183.

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-8185 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, 552-8575.

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

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7008.

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

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

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

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

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

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 982-2100.

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

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



**Thou hast made me endless such  
is thy pleasure. This frail vessel  
thou emptiest again and again,  
and fillest it ever with fresh life.**

**This little flute of a reed thou hast  
carried over hills and dales, and  
hast breathed through it melodies  
eternally new.**

**Rabindranath Tagore**

