

Please return to FJ

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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*"...to find the 'Life of the Spirit in  
the Rhythm of Things...' "* —page 2

# CONTENTS

Feb. 15, 1978  
Vol. 24, No. 4

<b>Experiencing the Life of the Spirit in Japan</b> . . . . .	2
—Elizabeth M. Cooke	
<b>In Search of Holy Obedience</b> . . . . .	5
—Becky Van Ness	
<b>A Referendum of All Creation</b> . . . . .	7
—R.W. Cobb	
<b>The Journey</b> . . . . .	9
—Phyllis B. Taylor	
<b>A Last Resort</b> . . . . .	12
—Cynthia Mallory Arvio	
<b>Under My Sign</b> . . . . .	14
—Cynthia Mallory Arvio	
<b>The Abortion Impasse: A Way Out</b> . . . . .	15
—Chuck Fager	
<b>Friends Around the World</b> . . . . .	18
<b>Book Reviews</b> . . . . .	20
<b>Letters to the Editor</b> . . . . .	21
<b>Announcements</b> . . . . .	22
<b>Classified Advertisements</b> . . . . .	26
<b>Meeting Announcements</b> . . . . .	27

The front cover art is by Eileen Waring.

# EXPERIENCING THE LIFE OF THE SPIRIT IN JAPAN

by Elizabeth M. Cooke

# 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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I went to Japan as a convinced Friend and as an artist; first to find the life of the Spirit as it has existed in a continuing stream through the people from their earliest history, and, second, to find the "Life of the Spirit in the Rhythm of Things," the ancient oriental, mystical approach to art.

As Langdon Warner says in *The Enduring Art of Japan*, "I am convinced that there can be no progress for us, nor improvement, no originality without deliberate study of the stream of the spirit through the whole human race."

Though it seems to fade at times, it is still there. The Japanese know their heritage, and in a rapidly changing world, there is a deep consciousness of the sacredness of life. From the earliest Shinto times, there has been a natural mysticism with the world around them, a beneficent, grateful worship and friendship with the *kami*: the gods, or god, which shine(s) through the air, the sea, rivers, the mountains and all creatures; especially



David Comp

in flowers; and even in the fire which bakes their bread, and in the mysterious properties of yeast which causes their dough to rise. This constant awareness of their intimate relationship with and reliance on the world around them induces a reverence for life.

The earliest Shinto shrines of Ise and Azumo, set among towering, marvelous cryptomeria trees, are of a simplicity and purity that have been one strain of artistic direction down through the ages.

Their crafts are sacraments, from the beautiful joinery of wood and fine cedar thatching in their shrines to a pottery bowl of utter simplicity for the tea ceremony. The practice of rebuilding one of the ancient shrines every twenty years, according to ancient methods, gives every generation knowledge and skill and ensures continuity.

I found the people endearing—sensitive, warm, welcoming, gentle, courteous, and helpful—with a lovely humor and great camaraderie.

Buddhism, which came to Japan in the sixth century,

from India by way of China and Korea, provides some of the more human aspects of religion. The earliest seventh century Buddhist sculpture at Nara reveals the qualities of mercy and compassion; the Amida Buddha is indicating, no less than Christ, that he will help them. The numinous quality of all great religious sculpture has this radiance, and Christian iconography brings the attributes of the Spirit to us, as well.

What we learn from this sculpture, from the thaumaturgic smile and closed eyelids, is that their serenity and bliss come from within. One never sees the upward ecstatic visionary look of Christian saints, although Christ himself said, "The Kingdom of Heaven is within you."

Martin Luther rejected the outer manifestations in Christian Protestantism, and the Quakers, led by George Fox, went further. We do not need these aids to help us realize the presence of God, but in our form of worship, closing out even the beauty of the world around us, we center down to the Spirit and Light within us.

I do not know and cannot go into all the intricate variations of Buddhism, which are exceedingly esoteric. The streams of Shintoism and Buddhism flow on sometimes separately though with much of each other, sometimes together. Gautama Buddha taught that same reverence for life, expressed in a sense of oneness with all living creatures.

Zen Buddhism, coming from India by way of China in the fifteenth century, was influenced there by Taoism. The Tao comes through in their wise acceptance of life and fundamental deep-seated conviction of the underlying harmony; and, as Jung puts it, "the underlying togetherness of things, the living perception of the different spiritual dimensions at work in the world."

This came to me constantly, particularly in the Zen temple gardens of Kyoto, those oases of tranquillity and beauty, designed for quiet contemplation and meditation. Particularly was this dramatically true at Ryuanji in its calculated simplicity of rocks and sand. This famous garden has had a great deal of nonsense said about it, and no one knows what the designer (possibly Soami about 1500) really meant by it. What it did say to me—and long before I saw it in reality—was T.S. Eliot's line: "at the intersection of the Timeless...with Time..." The fundamentals are always there. They have been the same yesterday, and today, and will be tomorrow—through wars and peace and pestilence. God *is*.

The Zen Buddhists, who practice the most popular form of Buddhism among many sects, which is the most widely known in the U.S., ostensibly do what Quakers do, but we must not forget that their meditation is not worship. In the highest and most desirable sense, members of a monastery or any group of this kind of devoted persons spend their lives in a prayer for the release of the power of light and love to flow where it will in the world



for peace.

Arnold Toynbee's theme of creative minorities, based upon withdrawal and return in time of crisis, theoretically should be practiced here. Perhaps it is. It is vital to withdraw to the Source of love, of wisdom, of life itself for the creative contact with what William James terms the "More." This is what Quakers do, not only in a "gathered" meeting for worship, but every day of our lives, if we live effectively.

Elizabeth Gray Vining, in her *Return to Japan*, writes of trying to explain the difference between Zen meditation and Quaker worship to a lovely Zen Buddhist scholar at the Zen Buddhist monastery of Enkakuji in Kamakura. He had that radiant look of enlightenment which Buddhists call *satori*: the "breaking through the mind barrier into the wholeness of understanding, which is the goal of Zen." She said that Quaker worship has a horizontal aspect as well as a vertical one. As well as lifting our souls to God, or deep into the Light within, in a "gathered meeting" where the Presence of God in all the members meets, we experience the Presence and learn the way of Love. I am sure that Douglas Steere has had the same kind of exchange in his meetings with great religious leaders.

Elizabeth Gray Vining, as she wrote, stood in her "stockinged feet (on the tatami mats) and spoke of Quaker ideals of worship and service and 'living by virtue of that life and power that takes away the occasion for all wars'." Dr. Suzuki said afterward, quite ruefully, that

Buddhism had never stopped a war. Neither has Quakerism, but aren't we on the right track? I had the same concern that she had after meditation with the monks there, that in striving for a new dimension of spirit, "strong, precise and delicate instruments were being forged (during the session of Zazen, or special prolonged periods of meditation), but that the Hand that should use them was absent and indeed was not expected to lay hold of them."

Again, as Toynbee points out, "Even the Buddha, while preaching Nirvana as the goal of human existence, himself made the return to help others find the way." We realize this, and it is true for all of us who live experientially, but I cannot help wondering—and hoping—that these vast Buddhist monasteries like Eiheiiji in Fukui province and others, which are potential spiritual power houses, will be used, or are being used, to release the power of love, which the world needs.

We need these creative minorities more than ever, no matter what sect or creed, and whatever understanding Quakers have, let us use it. We know that the power comes from silent worship—not from programmed meetings or worship-sharing groups, as valuable as they are. They do not take the place of one hour of Silence. Friends, let us worship. □

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Roberta Levenbach







David Camp

# In Search of Holy Obedience

by Becky Van Ness

I was looking for fellowship which would offer some form of religious cement for my life. Attracted by the universality of an "Inner Light," I finally attended a Friends meeting. Though I started out as a vaguely spiritual, but mostly humanistic, seeker, I have begun to move toward a faith less intellectually "respectable" and more indefensibly, more experimentally Christian. Fellow Quakers have been key catalysts, from John Woolman and Thomas Kelly to those in mid-week meetings for worship and search groups. Interestingly, the decisive nudge came in reading the *Bhagavad-Gita*. Krishna tells Arjuna that those who worship him with absolute faith and steadfast love have the greatest understanding of spiritual seeking. There are those, he says, who are devoted directly to the infinite spirit of God, but only those already on the highest spiritual plane can realize this difficult kind of devotion. For most, Krishna recommends devotion to himself as a manifestation of the limitless God.

Here I discovered ancient Hindu wisdom speaking to the problem of Christ-centered versus almost agnostically universalistic Friends. I had wanted to be the latter, yet I could only admit that approaching such a limitless vision of the godhead had been largely a feat of intellectual acrobatics. In the process, holy obedience, the true result of the mystical encounter with God, had somehow

escaped me. Historically, however, that conformity of outer actions with inward spirituality had been an undeniable characteristic of Quakers. I tried in vain to feel the transforming power of submitting to a vision of infinity. I began to wonder: What if I let down my fears, largely social and intellectual, and turned to the Eternal Christ for guidance?

I began to read the Bible, opening myself to the mystical depths of the language and imagery which I had formerly rejected. In striking parallel to the *Bhagavad-Gita*, which strangely had been more palatable, I found:

*No one has ever seen God;  
it is only the Son, who is nearest the Father's heart,  
who has made him known.*

(John 1:18, *New Jerusalem Bible*)

In slowly coming to recognize Christ as the incarnation of God, sharing our human existence, yet totally obedient to his divine origin, I have felt new hope and faith.

I see more clearly how few modern Quakers give holy obedience the priority that made earlier Quakers like John Woolman powerful examples of striving for the Kingdom of God on this earth. We can seek to bring ourselves in line with a Truth which is ultimately one for all people. Only that Truth, sought *religiously*, should be the source of Quaker actions, be they political or private. Religious seeking requires the experimental checking of the source of our "leadings" against the spiritual inspiration of others within an integrated religious context. Like an early Ranter, I had believed my own urgings were the

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only judge of what constituted Truth. The guidance we need cannot be found in an anarchistic view of the supremacy of an individual inner light. We are all given the capacity to respond to the Light. Certainly we are not infallible in discerning Truth from amongst our many impulses.

We must have a path, traditionally for Quakers the way that Christ illumined, to prepare us for the guidance of the Spirit. Being Christ-centered would not mean adoption of the belief that "only Jesus Christ saves." Neither would it mean that within our multi-cultural country all religious traditions should go into the proverbial melting pot and somehow come out Christian. Other cultural traditions should keep their paths. We well may see analogies to Christ-centeredness in their devotions. We delude ourselves if we think that by remaining aloof from any particular path we build bridges of understanding with them. Faithfulness to the Spirit of God grows through a willingness to steadfastly practice the particulars of our chosen path. Doctrinaire universalism which refuses to take any particular path is only a phenomenon of modern intellectualism, not a part of the stream of world religion.

As it has for myself, perhaps the kind of "Christ-phobia" that has affected some parts of the Society has two aspects. To outwardly spread the Good News that we must struggle for the Kingdom of God within ourselves and in this life would make us less respectable, not in relation to other faiths, but in relation to our more persuasively secular and, at best, humanistic Society. John Woolman wrote:

*Now I find that in pure obedience the mind learns contentment, in appearing weak and foolish to the wisdom which is of the World: and in these lowly labors, they who stand in a low place, rightly exercised under the Cross, will find nourishment.*

On the other hand, we are afraid of what obedience to God through Christ might require of us. Life makes us feel unsure enough of ourselves without our taking up new risks. Christ calls us to build his Kingdom on earth. As this would go against the current of our time, we would run the risk of more ridicule and more failure. We would also have the responsibility of remaining faithful to our divine calling, rather than relying on easier humanistic impulses. This would require disciplined prayer, meditation, and reading of scriptures. If we do discipline ourselves to be inwardly faithful, surely we will have outward integrity. Our witness for justice and love would be more powerful than would social activism apart from guidance through Christ.

Some Friends seem to be fast throwing out the wisdom of the teachings of Christ. Even Elias Hicks would have a hard time recognizing his namesakes today. Though he

opposed the "Orthodox" literal interpretation of scripture, he was radically obedient to the Inner Christ and knew the Gospel intimately. As the *result* of a spiritually disciplined life, Elias Hicks arrived at the spiritual maturity of which Krishna spoke. Unfortunately modern Friends too often take his universalistic vision as the *means* for their spiritual seeking. We stray so easily from the path of holy obedience! Most of us need to be helped along the way by the Christ Within and by the spiritually inspired teachings of the Bible. So far no other particular religious path has been put forward as an alternative for Friends.

Being Christ-centered, however, is not a mere utilitarian choice. George Fox proclaimed, "Christ has come to teach his people himself." The Eternal Christ calls us to build the Kingdom starting within ourselves. Our fellowship of seekers would strengthen if we were to unite in this task, for which we need a common language with which to share a common faith. If we continue to seek the lowest common denominator of all those who come to the Religious Society of Friends seeking something more in their lives, we will become spiritually powerless. We soon will have little to offer new seekers and refugees from dissatisfying childhood religions than a haven of toleration. I used to think that alone would fill my needs. Now the seed of Christ challenges me to let it grow. □

Peter Stettenheim





Mark Conlon

# A Referendum Of All Creation

By R.W. Cobb

**I**n the closing sentence of her article, "That of God in All Creation" (FJ 11/15/77), Tevis Rowan says, "But as for human life being singularly sacred, we ought to hold a grassroots referendum on that one to see what the animals have to say."

At such a referendum, "that of God in all creation"—including the bird, animal and insect species we have put in jeopardy, all the forests and fields we have made barren—would undoubtedly speak out. But would we hear their voices? Or is our position so firmly fixed in our minds that we can only view ourselves according to Genesis 1:26-28?

*And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."*

How could anyone, from the time of Abraham on, resist that injunction to be fruitful, multiply, replenish the earth, subdue it and then have dominion over it?

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*After twenty-five years of raising a family and being a portrait sculptor, Rosalind Cobb is now writing full-time. Her overriding concern has been for race relations in religious and educational institutions. She is a member of Westport (MA) Monthly Meeting.*

What an intoxicating and irresistible command! How we Christians have leapt to fulfill it, bounding ahead of the other two great beliefs [Judaism and Islam] that grew from the same stem!

When did this understanding of human primacy come to us? When was it first written down? We understand that Abraham brought the roots of our religion with him out of Mesopotamia in the middle of the third millenium Before the Common Era. And we have preserved the beautiful, compelling statement like a wooly mammoth caught in a glacier, or a packet of Birdseye's peas. It is a faithfully frozen replica of that early statement of people's understanding of their position in the world. By now the words are, for many of us, sacred in themselves, a genuine reflection of the eternal truth. (A witness in any court of law swears, with her or his hand on the Bible, to tell the truth, the whole truth and nothing but the truth, "so help me God.") However, aren't those ideas, so wonderfully preserved in the recorded word, frozen into that archaic statement? Aren't they, like the wooly mammoth or the frozen peas, just as frozen, and just as unusable when removed from their state of preservation? Surely we have little in common with Abraham's struggles and challenges in that ancient world; we should not try to rehabilitate the mammoth, nor apply the words revealed to the patriarchs of the third and second millenium B.C.E. to our jet-propelled world.

If we can't fit those words of the Old Testament to our present needs, what are we to do? There are many people who have not yet subdued and destroyed their natural environments, and though they seem to live in simpler circumstances than we, a look at their guiding beliefs



might help us.

An area of the world that has long been considered pagan is West Africa. However, many of the cultures there give evidence of a profound understanding of people's relation to their environment. Yet modern, technological societies dismiss these cultures as too primitive to cope with: voodoo gods, sacrifices, rites and rituals—all these obsess the eye of the observer from the technological world. Since such an observer finds it difficult to see the workable philosophy of life behind the ritual, further understanding is necessary.

During a summer-long study and travel program in West Africa, sponsored by the African Institute in New York, many of the members of the study group from the U.S. glimpsed such workable philosophies. We were first taught a few phrases, so that we could be polite, and then we were given a thorough review of belief systems and how they related to the community. Armed with these, we went to a village, where, as we had been told we would be, we were greeted. And we greeted in return. EVERYONE. It was fun! We had a fine day and put much of what we had been studying into living context. Later, as we moved around a nearby city, we tried out our lessons in greeting and found them most rewarding.

A basic tenet of belief in that area was that all people must be recognized. Strangers coming to a village needing space for living are given a place for their house and garden and an opportunity to take part in the government of the village. For it is a poor village that denies people the opportunity to be effective human beings.

There were even broader implications than just human relations to these systems designed for harmonious living.

One time I had gone off on my own to take a country bus to a city about eighty miles to the north, in a crowded Chevy van. Out of Accra, we sped along the narrow road through low savannah lands, climbed up toward a plateau through deepening forest, and then drove on and on, walled in by massive trees and vines. Villages occasionally broke the dense forest. Just as we were passing one, two big yellow dogs were roughhousing by the roadside, running and dodging each other. Suddenly they tumbled, pell mell, a whirling yellow rumpus, into our path. The bus swerved crazily, banging hard into the ditch and out; we thumped and bumped against the roof, the sides and each other. Then we were back on the road, careening wildly for a moment, as the driver slowed the van.

There followed a long-drawn moment of quiet. Then a man at the front of the bus said gently, "Oh! Well done!"

Others spoke up, all softly. "Well done!"

"Great driving!"

"What skill!"

No one in the bus condemned the man for risking fourteen lives—as well as his own—for the sake of two crazy yellow dogs. No one thought it, I guess, but me.

Many of the people in that region are members of the Mawu sect. This is a belief whose concept of God, or the eternal truth, is seen as Harmony. Mawu has no temple or church, but small ad hoc shrines. These would have on them an earthenware bowl (not high-fired) filled with water gathered from a still, clear pool, such as a puddle after the rain. A few leaves from simple herbs that neither force the earth apart nor take over an area are floated on the still water in the earthenware bowl. (Here in New England we'd use lambsquarters or clover.) These unassuming symbols, the bowl, the water, and the weeds, represent Mawu, each gently beneficent, each as undisturbed by human hands as possible.

When Yahweh blessed that first person (was it Zinjanthropus?) and gave dominion over every creeping thing, perhaps Yahweh expected people to be smart enough to realize the need for balance, for harmony. Perhaps when God said, "Let us make man in our image..." God assumed that people would mirror that essential harmony that is suggested in "our image." For, according to scripture, God did say "our image," and backed it up with "male and female created he them," thereby implying a duality to the nature of God. But we haven't been that smart. Love without harmony has not been enough for us, for we turn love into dominion; we "love" people so hard that we kill them. Let us ask our siblings who have learned to live in harmony to shed some light on our path ahead. Let's have that referendum with all creation represented, including people of other beliefs.

□

Robert Levenbach



*One of the most difficult and emotional issues for sensitive people of all persuasions is the question of abortion. There are two clear and important rights in conflict: the right to life of a developing human being and the right of a woman to have control over her own body. This issue raises questions with profound ethical, moral and religious implications. It probes our concepts of the sanctity of life, disturbs time-worn medical ethics, touches the questions of euthanasia and genetic engineering and raises the specter of genocide. It pushes us to question a culture which turns women into sexual objects, and then punishes some of them for the consequences. It forces us to think about what rights we each have in relation to our own bodies.*

*We present here three personal statements which will, we feel, raise many of the questions which need consideration and discussion. None of these writers attempts to speak for anyone but her or himself, yet each brings to what has been written a sensitivity and a sincere desire for responsible solutions. We urge readers to enter into dialogue about this issue, and to share with us your thinking on it.*

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# The Journey

by Phyllis B. Taylor

**"H**ow do you feel about abortion?" the interviewer asked me as I applied for a nursing job in a large family planning agency. "All right," I replied. I discussed the necessity of having abortions freely available and told her that I would be pleased to be part of a service that made them possible.

I was with that agency for almost two years. During that time I went through many changes. This article is the story of my journey.

During the first eight months of working there, I was very involved in the abortion service. I counseled women who were pregnant and who decided to abort. I did the lab work that verified the pregnancy, a prerequisite before the abortion could be done. I did pelvic exams to estimate how large the uterus was so as to know whether the woman should have a suction (done up to twelve weeks) or a saline (fourteen to twenty-four weeks) abortion. I assisted the physician during the abortion, both passing instruments and turning on the suction machine, also supporting the woman emotionally. Where I worked, the women are not under anesthesia. I ran the recovery lounge where the women went after the abortion, to make sure there were no medical problems or very obvious emotional problems that were hidden in the pre-abortion counseling. I did the post-abortion checkups three weeks afterwards and was on twenty-four-hour call for any emergencies. I even designed a training program for board members on how to work with the Right-to-Life picketers who were often outside the agency.

During this time, I did not really question abortion. I

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felt a woman has the right to choose what happens to her body, that it is better to abort than to have unwanted children, and that it is better to have it openly and legally available than to go back to the butchery of illegal abortions. I still agree that illegal abortions have to be stopped and that children should not be raised by biological parents who, for whatever reason, can't manage them. However, I do not think abortions, as we now know them, are the answer. What changed my mind from being so pro-abortion to my feelings now?

The first thing that happened was that I was called into one of the abortion rooms to give an emergency medication during an abortion. I looked down into the tray where the instruments are kept and saw a tiny hand. I gave the medication and left the room with my mind and soul in turmoil. A hand. Suddenly I wasn't dealing with the "Products of Conception," the medical name for tissue which results from an abortion, but with the reality that what I had assisted in aborting had a very recognizable human form. Somehow the dismembered fetus challenged me in a way that the salined fetus which was completely intact did not. I began to wrestle with the questions: When does life begin? Are abortions killing? Does the fetus feel pain during the abortion? Are there viable options to abortions?

I asked not to be in the Abortion Procedure Room while I tried to wrestle all these questions out. I began to read more on fetal development. I talked with friends of mine about it: doctors who did abortions, doctors who wouldn't do them, nurses, clergy, women who had had abortions, women who were very opposed to them and others who had strong feelings about the rightness of abortions. While all this was going on, I continued working in the Family Planning program and doing post-abortion checkups. These seemed like a way of preventing more abortions, since birth control methods were taught and prescribed.

Just as seeing the fetal hand began the deep wrestling with the question of abortion, so doing the post-abortion checkups brought up more questions. I began to see people who had had previous abortions and who were



using them as a method of birth control. I saw people who felt that it was an unpleasant and uncomfortable experience not too dissimilar to going to a dentist for a tooth extraction. I had one young college student tell me that if I didn't prescribe birth control pills for her and she got pregnant, it would be my fault, since she wouldn't consider any other method of birth control. These attitudes were not the norm, but they were prevalent enough for me to become very disturbed at the attitude toward abortion. It was almost as if people were saying: "I want my pleasure; I want it now; I do not want to take responsibility for my actions; I want my life easy and comfortable."

Having worked with terminally-ill patients, and knowing the effort, disruption and sacrifice that goes with that kind of care, I became increasingly disturbed by the attitude I found. Life can be joyful but also hard. To be loving and just often means changes in life styles so we can be more responsive to the needs around us. It is difficult to deal with the dying or the old who can't care for themselves independently. Yet the loving action is to take the vulnerable into our hearts and homes and not to destroy them physically or emotionally because it is not convenient to have them around. I began to see a real connection between what we do as a people to our elderly or terminally ill and what we do to fetuses. I found I did not want to be part of a program which, in its own way, supports the mindset that says: "What's hard or inconvenient is bad; what's easy is good; we can handle situations that are inconvenient by our technology."

The central question in all of this, for me, is whether the fetus is a living being and whether abortion is killing. From my study of fetal development, I learned that the heart is beating by two-and-one-half to three-and-one-half weeks and that the brain is present by eight weeks; that all body systems are present by eight weeks; that the fetus squints, swallows and sucks his/her thumb by eleven to twelve weeks. It is not known whether the fetus feels pain, as a fully developed baby does, but I feel that I would rather err by assuming that she/he does hurt than assuming he/she doesn't. I read one account by a physician who does abortions in which he said that when he is doing a saline abortion (in which a salt solution is injected into the fluid in which the fetus floats) and accidentally hits the fetus with the needle, it feels like harpooning a fish, with the fetus thrashing on the end of the needle. Descriptions like this haunted me. The recognizable fetal parts haunted me. The knowledge that the heart was beating, that there was response to pain (even if it was not what we consider a fully human response) haunted me.

The knowledge of the desperate feelings of the woman who finds herself with an unwanted pregnancy also haunted me. The knowledge of what happens with illegal abortions haunted me. And yet I found I could not sanc-



Joseph Levenson

tion abortion as a solution to an unwanted or unplanned-for pregnancy. I came to feel that the fetus is alive, and therefore abortion is killing. I feel that there are other options than either abortion or battered, unwanted children. Options like adoption are not easy for the biological mother, just as keeping a terminally ill person at home, if she/he wants to be home, is not easy. However, we are called on to be loving, and that does sometimes mean sacrifice. Life is not always convenient or easy if we are called on to be just and to follow God's teachings.

One of the areas around which I have many ambivalent feelings is the matter of the laws and court decisions concerning abortion. Since I feel that abortion is killing, shouldn't it be outlawed (like capital punishment or the neutron bomb)? On the other hand, what about the woman who unexpectedly finds herself pregnant and doesn't know what to do? Perhaps she is thirteen years old and a child herself, or has many children already and is having trouble coping, or is afraid of being thrown out of her home with no place to go.

I am clear that the Hyde Amendment, which outlawed federal funds for abortions, thus excluding low income women from that option while allowing it for middle and upper income women, is wrong. I would feel more comfortable with no changes in the law or a law restricting abortions for everyone (except in extenuating circumstances), rather than a discriminatory law like the amendment. But do I want them legal? My thinking keeps changing.

What is the solution? I don't know. I now feel that abortion is killing, and that I do not want to have any part in it. I believe that abortion has to be known for what it is, and not covered up in language that totally



depersonalizes it (i.e., calling the fetal parts, "The Products of Conception"; an abortion, "The Procedure"). It is simply hypocrisy to say to a woman who is eight weeks pregnant and who has decided to abort that the fetus is a "parasite," and then to say to the next woman, who is also eight weeks pregnant and who has decided to continue with the pregnancy, that her "baby is doing well."

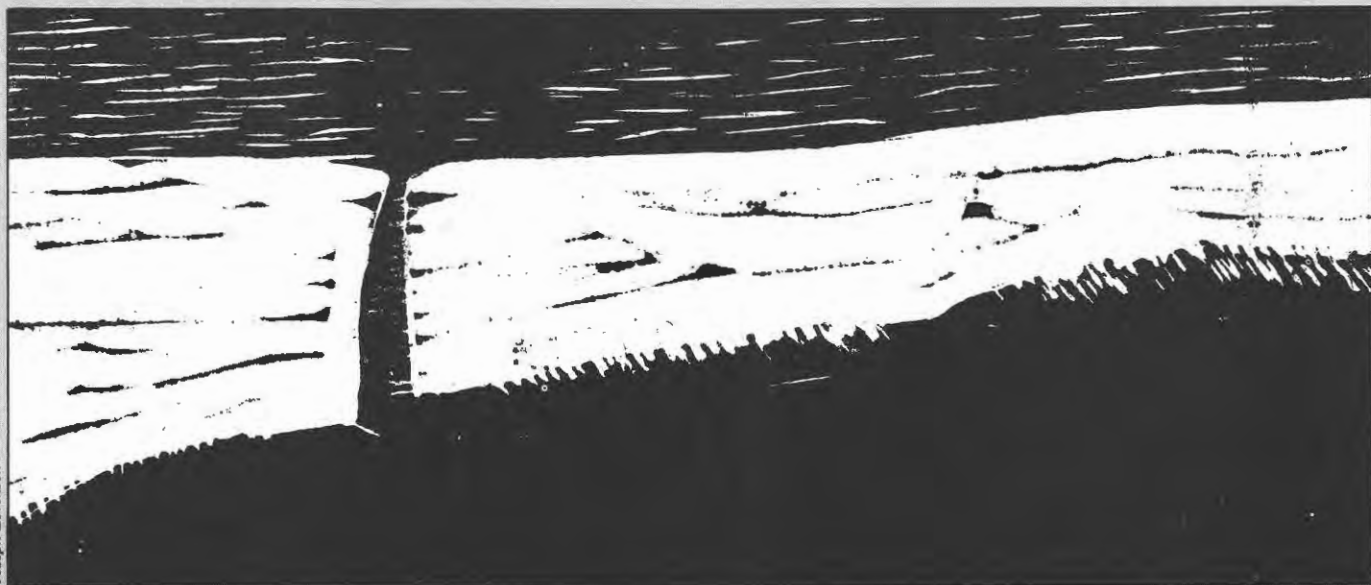
Right now, I would feel most comfortable with no new legal restrictions for the next one to two years. During that time, I would like to see concerned people mount a campaign to lay the educational basis for meaningful law. This campaign might involve several steps. First, I would like to see pressure applied to the advertising, record and movie industries to encourage them to stop producing records, movies and advertising which push and glorify sex, with no mention of commitment and love. Second, I would like to see more federal and private financing of birth control, so that women and men have more access to birth control methods. Third, I would like to see more support for pregnant women, physically, emotionally and financially, who choose to give their babies up for adoption. This support might include educational as well as financial supplements to adoptive families who otherwise could not afford to adopt. Day care centers and support groups for single parents who choose to raise their children need to be developed. And fourth, I would like to see abortion discussed in schools, churches and synagogues, where it can be looked at in the moral, religious and ethical spheres as well as in the political. Hopefully, exploration of the abortion problem will be thought about *before* the woman finds herself pregnant, and not when she (or she and he) are in the panic of the reality of an unexpected pregnancy.

After that period of time, I see the necessity of working for laws which would limit the availability of abortions, except in special hardship cases. In such cases, abortions would be done only when preceded by a lot of wrestling with the problem, as well as the needed support for consideration of other options. And yet... I shall continue to pray and think about this area of law and abortion, for I have no clarity except that restrictions based on income are wrong.

Ultimately, each woman who finds herself pregnant is going to have to decide what to do, as women have been deciding through the ages. That decision needs to be based on accurate knowledge of fetal development, on a wrestling-through of the consequences of whatever she decides. In my own case, I know what I would do. I know that I want to live in a society that values life—which, for me, means I reject abortion, just as I reject war and the shunting away of our elderly and sick. I want to work for a society where the major values are love and justice and not pleasure and ease. I can conceive of times where the value of love might mean that abortion is the only option, but that definitely would be the exception. Almost all of what I see now, however, is abortion for convenience and that I cannot be a part of.

On October 1, 1977, I left the clinic. I am saddened, both because abortion has become a family planning method for many, and also because I have left many friends. (The staff I worked with was the most sensitive and caring group of people I have ever worked with.) And yet, I am thankful that I have support from my family and friends, and faith to follow my convictions.

God said, "Thou shalt not kill." Jesus said, "Let him who is without sin throw the first stone." I am trying to be true to both teachings. □



Joseph Levenson

# A Last Resort

by Cynthia Mallory Arvio

I see abortion as the last resort of a woman who does not want to bear a child, and I don't believe that last resorts should be taken away from anybody, even if they are occasionally used as first resorts by some. If a woman doesn't want to carry a fetus in her body, labor and deliver it into the world and care for the child it becomes, I believe she should not be pressured to do so by anybody, no matter under what circumstances she became pregnant. The life of the fetus is important—but not more important than the continuing ability to cope with life of an existing, complicated, suffering human who has already lived from fifteen to forty-five years.

In thinking about abortion, I, who have been a pacifist all my life, have had to rethink painfully my position on killing. Abortion is killing even if the potential human being it kills is not fully developed, not able to live outside the womb. But, yes, I think abortion justified, and my anger rises these days at the attempt to deny any woman the right to it. It might be interesting to trace how this opinion and its attendant emotion have come to be part of me.

Since the late 1940's, when as a student I worked in American Friends Service Committee projects, I have been a pacifist. In 1947, I and three other young women spent the summer in Omaha, meeting with church and young people's groups to talk about post-war reconstruction and the building of peace. In 1951, while working at the AFSC in Philadelphia, I married a conscientious objector who later spent time in prison, and I raised our children almost single-handed while he traveled for the Service Committee and other "cause" organizations. Though he has a working-class background and I an upper-middle, we spontaneously chose a third way of living, a "simple" life style of economical casseroles and old Volkswagen buses. Convinced Friends, he and I formed part of the small group of Quaker reformers who in 1966 published *Quakerism: A View From the Back Benches*. We also helped start small meetings in Hingham, MA, and Spring Valley, NY.

When our fourth daughter was two, we adopted a son—and later another—of mixed parentage; we believed

passionately in integration. These six children have spent much time with their parents at demonstrations and on picket lines, protesting racism or war. I kept my children home rather than have them hide under desks or be forced to salute the flag, and the principals of various schools began to know the Arvio family well.

In the early 1970's, angry and desperate at the failure of the government to heed marches of 125,000 people through the streets of New York or the sacrifice of Norman Morrison, I and three of my teenagers were arrested in the draft board in Spring Valley, NY; later that same year, my 17-year-old twins and I spent a night in the lockup for pretending to be dead Vietnamese on the sidewalk in front of the White House.

Our home became a haven for teenage runaways, and I the local listening ear and informal social worker. Sometime in those years when abortion was illegal, a desperate eighteen-year-old spent six weeks with us while seeking vainly to terminate a pregnancy neither she nor the young man wanted. (Today they are married, with a child they love, but at that time circumstances were powerfully against the birth of their baby.) She confided in me her fear of sharing her dilemma with her mother and father, who are Catholics. I went with her step by step, day by day, as she explored every option and found them all closed to her. Finally, she borrowed \$800 and flew to England, where a program of legal abortions existed. Put under general anesthesia twice, she ended at fourteen weeks a pregnancy she had wanted to end at six. As emotionally involved as if she had been my daughter, I wanted to shout the question: What has been gained by making her journey so hard?

In the fifties, society's expectation for me, received from religious institutions, articles in women's magazines, and the lives of my slightly older peers, was marriage and the raising of a large family. It was only after having gathered together a sizable family of children that I began to question all these assumptions, and in particular my personal preparation and emotional bent to fulfill them. Toward the end of the sixties, I began to breathe in some of the ideas of the women's movement. In the fall of 1970, four of us formed a consciousness-raising group. As we sat nervously in our skirts and flowered blouses, just beginning to feel safe enough to bring out the anger under our surfaces, I heard my own voice telling of my "growth" from a skinny, argumentative tree-climbing person of 13 to a demure young lady. Conjuring back that tough young girl, I felt the tears rise in my eyes; and in the sharing of that evening I, who had been involved in the causes of so many others, began to identify with the condition of women everywhere.

The condition of some women is quite "good": we have been raised in comfortable homes, sent to college,

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*Three years ago, after twenty-three years of marriage and raising children, Cynthia Mallory Arvio moved to the Philadelphia Life Center and became active in Movement for a New Society. She has done typesetting and is now working on paste-up for Friends Journal.*



can provide enough protein and vegetables for our offspring, and have resources to fall back on in time of failing health. Women like us, and especially Quaker women, used to equality with men in all our religious and social activities, may have a hard time identifying with women who are unable to provide for their children; women who are brutalized by men; women who become pregnant because of misinformation or "carelessness," or through living out the expectations of their economic class. But in one respect the situation of women at different ends of the economic scale is the same: we do not have adequate control over the use of our own bodies for reproduction.

Many people would like to see a return to the days when most daughters of (middle-class) families did not experience sex until marriage. The chances that this will happen, however, are few. Our market economy is focused on the selling of sex; the subliminal messages we receive every day teach that the only way to receive affection is through sex; and for a young woman, the expectation is that she will get her sense of importance and even of self from her closeness to (for example) a male football player or a male medical student.

In the late sixties my older daughters became teenagers. This was one of the most difficult periods of my life as a mother. It wasn't enough to assume, as my parents did of me, that they would, out of "respect," embarrassment, fear, or desire to please, stay away from sexual contact with boys. "The times they are a changing": it was

"beautiful" to be open and free with one's body. Parents were no longer the mentors; peer pressure was all around. In this atmosphere I wrestled with my fears and finally suggested I arrange medical appointments for them to get contraceptives. They were surprised and touchingly grateful. It hadn't felt safe enough for them to ask.

My daughters represented a minority. Very few of their friends' parents conquered their own fears and understood what their daughters needed, given the pressures of their culture and their time. While boyfriends urged and all the media touted sex, most young women my daughters knew were afraid to ask for help. Doctors were disapproving and demanded parental permission; confusion and misinformation were common.

My efforts to protect my children from pregnancy were successful. Yet I soon began to get a sense of the enormity of the discomfort, failure rate and life danger of the contraceptives we speak so easily of using to prevent pregnancy. One of my daughters suffered depression and weight gain while on "the pill"; as we know now, her life could have been endangered by blood clotting. Another daughter was admitted to the hospital with a high fever soon after the insertion of her I.U.D. The diagnosis was peritonitis, the inflammation of the entire abdominal wall. After the incident, I learned of three other local women who had recently had the same experience.

I heard in my CR group and elsewhere the intimate stories of other women. Marcia, a woman in her twenties, has had two abortions. In the first (when she was seventeen years old) the fetus was three months along before the doctors would believe she was pregnant, since she had not had intercourse. In the second, a Dalkon shield (a form of I.U.D. later ruled extremely dangerous and taken off the market) became bent inside her and failed to protect her from pregnancy. "Why would a woman *want* an abortion if any other course were open to her?" asks Marcia. "The cost is emotional and physical trauma. In the case of my first, I wish I had had free access to knowledge about my body. I didn't know that sperm could impregnate me if I had not been penetrated. As for my second, I am still furious at a system that markets devices which can endanger a woman's life, like the Dalkon shield."

My friend Diana became pregnant at forty-two and gave birth just as her youngest was in school and she was planning to go back to school to become a social worker. It had been an accident; though the couple had used medically prescribed contraceptives and had planned their family up till then, the mechanical means had failed, and she was left with a decision to abort or to spend six more years of her life caring for a small child before she could carry out her plans. I listened to her struggles week after week, as well as to the stories of those in my group who had aborted in the past, all illegally: the expense, the



George L. Creed



guilt, the shame, the fear. All had living children and full lives already. All had used contraceptives which had failed.

Through all this I have begun to see how deep women's lack of control over our reproductive processes really is. If we decide *not* to bear any children we are called "barren," not complete, natural women, willing to do our duty to society. (No man who refuses to father children is thought of as "barren.") If we become pregnant accidentally we are blamed for "not using proper birth control" or for being "promiscuous." Pregnant unwillingly, if we refuse to bear the child we are called killers.

As a person who has given birth three times without complications, I find I'm unable to urge anyone to go through pregnancy, labor and delivery in order to give up a child for adoption. If there are women who wish to do so, I think they should get tremendous affirmation for their contribution to society instead of guilt and the hush-hush treatment so common now.

For myself, I would choose abortion rather than go through another pregnancy. And for my daughters, I would be supportive if they chose abortion rather than giving birth to an unwanted child either to keep or to give away; but I would also support their decision to give birth. Their welfare is so much more important to me than the welfare of a fetus.

Abortion must be available, to the poor as well as to the rich, without any stigma or difficulty. And the decision to carry a fetus to full term and deliver or abort must be up to the woman whose body is carrying it.

In order to eliminate unwanted pregnancies, we must dig at the causes and not blame or penalize the victims. Abortion will be much less common when women feel safer and more powerful. What can we do to make this happen?

We have been an affection-starved society, in which almost the only physicality has been sexual. We can bring up children with warmth and touching as part of their lives, who won't be seeking sex alone in order to get affection.

Young people deserve a great deal of help as they come into puberty—free, open exploration of their sexuality and a clear understanding of their bodies, as well as the best contraceptive information we have. We can make junior high school a place where girls and boys can talk openly about themselves and examine their own bodies with the help of an experienced nurse, never having to hide their misinformation for fear of ridicule. And we can teach young men to understand and respect young women and not view them as sexual objects by modeling such behavior among the adult population.

It is gradually becoming conceivable that women can have a strong sense of our own identities without

depending on connections with men. As groups of women gather everywhere to give each other emotional support, sexual liaisons with men may come to seem less important. Already, alternative living arrangements where single women and their children join to help each other are becoming more common and making it easier for single mothers to keep their children.

When women are a majority on all governing bodies which determine their rights, when decisions about reproduction are truly in the hands of women, when the idea of planning our own lives is deeply internalized and the expectation of becoming a mother is no longer laid on every young woman, then we may see women making the decisions, with the proper information and support, that will make abortion unnecessary. When we women—with the help of the men who are our friendly allies—have struggled to create such a society, we can place abortion in its real perspective. Today, in my opinion, nothing would justify taking away a woman's choice. □

## UNDER MY SIGN

Dark before dawn: a little cry comes like an arrow  
Straight through the door, walls, air, pierces my  
sleeping heart.  
No one else hears. In the black morning  
I bandage my mouth with gauze, germie and coughing,  
Stumbling to your room. You are so small,  
barely two weeks  
Breathing the cold air of this world,  
leaving the warm womb.  
Baby Leslie! Last I will give birth to,  
Born in the cold morning five days before my birthday.  
I remember the early nausea, the nine months' dragging,  
Fatigue, pressure of womb's contractions,  
Last screaming instant before your waters  
ran down my legs.  
Baby Leslie, did you know your father  
Lost his job one week after your birthday?  
Now he is weak with flu; your young sisters  
Cling in the daytime to my legs, swarm around me  
in the kitchen.  
Last night the Halloween children left my door  
emptyhanded—  
I had forgotten the day, the month in this your year . . .  
The world is moving past my dark reflecting window,  
its shadows lightening as I clutch to me  
This live body, tiny face on my nipple,  
Feeling you sucking, closer to me now  
Than when you lived in my belly's warm spaces.  
Baby Leslie! You are worth the world to me.  
Your nose against my skin is worth  
the years before, the years ahead.  
The swelling tears of my joy wet your dark head,  
my Libra daughter.

Cynthia Mallory Arvilo





Christopher Byerly

# The Abortion Impasse: A Way Out

by Chuck Fager

**F**or a long time I looked for a way out of the polarization of opinion about abortion. Finding a way out was particularly important to me because I have had a foot in both camps: I agreed with one side that criminal legal sanctions against abortion should be repealed, but also with the other that unborn life was human and should be treated as such.

With the air full of brickbats flying from both directions, this has been a difficult stance to maintain. Yet I have stuck to it, not only because it was what I honestly felt, but also because the search it gave rise to has been a religious one.

My understanding of the Quaker message, as I have encountered it in the Bible and Friends' history and testimonies, is that its central declaration is one of reconciliation—of God with people and of people with each other. This reconciliation is both a fact and a call. Friends are directed both to announce it and to exhibit it in "the world," in the situations of their lives. The imperative of holding out reconciliation applies especially to situations

of conflict.

For me, this call sounded insistently in the abortion controversy. I could feel at least partial accord with those on both sides, yet I was pulled apart by their mutual antipathy. Thus it was a matter of faith as well as opinion to feel that, despite all the acrimony, this conflict was not inherent in the situation.

About two years ago in St. Louis, at a meeting on abortion and related issues, an idea began to take shape. I call it the "St. Louis Proposal," and cherish the hope that it might point the way toward breaking out of this impasse.

To explain the St. Louis Proposal, I begin with an effort to clarify the values that are being defended by the contending groups.

The current confusion of values has only made the conflict more intense. The central issue for supporters of abortion is the matter of choice: only the woman involved, they insist, should make final decisions about how to deal with a problem pregnancy. Their campaign against restrictive laws was built on this premise. This can be distinguished from a secondary, though common, belief that an unborn fetus is not a human being. The commitment to choice, however, is prior and more basic—and that is an important priority.

With those against abortion, the belief in the humanity of the fetus from the time of conception is primary. Because fetal life is considered human, it deserves all the

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protection given other human life—even more, in fact, because of its voiceless, helpless condition. The subordinate but, again, widely held belief is that such protection can best be provided through criminal legal sanctions against abortionists and their clients.

Once they are disentangled, these primary objectives do not seem to be inherently contradictory. Abortion supporters could still uphold their main belief in choice for women even if they accepted the humanity of fetal life. Anti-abortionists could still maintain that a fetus is human even if they decided that criminal legal sanctions were not the best way to protect it.

A clearer view of these key values will lead to a better understanding of the strong commitments to them by activists of both persuasions. For pro-abortionists, these values are epitomized by the women's movement against a social order which has denied them too many of the essential elements of personhood, including responsibility for their own reproductive lives. This struggle is real, with real grievances to address and genuine achievements to recount. Moreover, it is one which, in areas such as job and pay equality, many people on the other side of the abortion issue also support.

Anti-abortionists see belief in the sanctity of human life, including fetal life, not only as typically a religious conviction, but also as the proper interpretation of the biological data. They consider it a principle of critical social import as well; they can marshal plenty of evidence to show that erosion of this value has been associated with the most heinous crimes against the species.

I think there is much to admire and support in both movements, however ambiguous the efforts to achieve their goals may sometimes have become. Why, then, do they seem so irreconcilable?

One source of the polarization is cultural. By and large, the constituencies of the two movements are drawn from groups in our society which have distinctly different, often divergent, ways of looking at life. These differences feed into another source, the perception by people on each side of their opponents as representing, not their central concern, but instead their secondary, peripheral one.

For instance, the pro-abortionists fear the return of a suppressive criminal legal apparatus whose impact falls above all on women, most often women who are alone. This retrenchment they are determined to prevent.

The anti-abortionists, on their side, see people who, by presuming fetal life to be nonhuman, are ready to measure human value by some hazy, socially determined notion of "viability" or "wantedness." They see these as utilitarian standards which can be manipulated to exclude, and thus legitimize the destruction of whole populations, of which the voiceless, unseen unborn are but the most easily attacked. This they cannot and will

not accept.

There is, of course, much accuracy in each perception. But these are not the whole truth; nor, I think, are they even the essence of the truth.

In the last few years, significant exceptions to these general positions have appeared. One such exceptional figure is Mr. Burke Balch of New York University Law School, formerly vice president of the National Youth Pro-Life Coalition and a prominent young pro-life intellectual. Balch wrote a paper in 1975 for anti-abortion legislative strategists, in which he seriously challenged the value of criminal sanctions as an approach to reducing the number of abortions.

Another is Dr. Bernard Nathanson of New York, who was medical director of the first legal abortion clinic in the United States. After supervising 60,000 abortions, he resigned his post and published an article in the *New England Journal of Medicine* in which he stated that he now had no doubt that fetal life was human life.

It is critical to note, however, that neither of these people has abandoned their primary beliefs in the matter: Nathanson in the necessity for women to be able to make choices without legal constraints, and Balch in the humanity and rights of fetal life. It is their willingness to reconsider what are really, for each, secondary issues which shows that when people on both sides are ready there may be a basis for reconciling their positions. This basis is what the St. Louis Proposal attempts to provide.

Simply put, my proposal argues for a legal recognition of fetal humanity, but one which specifically excludes criminal sanctions against abortion as a way of protecting that humanity. This is not a compromise in the conventional political sense, although each side would have to give up something in order for the proposal to work. It is meant as an opportunity for reconciliation, a chance to escape a deadend conflict without abandoning anything essential to each cause.

Would such a resolution be fair to the respective positions? I believe it would be, because only the peripheral concerns of each side—and also the weakest points of their arguments—are left out.

There is plenty of reason to doubt that renewed criminal sanctions would stop abortions any more effectively than Prohibition stopped drinking. Moreover, there would be huge social costs involved in trying to enforce such laws, costs the public might well be unwilling to bear.

The fact is that pregnancy is a unique condition in which the unborn is utterly at the mercy of its mother. Its one protection lies ultimately in her conscience, fears and hopes.

Similarly, however, denying human status to unborn life that is not "viable" or "wanted" has grave implications. The logic of such standards is shaky at best;



it does not fit the biological facts. A newborn baby is utterly "unviable" by itself; a fetus "unwanted" by its mother may be very "wanted" by a childless family. Such standards are open to misuse by powerful groups. Where they have been openly accepted in modern societies, the results have been chilling.

The St. Louis Proposal could end up strengthening the arguments of both sides, by freeing them of their doubtful secondary notions. But could a declaration of fetal humanity, without criminal sanctions to back it up, actually do any better at decreasing abortions? I believe it could do a great deal.

For one thing, it would give government a clear mandate to protect the unborn, a mandate it does not now have. To limit the exercise of this responsibility to ameliorative programs would still leave open a wide field of action. A whole list of such programs, called "Positive Alternatives to Abortion," has been developed by the National Youth Pro-Life Coalition for introduction in Congress in the near future. Burke Balch has played a key

role in the research and writing of the bills. These proposals will embrace such items as reform of adoption procedures, support of independent pregnancy counseling, an end to discrimination against pregnant women, and increased maternal and infant health benefits.

The value of the St. Louis Proposal thus could go beyond simply redirecting legislative energy away from an extended, irresolute contention over criminalization. It might even enable both sides to see that such a declaration and the policies built on it could benefit both their major concerns. For instance, as a reform of our presently grossly inadequate adoption systems made adoption a more realistic alternative for women unable or unwilling to support a child, those women's options, and thus their freedom, would increase, consistent with the underlying objectives of the pro-abortion constituency.

At the same time, anti-abortionists know that many women abort only because they see no other way out for them. The more genuine alternatives women have (and know they have), the more likely it is that the number opting to abort will decrease.

It may not be entirely utopian to imagine that both sides could at some point actually ally in support of such legislation. A remarkable coalition like this one would greatly increase their lobbying clout. As both sides gained, one of the more painfully divisive issues of our day could begin to be defused. (The Carter Administration has made some statements about seeking to promote alternatives to abortion, but the effort has been stalled by bureaucratic infighting along the lines of the polarization described above.)

This is not to suggest that life in the U.S. would be perfected by acceptance of the St. Louis Proposal. There are likely to be too many abortions to please people opposed to the practice, and too many remaining obstacles to women's full personhood to placate feminists. Yet the proposal could help end the destructive conflict between two major constituencies.

Once that happens, the number of abortions can be decreased; the options for women can multiply; and both processes can work to reinforce each other. Two groups of Americans with different but not ultimately discordant concerns can make this happen. Our society would unquestionably be richer for the collaboration.

It is regrettable, but not surprising, that Friends are divided about abortion along much the same lines as I have described. Sometimes the internal debates have become almost as bitter as those in "the world." It is my hope, though, that our heritage of work for reconciliation may lead us in the not too distant future to come to an understanding about it (which is not the same thing as unanimous agreement) that would enable the Society to play a creative role in resolving the controversy about it in a reconciling way. □



Ron Raitt



## FRIENDS AROUND THE WORLD

A note in *The Friend* (London) of September 7 about the death of E.F. Schumacher on September 4 mentions that he was widely known as the originator of the concept of intermediate technology and author of *Small Is Beautiful*. A following article in the same number of *The Friend* on the subject of restoring the caring community is entitled "Huge Is Horrible."

Less widely known, perhaps, is that E.F. Schumacher was a refugee from Nazi Germany, became economic adviser to the British Control Commission for Germany and then economic adviser to the National Coal Board. He was to have given the 1977 Ernest Bader Common Ownership Lecture in November, having been associated with the Scott Bader Commonwealth in various capacities since the late 1950's.

**Plainfield (NJ) Friends Meeting** Newsletter encloses a *Nation* reprint by Edward Bunker, ex-junkie, ex-convict and author of *No Beast So Fierce* and *The Animal Factory*. (He also plays a part in the Warner Brothers film *Straight Time*.) Bunker's article "Let's End the Dope War—A Junkie View of the Quagmire" is an eloquent plea to permit designated physicians to prescribe, under careful regulation and monitoring, maintenance doses of narcotics to addicts, as is currently done in England, in order to prevent them from committing street crimes and to enable them to hold jobs. Bunker lays the blame for the rapid increase in U.S. drug addiction—from 20,000 to 560,000 in 30 years—on the Supreme Court and the "relentless attack and Draconian sentences" of the drug enforcement agencies, which he claims have succeeded only in increasing the crime rate and making the selling of narcotics in the United States "the most lucrative business in the world." Nor have therapeutic or rehabilitation programs been more than a colossal waste of money, according to the author, who believes that "once a person has been fully

hooked, a permanent biochemical change takes place, and that once a body adapts, it is never again normal without narcotics."

"European authorities," he writes, "believe that the United States created its own problem and tenaciously exacerbates it through collective delusions." One such delusion, he says, is that addicts can really be cured or that the traffic can really be stopped. His answer is that ration cards should be issued allowing the individual to buy the medically determined maintenance dose at drugstores. "We'd still have a lot of addict-citizens...but not many addict-criminals. You might even be able to walk in Central Park at night."

**On Sunday, March 5, 1978, Brethren, Friends, and Mennonites will participate in the Call to Prayer for Peacemaking, sponsored by New Call to Peacemaking as a part of the two-year cooperative effort of the Peace Churches, culminating in the national conference at Green Lake, WI, October 5-8, 1978.**

*It is proposed that services on March 5 be centered on the place of prayer in peacemaking, following the counsel contained in James 4:1-3. It is also suggested that churches and meetinghouses remain open all day for prayer, and that people meet in small groups on the basis of Matthew 18:19, 20 to pray for peace.*

*It is felt that such observances can result in consciousness-raising on the question of peacemaking, bringing this concern into greater visibility with clearer focus at the local level, and challenging members to a greater dedication to the Christian peace witness. It is hoped that participating Historic Peace Church congregations will form continuing groups for prayer and study, both within and among the churches.*

*Purposes of the Call to Prayer are to support the united Historic Peace Church New Call to Peacemaking effort, especially the Spring Regional Conferences, leading up to the Green Lake Conference; to support global efforts to end the arms race, expressed in the UN Special Session on Disarmament in May and June of 1978; and to support governmental leaders, that they may be motivated and strengthened to strive for peace, through the successful conclusion of the SALT talks, and in other ways.*

In New Jersey an historic Quaker meeting was held in the Old First (Baptist) Church at Middletown on January 22nd, 1978—"historic," because it reactivated an observance which had not taken place for some 300 years.

As early as 1665 Baptists and Quakers had been among the first settlers of Monmouth County, the Baptists building their homes to the north and the Quakers to the south of the Shrewsbury River. The Shrewsbury Friends Meeting House dates back to the 1670's, the First Baptist building at Middletown to the 1680's. However, there was also a small body of Friends in the Middletown area who had no meetinghouse and met in each others' homes. When, in the late seventeenth century, Richard Hartshorne sold some land to the Baptists on which they built the first Baptist Church in New Jersey, a reservation in the agreement gave the Quakers the right to meet there whenever traveling Friends came through.

Recently, Friends from the Navesink Hills Meeting of Friends approached Arthur Namendorf, pastor of the Old First Church at Middletown, and told him about this ancient agreement which had existed between the Baptists and the Quakers of Middletown. As the Navesink Hills Friends do not ordinarily use a meetinghouse but meet in their homes like their forebears, Edmund Goerke, representing the Friends meeting, felt it would be significant if the old understanding were again observed. Members of the Old First Church agreed wholeheartedly, and so the "historic" meeting was held.



What countries in the world have no military conscription? What is the attitude of Warsaw Pact Countries toward conscientious objectors to military service? Which countries provide legally for alternative service? What are the attitudes of various countries toward the political objectors? Is the "absolute" objector (who opposes the use of armed force *under any circumstances*) advantaged or disadvantaged in the law courts? Can soldiers become CO's? In what countries is overseas alternative service permitted? How many conscientious objectors are there in the world? Where are their civic and social rights recognized? What about military training in schools?

The Quaker United Nations Office in Geneva (address: Quaker House, 13 Avenue du Mervelet, 1209 Geneva, Suisse) has attempted to answer these and related questions in a special paper entitled "The Human Right to Liberty of Conscience as regards Objection to War and Military Service." Copies of this paper are available without charge by writing to the above address, but a contribution to cover postage would be appreciated. The study is based on sources from the United Nations, from the War Resisters International and from the Service Civil International.



**Orange Grove (CA) Friends Meeting**, on the initiative of its Clerk, approved sending a letter to President Anwar Sadat of Egypt conveying a minute of commendation for his historic peace-making journey to Israel. The draft form of the letter was immediately accepted and approved by the meeting with only minor changes.

**Austrian Friends**, faced with the construction of the first nuclear reactor in their country (in Zwentendorf), have drawn up and forwarded to the proper authorities their own position paper, stressing the following points:

- There will be threats to present health and genetic damage for future generations as a result of augmented radioactivity.

- Opinions of experts differ on limits of human toleration of toxic substances; thus legally determined norms may always be challenged.

- No safe storage method for radioactive wastes has been devised; the hope that within the foreseeable future human ingenuity will have developed an ideal solution would not seem to be a scientifically based answer to the problem.

- Environmental pollution occurs not only through the media of air and water; incalculable climactic change may result from intensification of production of atomic energy, and the augmented industrial development for which this energy is produced will lead to further pollution of air and water.

Austrian Friends noted further that modern industrialization, although it may have contributed many labor-saving devices to humanity, has also been responsible for increasing nervous disorders; hence they would consider it more important to concentrate on ways and means of promoting a more humanitarian existence than solely upon greater and greater industrialization.

The statement called for a stabilized trade-balance with Third World countries and a recognition of the dangers of the use of plutonium, disavowed the theory that increased atomic production increases employment, and pointed finally to the interdependence of nations and the significant international contributions Austria has made in the past. Friends also expressed the hope that Austria would continue to exert a positive international influence rather than succumbing to the temptation to follow the example of other powers involved in the atomic arms race.

**Reporting on the 48th International Conference** organized by the Quaker U.N. Office in Geneva which brought together seven speakers and forty-two participants from thirty different countries for five days last July, Sylvain Minault noted that despite "some hopeful trends," most of the speakers and commentators "remained pessimistic regarding any serious improvement in the present relation of poor and rich countries in the foreseeable future."

Among a number of reasons given, the armaments race was cited as "a powerful brake upon the evolution of developing countries. In the rich lands, it wastes enormous wealth in sterile armaments; it preempts the best scientific and technological talent, which might otherwise be solving problems of poverty. In client-states, the drain on limited resources is even more tragic, for it fuels civil and national wars in some poverty-stricken areas of the world." It was pointed out that these local conflicts could easily spread and develop into a major war.

A full summary of the conference may be obtained free by writing the Quaker U.N. Office, 13 Avenue du Mervelet, 1209 Geneva, Switzerland.

**With a bold "OFF LIMITS"**—by order of Congress and the Pentagon" stamped across an enlarged facsimile of the Bill of Rights, Article 1, a coalition which includes the ACLU in Washington and the CCCO in Philadelphia is appealing for strong public support in order to defeat the final passage of the bill S.274/H.R.120.

The "campaign of silence" which surrounds this bill needs to be punctured. The bill "poses a grave threat to the Constitutional rights of soldiers and civilians alike." Ostensibly directed at preventing union membership or collective bargaining for U.S. GIs, it defines "labor organizations" in such sweeping terms as possibly to outlaw all outside assistance to GIs in their struggle against injustice and racism.

The appeal urges writing to one's Representative in Washington, to President Carter, and to one's local newspaper, as well as signing the Open Letter to Congress and the President which the Coalition will be circulating. Further information may be obtained by addressing the Coalition to Defeat S.274/H.R.120 at 600 Pennsylvania Avenue SE, #301, Washington, D.C. 20003.

## BOOK REVIEWS

**Arthur Morgan, A Biography and Memoir** by Walter Kahoe. *The Whimsie Press, Box 166, Moylan, PA 19065. 180 pages. \$7.95, cloth.*

What distinguishes a great book from run-of-the-mill pot-boilers, at least among biographies, is the subject as well as the author. Because Arthur Morgan achieved greatness in a number of areas of human activity and because Walter Kahoe, the author, knew his subject intimately for over fifty years, this new publication of the Whimsie Press becomes a significant achievement. As the title indicates, it boasts of being more than mere biography. Morgan memoir it is, too, and in places a mystery story laced with courtroom gymnastics involving a president of the United States.

For Morgan mingled with the mighty. He was a pioneer, a dreamer and a doer. He thought big and he thought new. His

biographer followed him literally from Antioch to the Tennessee Valley Authority and revelations of each separate career become personal exciting explorations. Throughout the book's 180 pages, the reader experiences a constant sense of verisimilitude not unlike a modern television serial. Furthermore, because Walter Kahoe had access to private papers, Morgan's diary, hosts of letters and family interviews and had for so long a time kept close touch with his mentor, this biography rings true to the subject.

And Morgan worshipped truth about himself as well as his environment. As a model of dichotomous thinking, he could visualize two sides of everything. A handy habit for an engineer! Until he made up his mind on any matter, he might evidence "both modesty and manliness," as the Rev. Donald Harrington remarks in the book's introduction. But when all the facts were in and the decisions made, a sense of righteousness galvanized him into action. The course and his jaw were both set.

This complex man became great largely despite, or because of, an early and strange self-effacement and self-depreciation. He thought so little of himself as a boy that only a stubborn streak and growing persistence to master his dangerous exhibitions of temper combined to mold a man. He actually became a Quaker by dint of determination. And this bulldog quality permeates both the book and his daily diaries, which Kahoe dips into at psychologically suggestive moments.

When a nature lover like Morgan brings a firm foundation to a shaky edu-

cation structure like Antioch and changes patterns of educational thought for years, skylines and horizons are altered. In much the same manner, TVA became a model of new thinking and a cornerstone for much of the New Deal philosophy. This book, then, is both beacon and guide for disciples of public policy alterations in the electric power field, education and community development. If Morgan hadn't been so occupied with responsibilities in such areas, it might have included breakthroughs in his chosen field—biology and botany.

Divided as Morgan's life became, and divided as the book is into his different fascinating careers, there is woven carefully into both a theme of worldliness, merged, because of character, into almost a religious fervor. For those who knew him—and Walter Kahoe certainly did—he left this message and legacy: "... *Devout conviction that the choices a man makes in his life are of supreme importance to himself and to the human race.*" Morgan became more than a great Quaker engineer, he became his best self. This book is a mirror of how it can be done.

Gordon C. Lange

**Quaker Visitors: As It Happened** by Janet E. Schroeder. *Religious Education/Young Friends Committee, Philadelphia Yearly Meeting of the Religious Society of Friends, Philadelphia, 1977. \$2.25.*

Suppose a meeting is seeking ways to increase its members' knowledge of Quakerism, with emphasis on early Quakers whose lives can instruct and excite us today. And, suppose that this meeting desires, also, to involve families and to focus upon worship. Help for this meeting can be found in the twenty-eight pages of *Quaker Visitors*, wherein the lives of five strong Quakers cut across the barrier of time and speak to our deep need, "to know God's Presence in our midst" today. The author's description of one meeting's successful venture into learning from five early "Pioneers-in-the-Light" is presented in a concise, comprehensive, refreshingly unusual way.

The five lives discussed are important ones for Quakerism: George Fox, Margaret Fell, Lucretia Mott, William Penn, and John Woolman.

At first glance, the eye is attracted to the book's clear format, with captions such as Goals, Planning Quaker Visits, Craft and Service Projects, and so on.





Prospective leaders can easily find concrete information and substance here. The illustrations are primly exquisite and create a Quaker mood in support of the text.

A leader could rely entirely upon this well-researched and documented book and come up with good results. However, the author dangles so many suggestive ideas to pursue that an imaginative leader will find growing space on each page.

Betty McLean Erskine

#### SOME BOOKS ON QUAKER HISTORY AND BIOGRAPHY

- Bruns, Roger. *Am I Not a Man and a Brother*. The anti-slavery crusade of Revolutionary America 1688-1788. NY, Chelsea House, 1977.
- Elliott, Erroll T. R. *Ernest Lamb, Irish-American Friend*. Richmond, IN, Friends United Press, 1976.
- Hilty, Hiram H. *Friends in Cuba*. Richmond, IN, Friends United Press, 1976.
- Hood, Henry G. *The Public Career of John Archdale, 1642-1717*. Greensboro, NC, N.C. Friends Historical Association, 1975.
- Kenworthy, Leonard G. *Worldview*. Autobiography of a social studies teacher and Quaker. Richmond, IN, Friends United Press, 1977.
- McGowan, James. *Stationmaster on the Underground Railway: Thomas Garrett, 1789-1871*. Moylan, PA, Whimsey Press, 1977.
- Newby, Elizabeth Lozo. *A Migrant with Hope*. Nashville, TN, Boardman Press, 1977.
- Scott, Douglas F. *Luke Howard: His Correspondence with Goethe and His Continental Journey of 1816*. London, Friends Home Service Com., 1976.
- Selleck, George. *Quakers in Boston*. Boston, Friends Meeting at Cambridge, 1976.
- Sellers, Charles C. *Patience Wright, American Artist and Spy in George III's England*. Middletown, CT, Wesleyan Univ. Press, 1976.
- The Statutes at Large of Pennsylvania, in the Time of William Penn*, Vol. I, 1680-1700. Compiled by Gail McK. Beckman. NY, Vantage Press, 1976.
- Taber, William P., Jr. *Be Gentle, Be Plain*. Barnesville, O., privately pub. by Olney Alumni Assn., 1977.
- Taylor, Frances C. *The Trackless Trail*. Kennett Square, PA.

All may be obtained through the Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102.

## LETTERS TO THE EDITOR

### Poet Disciple in Prison

The South Korean poet, Kim Chi Ha, is serving a life sentence plus seven years for the crime of truth-telling in his plays, poems, and public declarations. A disciple of the distinguished Korean Quaker, Ham Sok Hon, Kim Chi Ha has borne witness to the truth by endangering his own existence and

choosing the path of absolute love for justice and human dignity.

Under the "emergency laws" of President Park Chung Hee, it is a grave crime to criticize either the President or his regime, and Kim Chi Ha has been repeatedly arrested and tortured for writing satirical verse and exposing the government's crimes against the South Korean people. Although President Carter has supported a withdrawal of troops from South Korea, in January of 1978 the *New York Times* reported that fifteen fighter planes were to be sent to South Korea for the purpose of "familiarization."

Friends who are concerned with human rights can write to their senators and congressperson, asking that military aid to Park Chung Hee be ended and that Kim Chi Ha be released from

## Announcing the Sixth Annual Henry J. Cadbury Lecture

### "AND A LITTLE CHILD SHALL LEAD THEM"

To be given by Parker J. Palmer

Thursday, March 30  
Fourth and Arch Meetinghouse  
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All Are Welcome

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

**Please make dinner reservations no later than March 16.**

*Friends Journal*, Desk 3/30  
152-A N. 15th St., Phila. 19102

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

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prison. The poet suffers from tuberculosis, and it would be more than a miracle for him to survive another winter in his unheated solitary confinement cell in Seoul.

For further information on Kim Chi Ha, contact Ko Won, 723 East 27th St. 4K, Brooklyn, NY 11210. Kim Chi Ha is an Amnesty International Prisoner of Conscience.

Shelly Killen Estrin  
New York, NY

### Thanks for a New Look

I want to thank you for the new look of *Friends Journal* and also the more cheerful tone.

There are more pictures which bring joy and serenity, and it seems to be a more positive approach to life.

I like your poems, and the articles are better than ever.

I am looking at a picture on page 637 of the 12/1 issue: a dove carrying *Friends Journal* in its bill, and the words "If you like it, why not share it with a friend?" Now, that's creative thinking, and appealing, and I have just mailed two gift subscriptions!

Your December 15th issue is what really motivated me to send the *Journal* as a gift—it is just wonderful. I particularly thank you for the article, "A Baby at the Center," by J. Parvin Sharpless.

"Sing ye a joyful song unto the Lord!"

Barbara Cooke Brashear  
Norristown, PA

### Some Merry Thoughts

The 12/15 issue of FJ came yesterday, and I was horrified to discover it was issued with no "Letters to the Editor" column. My imaginary Uncle Charlee-horse insisted I complain to you all about it. I preferred to write to my congressperson, but Uncle C. said no, that it was much better to write to those responsible. Even a letter to Santa Claus might be too late now. Also those missing letters might be written in invisible ink.

Several years ago FJ sent me a copy with several blank pages. This proved to be an excellent idea, as I was able to fill them in to suit myself, even including a few jokes. Humor adds flavor, like horseradish on oatmeal, a logical combination, since horses eat oats.

Probably this letter will go into the waste basket too, as my last letter may have. It was mostly statistical, except for spelling Mississippi as Mrs. Sippi, which saves three letters and isn't likely to offend many Quakers, as no meetings are listed for the state. Uncle C. and I would both be delighted to see all or part

of this letter in print.

Clifford North Merry  
Los Angeles, CA

### Not Cain but Abel

About 200 years ago the artist and visionary William Blake said in one of his aphoristic verses:

*Robin Redbreast in a Cage  
Puts all Heaven in a Rage!*

In the light of CIA-sponsored unethical experiments on humans, and the inhuman thought of the neutron bomb (and all atomic bombs and all warfare for that matter), one wonders what the great mystic and prophet would say today.

Maybe something like this—only infinitely better, of course:

*Man's inhumanity to Man  
Was started when the Race began.  
Yet know we well that we are able  
To imitate not Cain but Abel.*

R. Leslie Chrismer  
Stamford, NY

## ANNOUNCEMENTS

### Births

**Burdick**—On October 23, *Daniel Josiah Burdick* to Neal and Barbara Burdick in Canton, NY. The parents are members of Cleveland (OH) Friends Meeting; the grandparents, Robert and Martha Tollefson, are members of Wilmington (OH) Meeting; and the great-grandparents, Harold and Gladys Tollefson, members of First Friends Meeting, Richmond, IN.

**O'Shea**—On November 23, *Rossiter Casey O'Shea* to Rossiter and Elizabeth McCarley O'Shea, in Baptist Hospital, Nashville, TE. The paternal grandparents are Sheila C. Fairbanks of Burlington (VT) Meeting and Bernard G. O'Shea of Montreal (Quebec) Monthly Meeting.

### Adoption

**Mountain-Bluhm**—*Nikos Sky Mountain-Bluhm*, born September 19, by Victoria Snow Mountain and Darrell Alan Bluhm. The parents are a member and an attender of Santa Cruz (CA) Meeting who are sojourning at Grass Valley (CA) Meeting.

### Marriages

**King-Forbes**—On December 29, *Sarah Pitsligo Forbes* and *Malcolm Graham King*, in a Friends Meeting for Worship held in the Episcopal Church of Saint Paul, Carlinville, IL. The bride is a daughter of John Van Gelder Forbes and Lydia Shipley Brinton Forbes, and with her family is a member of the Middletown Monthly Meeting, Philadelphia Yearly Meeting. The bridegroom is a son of Albert King and Audrey Elizabeth Cable King, of East Dulwich, County of London, Great Britain, and with his family is a member of the Church of England. Forty-six witnesses signed the marriage certificate.

**Muiznieks-Weeks**—On November 26, under the care of the Urbana-Champaign (IL) Friends Meeting, *Cynthia Grace Weeks* and *Viktors Janis Muiznieks*. The bride is the daughter of Francis and Dorothy Weeks of the Urbana-Champaign Meeting.

**Sebastian-Roberts**—On December 2, *Abigail Moore Roberts* and *Bobby Joe Sebastian* of Houston, TX, at a Meeting for Worship in New Garden (NC) Meeting. The bride is a member of Friendship (NC) Meeting. Both having just returned from Peace Corps service in Liberia, they will live in Pineville, LA, where Bobby has been appointed to the Kisatchie National Forest Service.



## Deaths

**Autenrieth**—On November 1, *Gertrude Autenrieth*, aged 86, at Friendsview Manor in Newberg, OR. Born to Oman Knudsen Tow and Emily Rockwell Tow, she was graduated by Stavanger Friends Boarding School near LeGrande, IA. She and Elden Autenrieth were married in 1921, and four children were born to them. They lived near Paullina where they farmed until they moved to Eugene, OR, in 1944. Gertrude was a lifelong Friend and one of the early members of Eugene (OR) Meeting. In 1971 they moved to Friendsview Manor.

She is survived by Elden Autenrieth; and by Horace and Mary Autenrieth, Paullina, IA; Emily and Paul Lewis, Maupin, OR; Barbara and Bent Thygesen, Newberg, OR; Norma Wallace, Portland, OR; and 15 grandchildren.

**Bowles**—On November 25, *Lester L. Bowles*. He was a charter member and clerk of Augusta (GA) Friends Meeting. He was Professor Emeritus in the Anatomy Department, the Medical College of Georgia.

Lester Bowles' calm spirit and devotion to the meeting and Friends' principles were a source of inspiration to all who knew him. He is survived by his wife, Miriam, and son, Dr. James T. Bowles of Columbia, SC, both members of Augusta Meeting; one daughter, Mrs. Morgan Whaley of Thompson, GA; and three grandchildren.

**Cook**—On December 11, *Horace O. Cook*, aged 93, beloved member of Riverside (CA) Meeting. Born in Georgetown, IL, of Quaker parents, he moved to Oregon in 1920 and to California in 1936 with his first wife Emily. They were in the retail grocery business. He was a member of Riverside Meeting since its inception and served faithfully many years as clerk and as member of ministry and counsel. His gentle, forthright example of Quaker ways was an inspiration to the meeting, and his love of children a special joy. His kindness, wit and wisdom and the delightful stories out of his Quaker past are cherished.

Horace is survived by his widow, Elizabeth McWilliams Cook, whose 7 children, 17 grandchildren and 16 great-grandchildren he loved as his own; and by the three children of his first marriage: two sons, Wright and Benjamin Cook, and a daughter, Louise Rickard; and by six grandchildren, eight great-grandchildren and seven great-great-grandchildren.

**Dockhorn**—On December 14, *Wayne Dockhorn*, 67, at home in Southampton, PA. He was a member and a trustee of Southampton Friends Meeting. Born in Janesville, WI, he attended Union Theological Seminary and studied theology at the University of Marburg in Germany. In 1934 he attended the first AFSC workcamp held in this country, at Westmoreland, near Greensboro, PA. He joined the Society of Friends in 1940, and was a founding member of Bryn Gweled Homesteads, a cooperative, interracial community in Southampton. His career included work for the Bedford Center on Kater Street in Philadelphia, the Columbia Community Branch of the YMCA, the United Peace Chest, the Fellowship of Reconciliation, the William Penn Center in Fallsington, the Pennsylvania Association for Retarded Children, and Elwyn School. Between 1950 and 1954 he was pastor of the Bensalem

Methodist Church. Three years ago, he retired from his position as manager of the North Central Office of Relocation Services, City of Philadelphia. He is survived by his wife Marian, his children William, Robert, and Elizabeth Shuman, his sister Pearl Fredendall, and two grandchildren.

**Donnelly**—On November 25, *Elizabeth Gawthrop Donnelly*, aged 56, a member of the Florida Avenue Meeting, Washington, D.C., and the daughter of the late W. Ralph Gawthrop and Helen Gawthrop Worth of Wilmington, DE. She is survived by her mother and by two daughters, Helen Donnelly Olsen of Springfield, IL, and Elizabeth W. Donnelly of Chevy Chase, MD. Elizabeth G. Donnelly graduated from George School and attended Swarthmore College. For the past 20 years she devotedly served Sidwell Friends School as a Trustee.

**Maule**—On December 13, *Charles Edward Maule*, aged 78, of R.D. 3, Coatesville, PA. He was a graduate of Pennsylvania State College, and a farmer interested in improving country life. He was a member of Fallowfield (PA) Monthly Meeting.

His parents were George C. and Clara Brinton Maule. His survivors are his wife, formerly Helen S. Wickersham, and his sisters, Mary A. and Edith B. Maule, living at the family home.

**Roberts**—Suddenly on June 7, *Gordon T. Roberts*, a member of Cambridge (MA) Meeting. He is survived by his wife, Mildred Roberts; a daughter, Eve; and sons, Gordon T. Roberts, Jr. and John Roberts. As a family, they joined Sandy Spring (MD) Meeting in 1962.

**Schabacker**—On November 22, *Ethel Shreiner Schabacker*, aged 87, in Chester

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## ANNOUNCING

### The Chester L. Reagan Chair in Faith and Practice

Moorestown Friends School, a pre-primary through 12th grade, co-ed day school of 500 students, is considering candidates for the Chester L. Reagan Endowed Chair in Faith and Practice, a position to be initiated for the 1978-79 school year. Among qualities being sought in candidates for this opportunity are:

- A strongly committed and active Friend with qualities of personality and character that will effectively support student participation in the spiritual life of the school.
- Preparation for teaching religion and related subjects and enthusiasm for working with youth of junior and senior high school ages in areas of concern to Friends.
- Skill in the development of a religion curriculum and in the support of those involved in its implementation.
- Ability to plan, implement and supervise a student community service program.
- A person of varied interests, activities and experiences who will help strengthen the bonds between Moorestown Monthly Meeting and the Meeting's School.

For information about the Chester L. Reagan Chair write Alexander M. MacColl, Headmaster, Moorestown Friends School, Page Lane, Moorestown, New Jersey, 08057.

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County Hospital, West Chester, PA, a member of Darby (PA) Meeting. She had attended the former Darby Friends School, and was a graduate of George School in 1909. She had attended Harrisburg (PA) Meeting. She is survived by her husband, Horace M. Schabacker, of Kendal at Longwood; and a daughter, Ruth, of Lakehurst, NJ.

**Smith**—On October 31, on the eve of his 83rd birthday, *Chard Powers Smith*, in Williamstown, MA. A member of Bennington (VT) Monthly Meeting, he had become a Friend in 1947 in New York, joining the 15th Street Meeting, and later transferring to Albany Meeting. He served on various committees of these meetings and also on the original planning committee for Powell House. An outspoken critic of the Vietnam war, he took part in silent vigils in both Albany and Bennington.

A deeply mystical perception of reality was to him at the heart of the life of the Spirit. This was the ground of his sense of the bond among all great religions. A world trip in 1970 gave him the opportunity to share and learn from Buddhist and Hindu scholars.

He was a graduate of Yale, and Harvard Law School. A friend of such literary figures of his generation as Mark van Doren, James Thurber, Granville Hicks and Carl Carmer, he was a distinguished writer of biography (notably of his friend Edwin Arlington Robinson), poetry, novels, literary criticism, and history, including *Yankees and God*, and a regional study, *The Housatonic: Puritan River*.

He is survived by his wife, Eunice Clark Smith; a son, Chard Powers Smith, Jr., of St. Louis, MO; a daughter, Marion Kendall Stanley of Pittsburgh, PA; and five grandchildren.

**Smith**—On September 30 in Grand View Hospital, *James Iden Smith*, aged 90, a member of Buckingham (PA) Meeting. He was born and raised on land given to his family by William Penn in the early 1700's. He grew up on a rolling farm in Pineville that has served as the Smith homestead for generations. He crusaded for preservation of the land, conservation and ecology, long before it became a household word.

Like his ancestors and family, Smith was a committed pacifist and defended, by speech and example, the position that war was immoral.

He was an innovator in the early use of farm machinery and pioneered harvesters and other labor-saving equipment. However, he was skilled in the old ways of farming and more than once saved threatened crops by using this knowledge. During his younger years he was active in the farm cooperative movement. Undaunted by changes in farming practices and economy, he changed with the times, learning new technology as it advanced. When his barn burned, he had a sawmill moved to the property to cut the lumber from his woods to rebuild the barn. Despite changes in farming, he continued the practice of organic building and nurturing of the soil.

For more than a half century, he was a member of the school committee of Buckingham Friends School, Lahaska.

He is survived by two daughters, Margaret H. Fleck, New Hope RD, PA, and LeNoir Pisarek, Pineville; two sons, Ogborn A. and H. Eastburn Smith, both of New Hope RD; a brother, Philip W. Smith, New Hope RD, and a sister, Dorothy H. Aldrich, Barnesville,



OH; seven grandchildren and seven great-grandchildren.

**Taylor**—On December 3 at Foulkeways, Gwynedd, PA, *Thomas T. Taylor*, aged 73. A member of Abington (PA) Meeting, he was president of the John Barnes Trust, the Thomas and Mary Williams Shoemaker Fund and Lake Paupac Club. He served on the boards of directors of Industrial Valley Bank, Pendle Hill Study Center and Friends Hall, Fox Chase, PA. He was a former executive vice-president of Ellisco, Inc., Philadelphia, a firm founded by his family; and past president of the Can Manufacturers Institute, Washington, D.C.

He is survived by his wife, Anna Lippincott Engle Taylor; two sons: Thomas T. Jr. of Fox Chase and John L. Taylor of Lynn Haven, FL; six grandchildren and one great-grandchild, and a brother, Herbert K. Taylor, Jr.

**Walton**—On November 2 in Wilmette, IL, *Emma Kinsey Walton*, aged 89, the wife of Lewis B. Walton. She was born in Willow Grove, PA, the daughter of Charles S. and Henrietta S. Kinsey. She attended Abington Friends School, George School (1909), and Swarthmore College. She was a member of Horsham (PA) and Lake Forest (IL) Meetings.

**Whitson**—On December 10 in Kennett Square, PA, *Olive L. Whitson*, aged 94, a member of Princeton (NJ) Meeting. She was the last surviving grandchild of Thomas and Martha Hobson Whitson, and Abraham and Lydia Bushong Rakestraw, Quaker residents of Chester and Lancaster Counties. She attended public schools in Atglen, and was a member of Sadsbury (PA) Meeting near Christiana. After completing two years at West Chester Normal School in 1901, she taught school for five years, first in Pennsylvania and then at Baltimore Friends School. Returning to college, she was graduated by Cornell University in 1910. For more than thirty years, she was one of the head workers at the Hudson Guild on New York's Lower East Side. Later, Olive Whitson worked with a Quaker program for European refugees at Powell House, New York. After having lived in Princeton, NJ, she undertook work at Quakerhaus in Vienna from 1955-1957.

For seventeen years Olive Whitson stayed at Friends Boarding Home in Kennett Square. She is survived by descendants of her brothers, sisters and cousins.

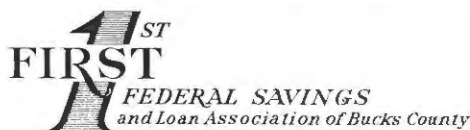
**Zimmerman**—On December 17 in Albuquerque, NM, *Rachel C. Nason Zimmerman*, aged 78. She was a graduate of Wellesley College and the Wharton School of the University of PA. In 1944-1945 she was Congressional Secretary for the National League of Women Voters and helped organize the Senate hearings which led to U.S. ratification of the United Nations Covenant.

She began with the State Department as an adviser to Eleanor Roosevelt in work on the *Universal Declaration of Human Rights*. In 1968 she received the Department's Distinguished Service Award in recognition of her long leadership in the human rights field.

She is survived by her husband, Raymond Zimmerman of Leisure World, Silver Spring, MD; a daughter, Mrs. Jack Reynolds; and five grandchildren.

Memorials may be made to American Friends Service Committee, 1501 Cherry St., Philadelphia 19102.

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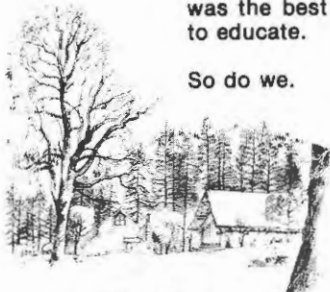
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## Positions Vacant

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

**Friends Meeting at Cambridge** seeks Resident Friend(s) to work full time with our large and unprogrammed meeting, live in apartment at Friends Center, beginning in summer of 1978. Please write to Mary Louise Stewart, clerk, Search Committee, 5 Longfellow Park, Cambridge, MA 02138.

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

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

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

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**Companion, driver, shopper, reader, etc.,** for alert adult(s) Chester County, PA, area. Early retired career woman; excellent references. 215-647-0921.

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**Young German lady,** age 24, majoring American literature, wants to join student group summer project or summer faculty assistant eastern college. Has taught French. Contact Mildred Hoadley, 4301 Columbia Pike, Arlington, VA 22204.

**Wanted: names and addresses** of Friends in Richland, Kennewick, Pasco or nearby areas of Washington State. Transplanted Friends hoping to start new meeting. Al and Leslie Nieves, 4105 W. Okanogan Ave., Kennewick, WA 99336. 509-783-4872.

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# MEETING ANNOUNCEMENTS

## Argentina

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

## Mexico

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 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.

**PUEBLO**—Worship group, 543-0712.

## Connecticut

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

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

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

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

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

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

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

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

## Georgia

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

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

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-8327.

## Hawaii

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

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

## Illinois

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

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

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

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

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

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

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

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

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

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

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

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

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

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

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

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

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

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

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

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

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

## Iowa

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

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

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

## Kansas

**LAWRENCE**—Creed 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 Klingrey, ministers. Phone: 282-0471.

## Kentucky

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

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

## Louisiana

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

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

## Maine

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

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

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

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

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownville 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 Zeigler, clerk, 634-2491; Lorraine Craggett, 822-0669.

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

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

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

## Massachusetts

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



### AMHERST-NORTHAMPTON-GREENFIELD—

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

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

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

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

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

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

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

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

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

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

## Michigan

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

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

**BIRMINGHAM**—Phone: 313-334-3666.

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

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

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

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-8159.

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-8286, or Richard & Marian Van Dellen, 282-4565.

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

## Mississippi

**TUPELO**—Tupelo Friends meeting, unprogrammed. Call Jimmy Clifton, 842-2315.

## 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 816-931-5256.

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

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

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

## Nebraska

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

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

## Nevada

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

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

## New Hampshire

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

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

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

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-8084.

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

**AUBURN**—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen, 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. 914-266-3020.

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

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

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

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

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

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

**HUDSON**—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshl, clerk. Phone: 518-943-4105.

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

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

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

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

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

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

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

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

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

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

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

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

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

**NEW PALTZ**—Phone 255-0270 or 255-7532.

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

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

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

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

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

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

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

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

**SCARSDALE**—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

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

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

## North Carolina

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

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

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

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

**FAYETTEVILLE**—Meeting 8 p.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or Bill Sholar, 485-3213.

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

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

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

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

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

## Ohio

**AKRON**—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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

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

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

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Dr., 791-2220.

**COLUMBUS**—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 848-4472, or Roger Warren, 486-4949.

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

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

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

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

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

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 693-3174, or David Taber, 878-6841.

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

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

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

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

## Oklahoma

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

## Oregon

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

## Pennsylvania

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

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.



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

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

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

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

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

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

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

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

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

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

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

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

**NORTHWEST PA**—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Revacon-Mershon, R.D. 2, Conneautville, PA 16406.

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

**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.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

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

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 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, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

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

**EL PASO**—Worship, 10 a.m., 4121 Montana. Clerk: Michael Blue, 533-0166.

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

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

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

## Utah

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

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

## Vermont

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

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

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

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

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

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

## Virginia

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

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

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

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-8185 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: ME2-7006.

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

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

## West Virginia

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

## Wisconsin

**BELOIT**—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 606-365-5858.

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

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

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

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

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

**NORTH CENTRAL**—Meetings in members' homes. Write Herman Nibbelink, Rt. 1, Medford, WI 54451 or phone 715-748-5178.

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



## HAVE YOU NOTICED?

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

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

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

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

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

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

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