

August 1/15, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today

Our task is to
make this
present life holy,
a temple of
the living God.



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Disappointment, A Chariot Of Truth

by Joe Havens

WE Quakes expect a lot of life. Our faith in the Inner Light in everyone leads us to expect a high level of behavior—in our government, our meeting, our children, ourselves. When this does not happen, we are disappointed.

As I have pondered this fact in myself recently, I have

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slowly, slowly come to see what a powerful *vehicle of truth* disappointment can be. I was delighted to find these feelings echoed by the Buddhist Chogyam Trungpa in *Cutting Through Spiritual Materialism*:

Disappointment is a good sign of basic intelligence. [Of course!] It cannot be compared to anything else: it is so sharp, precise, obvious and direct. . . . We must surrender our hopes and expectations, as well as our fear, and march directly into disappointment, work with disappointment, go into it and make it our way of life, which is a hard thing to do.

The first step, in my view, is to recognize honestly that we *are indeed disappointed*, and that's okay! We don't venture very far, or experience very vividly if we don't expect a lot and go after it. But it will really "be okay" only if we continue to the next step, which is to try to understand the roots of our dissatisfaction.

The early Buddhists rested the whole edifice of their religious practice on the assumption that life was essentially and inevitably disappointing, and that only through recognizing this bald fact, and looking into its origins within ourselves could peace be attained. Some of the early Quaker journals attest to a similar *radical dissatisfaction* with their ordinary lives, and the necessity of being "ripped up and laid open" (Margaret Fell) before Truth could be fully known.

The origins of disappointment lie deep within our natures, especially our ego-drives for comfort or recognition or security or certainty of faith. Among Quakers, disappointments have to do specifically with the longing for a more fully sharing community, with wanting more vigorous or effective social action, with expecting mystical experiences ("like Rufus Jones writes about") or more inspiring use of Quaker business procedures ("like *Faith and Practice* describes"). The target of our disappointment may be other individuals, the Quaker community, or ourselves, our own behavior.

Seeing clearly the roots of these disappointments in ourselves will enable us to take the next step: gradually to *let go* of many of our wants and attachments, to cease "laying a trip" on others, and to see the world not as we wish it were but as it is in itself. Implicit in this shift is an attitude of radical unprogrammedness toward the future which opens us to divine leadings. Disappointment, in sum, can teach us much about the human condition, especially our own. God, through giving us disappointments, may be teaching us to grow up.

So, let us mount the Chariot of Disappointment and ride into that wilderness where the dragons are our own unexamined wants and expectations. □

Reprinted from "Clerk's Corner" in the newsletter of Mt. Toby (MA) Meeting.

Yes, but how MANY "many mansions" did you say?

Excerpt from a Letter to God

... For though I have chanted
(My mantra had no magic carpetry)

And though I have meditated
(No, never very well)

And though I have prostrate prayed,
(Mayhaps, O God, You found it rant?)

Prayed bodysoul into an honest question mark
(Yea, mark my honesty!)

On gouty knee I prayed; I prayed
In semi-lotus

(Doing my best)

Waited. . .

Anguished for emptiness, palms upraised for crumbs,
Ventilated wheezing lungs, motionless, all
But wishless—eviscerating Hope as they prescribe. . .

My Soul was all thumbs.

Never have I heard the light-switch click;
No glow came sublimely chiming *Thou Wert!*

Only an ocean mess of flotsam "I's"
Japing, gibing at my *Me's* and *My's*. . . .

(It made me sick; who needs shame?)

And anyway, my ankle hurt.)

Damn! I am.

And so, Lord, I merely write, as some, it is said
For Thee might juggle, even drum

(I can and do stand on my head.)

I write to say:

Thy Kingdom come, Thy will be done
And this dull soul, forgive, forgive. . . .

O Unknowable Presence beyond the lock,
Sincerely, Yours truly, beyond the Light I live, I live.
Unlike urchins who knock and knock and knock
Unanswered but stolid on the door still bang away,
I respect, Your privacy, O Lord—
Of grown-up manners I have a clue,
So I'll not meditate today
But merely send this note to You. —William Dyre

ON LIVING AND DYING

by Cecil E. Hinshaw

Much thoughtful and helpful writing has been done in recent years about facing death. Too long have we, especially in the U.S., sought to efface the inevitable fact of death, even to minimizing it in our funeral and burial practices. As one who knows he probably does not have long to live and several times during the last four years has had competent doctors tell the family to expect imminent death, I have appreciated the thoughts Friends and others have been expressing about the facing of death.

Actually, in those times when I have been near death, it has seemed to me to come as a friend, a release from pain and the physical torment of debilitating illness. It is, I confess, harder to face one's coming death when death is not quite so close. But even then, it is not fear of death, so far as my experience takes me, which looms large. Rather it is the inevitable sadness in leaving one's loved ones and friends and the consciousness of work yet to do, thoughts yet to think, love yet to be expressed, which is hardest.

And this leads me to the heart of my concern. The time to think about death, most truly to face it creatively, is not when it is near, but rather when one is at the peak of one's life's energy and creativity. Certainly this was the attitude of early Friends. Of course they knew death would come, but in the reading of thousands of pages of the writings and journals of early Quakers, I have been impressed by how little concern the journal writer expressed for her or his own death or for what would happen after death. This is all the more remarkable when one remembers how common death was in those times, how central it was in most thought, and that the religions contemporary with Quakerism heavily emphasized the transition at death from physical life to heaven, hell, or purgatory, and each religion promised the best road to heaven.

Instead, Quakers quietly placing their faith in the God they worshipped to handle all that happens after human death, concentrated their energy and their faith on the

living of a holy life. For, as Fox says repeatedly in his *Journal*, and even more often in the large third volume of his writings where he summarized the conflicts with and differences from other religions of the time, our task, our responsibility is to make this present life holy, consecrated, a temple of the living God, the indwelling Christ. This gives to us the power to be the people of God, to master and conquer temptation, to order our lives by the divine principles steadily revealed to us.

An Anglican clergyman, Jeremy Taylor, wrote a little book, *Holy Living and Holy Dying*, which has achieved a modest place in devotional literature. It actually embodies much of what Fox taught—that there is no holy dying without holy living. We find no evidence of any connection between the Quakers and Jeremy Taylor. But the truth is universal, not the property of any religion or sect. If I practice what Thomas Kelley called "Holy Obedience," I can leave the rest to God.

I love the story (I do not vouch for its accuracy!) of a poor, uneducated cleaning woman of the Middle Ages, when the theologians were caught up in speculative discussions of all kinds and especially about how to get to heaven, avoiding hell, and what heaven would be like. Everywhere she went she carried a pail of water and a broom. When she was asked why she carried them, she replied, "I carry the water to put out the fires of hell and I carry the broom to sweep heaven out of the skies so that people will learn to love the dear Lord for His own sake."

As Jesus reminded us, that love must be expressed in the quality of our lives—in our service to those in need, in our love for our enemy as well as our friend, in our faith to dedicate our lives to the building of God's kingdom on Earth, and, above all in our love of God—which includes, I believe, personal integrity equal to that person's full capacity. Inevitably this means that all of our lives, from the time when this truth dawns upon us and is accepted as a faith by which to live, we are to be a committed people.

In this context, the preparation for death is not in the few hours, days or years when our mortality bears down upon us, facing us with the inescapable end of our mortal lives. Rather it is in the living of a life devoted to God, to the realization of God's love for all people everywhere. One cannot read the dying statements of early Friends without seeing clearly that each one, facing death, primarily looks back upon the quality of her or his life and the depth of his or her dedication to God. And, beyond that, they simply trusted God.

If a person has lived in this "spirit and power of those who wrote the Scriptures," the coming of physical death—while it inevitably means heartache and a kind of loneliness for those who remain—ought to be met, not in sorrow so much as in celebration of what one person's life has contributed to God's purpose in the world.

From this viewpoint, instead of death being shut away from us and regarded as unmitigated tragedy, it should

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take its proper place in the cycle of events and should become for all of us both a reminder of our own mortality and a renewed challenge to consider the quality of our own lives. Other cultures quite generally weave death and its recognition into the fabric of normal living. No one, not even children, should be protected normally from this recognition of death and of its teaching value to all of us.

When I was a child, like so many others, I learned the little prayer:

*Now I lay me down to sleep
I pray the Lord my soul to keep.
If I should die before I 'wake
I pray the Lord, my soul to take.*

The prayer meant nothing to me then, for my death seemed an impossibly far-off event. We have created a culture which resists even the idea of mortality and, when it has to be faced, puts it in sanitized, impersonal hospitals and surrounds the disposal of the body with flowers, music, beautiful words and carefully kept cemeteries. Now that this illusion is shattered and I face each day knowing it really can be the last day of my life, I believe I have come to a more wholesome understanding of the relationship of life and death. And the fundamental truth which emerges is that the quality of one's life determines the quality of one's death. William James wrote that Quakerism is fundamentally a religion of integrity. Nowhere is the level of our integrity tested better than in the way our lives measure, when we know we face death, with what we would have wanted them to be.

Of course I recognize the inevitability for all of us of

mistakes of many kinds, of choices we would rather remake. But it is precisely in how we integrate these human frailties with what remains to us of strength and wisdom and time, that our maturity and the depth of our faith is revealed. God's grace forgives us and, again and again, we are given new chances and choices. The time to recognize them, to use them constructively, to build a life worth immortality, is in those long years—for most of us—when death seems unreal, when it almost seems, in the strength of our younger years, as though we will never die. But it is in those years that each person is making the choices which ultimately measure the meaning of death, when it comes, for her or him.

Nothing I can do will, or should, take away the tears and sorrow I feel when death comes, and I know my physical body can no longer function, and I must leave those I have loved. But I am grateful beyond the power of words to describe to know that experience can also be a time of calm strength and faith. And, with Whittier in his poem, "Eternal Goodness," I can say,

*I know not where his fronded palms
May lift their hands in air.
I only know I cannot drift
Beyond his love and care.*

□

"These words were written before I underwent complex, intricate open-heart surgery in which the surgeons estimated there was a fifty percent chance of death during the operation and an unpredictable risk beyond that point," writes Cecil Hinshaw. "Now that there is a reasonable chance of a few more years of life, I feel, even more intensely than the previous words expressed, my responsibility to make those months or years an expression of dedication to the people I may reach or touch, to the service of God and to the living of a life of integrity."

IN MEMORIAM Martha Barnett

She leaves a hole in nature
Where she was.
The earth gapes,
Grey and brown
Around the cornstalk stubble
On the river flats.
The wind fiddles with trees,
Having nothing much to do
Now that leaves are down
And all the gold is gone.
The rains are here,
And the hemlocks beat against the house.
She leaves a hole in nature
Where she was.

In us she leaves a fullness
Where she was.
Charged above the brim
With memories,
The heart lets fall its tears.
The shine remains.
I see her face,
Renewed with light.
Her light reflects from all she loved.
She loved much,
And so there is much light.
The light is with her where she is.
She leaves us with a fullness
Where she was.

—Richard D. Hathaway

JESUS IN OUR TIMES

by Calvin Keene

Who Jesus was and what he did are questions that continue to exercise the minds of thinking persons. Church doctrines and creeds reflect the diversity of interpretations which Christians in the past have given these questions, each interpretation finding Scripture to support it. Partly because the Scriptures themselves do lend themselves to varied explanations and partly also because the inner meaning of Jesus transcends the understanding of his followers both in his generation and in our own, we cannot be certain of the full content of his insight into the being of God and of human beings. As we possess it, his message centers in the good news of the new age which was just arriving, an age in which human beings shall enter God's "kingdom," or, better, community, to which all are invited. The New Covenant, announced six centuries earlier by Jeremiah (31:31-34) would at last replace the Old Covenant.

The New Covenant was to surpass by far the idea held by Jeremiah. It was to be more than simply an individual relationship with God and more inward than Jeremiah had foreseen when he spoke of its being written "on the hearts" of people. For Jesus, the difference between his Gospel and the Old Covenant was so great that the new must of necessity burst out of the boundaries of the old. We interpret his belief as partly, at least, saying that both the narrow nationalism of Judaism and also its emphasis, as generally understood, which fell upon the externals of religion, were to be rejected. Jesus rejected the belief that the basic element in the human problem is that of receiving forgiveness for sin and gaining rewards from God, which was the general belief of his time. He did not fail to recognize the evil in people's hearts and actions and therefore their need of forgiveness, but he placed the chief *emphasis* on another aspect. He taught the kind of *life* for which human beings are made—a "way" of life which leads to "life indeed."

In the famous parable of "The Prodigal Son" (Luke 15:11-24), the prodigal needed to repent, but not chiefly for the sins he committed in his "riotous living." His real problem was that the whole pattern of his life needed reorientation; he needed to "come to himself." Like the prodigal, all human beings must go through a similar change, inwardly, in their motives and goals so that they



Fritz Eichenberg, from *The Long Loneliness*, Harper and Brothers, New York, © 1952

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too—with God's help—may find the greater life for which they are made.

Jesus taught a positive way of life which, if followed and realized, reaches the supreme goal of human life. Unlike the belief of most of those living under the Old Covenant, Jesus taught that to know and love God is the true goal of human life and that such knowledge and love bring their own reward in terms of joy, peace, and goodness. God wishes us to find this way to the best life, not trying to catch us or passing harsh judgment upon us, nor condemning us for original or recent sins. There is a path to the good life, outlined in the Sermon on the Mount, which we easily miss because, like the prodigal, we try to live for individual, self-centered fulfillment. Like all supreme purposes, the supreme goal is reached by sacrifice of the narrow and limited aspects of our being. In this sense, one must indeed "lose oneself."

Jesus sums up his teaching in various statements, but the very center of it is what he call the two great commandments: to love God above all and neighbors as self. These one must do and in doing them, one must exert oneself: one must seek, ask, knock; the path to them is very difficult. Finding and loving God require deep commitment and devotion of the self. God is like a parent who is deeply concerned for our true welfare, longing for us to find our true good. God cannot force our love; we must do it ourselves through efforts to which God responds, as did the father of the prodigal son. The "grace" of God draws us to seek for the God within and is given to us when we are ready for help. So the finding of God is central for Jesus, not the forgiveness of sins. The issue for us human beings is that we demand independence to live as we like, believing that we know how best to live and to find fullness of being. Instead, we find that we miss our true way as did the prodigal or like the lost sheep in another parable. Sinful living is the consequence of such wrong orientation. Surely, this is the picture of modern humanity.

Jesus' own temptations as he began his ministry were genuine temptations for him; they illustrate the thought. These had nothing to do with sin in the usual sense, as breaking the moral or religious codes. His testing took place on another plane, that of what he should do with his life. Should he use his powers for his own advantage? Should he test God by trying to force God to do the miraculous for his benefit? Or should he compromise his message in order to be "successful" and safe? His final answer to these temptations was that God alone is to be served.

The Jewish Scriptures include the ancient Shema (you shall love the Lord your God, etc.) in Deut. 6:4, but it was not chiefly emphasized by priests, prophets, or the Pharisees. Jesus used it to call disciples to an actual, living, experienced filial relationship with God, in which

their love would set them in daily obedience and service. Such was the basis of Jesus' own life which responded to God even to death. It was the absence of such love in those Pharisees whom he criticized which led to his calling them hypocrites. They were trying to do the works which come naturally from love without actually loving God; what they really wanted was rewards for goodness.

The shift in emphasis made by Jesus is one that does speak to modern seekers. One of our great problems is discerning what is truly real. When the real is conceived to be just that which is material, then all values and meaning are lost to life. Perceiving the true reality of God primarily as judge, as so often occurs in modern Christianity, leaves to human life chiefly the negative task of escaping condemnation. But Jesus understood reality as the God who is like a parent, the God of love and forgiveness, to whom the highest human qualities point. In his relationship with God, Jesus was truly God's son, inspired and directed by God's spirit, and was therefore able to refer to God in a special way as "my Father." We therefore believe that in his life and teaching he was revelation not of a distant God, removed from the world, but of the very heart of what reality is, including both physical nature and human life. He was a living example of what it means to live in God's community, in both his relation to God and to other persons. Living thus, he was able with confidence to announce the appearance of the kingdom and the New Covenant.

Jesus' life demonstrated the qualities of life which his followers could live in the future. It is a kind of life that would ultimately bind all persons together into the great community of concern for each other. As the first to live this life of intimacy with God, and that to the full, Jesus is a highly mysterious person, glimpsed through the New Testament report and aided by our own insight as we ourselves live the life of the Spirit to which he directs us. His way of life in general, his authority, his ability to perform "wonders," his teaching which so amazed his disciples, his "resurrection," all exhibit his close relationship to the ultimate reality, the Eternal God.

As he clearly stated, Jesus surpassed the Old Testament teachings. Do what the law teaches, he said, but in a different spirit! Attempts to gain heaven by doing good deeds without inner change from self-seeking leave one in sin, which is, at bottom, separation from God. And "heaven" is the condition of being freed from self-centeredness to the life of unity with God.

Being saved "by faith alone," if by the word faith we mean belief, was not Jesus' teaching: "Not everyone who says 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Mt. 7:21) Jesus' teaching on the subject of entering the kingdom was in terms of doing, but the required doing is largely inward. When a specialist in the Jewish law asked

him what he must do to inherit eternal life, Jesus asked what the law taught. His questioner replied in terms of the Shema, to which Jesus answered, "Do this and you will live." Nothing is here suggested about human incapacity for inner change and action, nor about Jesus himself bearing human sin, nor, again, that faith as belief alone is the way of "salvation."

Apart now from loving God and fellow human beings, to what sort of life does Jesus point us? There must, first, be a certain dissatisfaction with life itself as we find it in human existence. Since God created the world and us, this dissatisfaction does not mean that life is evil but rather that this stage of being is not the final, ultimate goal of life. We need to realize its limitations and look beyond it.

Various inner qualities needed for the kingdom are stressed by Jesus, of which we mention three. First is *humility*, which does not imply the attempt to find oneself worthless. As God's creations, we have vast value, but since we are not self-sufficient and all the qualities we possess are not of our own making and should not be used as sources of pride, proper humility is called for.

Accompanying humility is *repentance*, which means a turning away in attitude and practice in deepest intent from a life centered in our own narrow purposes to a life of daily response to God above all. As this happens with the aid of God's Spirit (Inward Light), it is accompanied by a rearrangement of priorities for one's life and a true inner "rebirth." The "Golden Rule" becomes the expression of genuine care for others.

Forgiveness is a third virtue of the life of those in the kingdom. Since God forgives those who repent, we too who have been so forgiven must, in response, forgive those who injure us.

It is to be noted that these three qualities and others which accompany them are the qualities of the remade spirit of humankind. They bring about changes in relationships and a new way of living in society.

Jesus' "way" is one not artificially imposed from without but is a way which leads to the depths of the reality of what we actually are, as brought into being by God, and for God. It is not a way which assumes that the "normal" life is real and our Christian commitment merely adds some elements to that life. This way leads to the center of being and of life. It is a way of "wanting one thing only," which makes for purity of heart. As actual inner experience, it is a way in which Christ's Spirit gives leading in our everyday activities and provides courage, hope, faith, and love. This "way" establishes the pattern of individual life within the unity of all being. □

Based upon a lecture delivered at the annual Institute of Religion of Howard University School of Religion and published in The Journal of Religious Thought, Vol. xxx, No. 2.

A Quaker Connection

by Sally Rickerman

In the spring of 1979, when Women's International League for Peace and Freedom and Haverford College each have honored Katherine Lindsley Camp of Norristown (PA) Meeting and WILPF, it seems an appropriate time to review the WILPF-Quaker relationship. WILPF recognized Kay's exceptional gifts in the fields of human rights, disarmament and leadership, and Haverford conferred on her an honorary Doctor of Laws degree, citing her as a "Quaker activist." But Kay is not the only one who is active both as a Friend and a member of WILPF. From the start of the Women's Peace Party, which evolved into WILPF in 1915, to today, the presence and influence of Quakers has been strong in this, the oldest existing women's international peace organization. Many women have been active members and leaders of both, although at no time has there been any official relationship between any meeting of the Religious Society of Friends and the League.

Perhaps the fundamental reason for this close association is the dichotomy of Quakerism's peace testimony and the action of any given member's meeting at the moment. "When the collective religious body has not seemed ready or able to proceed with action, WILPF has been an outlet for many Quaker women who, banding together with other women, all of whom are committed to peace and social justice, can proceed with programs." So says Melva Mueller of Westtown (PA) Meeting, WILPF's executive director. In speaking to me about the "Quaker connection," she also said, "In WILPF they [the Quaker women] have been able to focus on what is sometimes daring action, which an established religious body based on unanimity is not able to take."

This assessment would seem to hold true for the Quaker women from all over the world as well. In

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reporting on her travels as international president of WILPF, Kay Camp says, "I am delighted to find so many Quaker women involved in WILPF around the world, but I am not at all surprised." There are indeed members of the Society of Friends in many of WILPF's far-flung twenty-seven national sections. Alice Appea of Ghana, who represented her WILPF section at the UN Special Session on Disarmament in 1978, is also a Friend, as are members in Japan, Australia, the British Isles and various Scandinavian countries.

Margaret Bacon, another Quaker WILPFer, and a special writer for the American Friends Service Committee, has listed thirty-two Quaker women—both past and present—in the peace movement. Of these, seventeen are strong WILPF leaders either here or abroad and an additional six are or have been active members. The list, by itself, would be of little interest to few, save a researcher. On the other hand there are some names which illustrate the Quaker "infiltration" of WILPF and would be of general interest.

The first and most prominent name of a woman connected with both Quakerism and the League is that of Jane Addams. Although she, herself, was never a member of any meeting, for it was said that she was concerned with "roots not branches," her Quaker associations were strong and, in her writings, she spoke fondly of Friends. Her father, a Hicksite Friend, was one of those close associations. Another was her invitation to the fledgling Fifty-seventh Street Meeting of Chicago to hold its meetings for worship at her home, Hull House, during its early years. For her efforts to further peace and her important role in leading the League, Jane Addams was awarded the Nobel Peace Prize in 1931 and, of women so honored, she was the second in the world and the first from the United States. The third woman to become a Nobel Peace Laureate was not only a WILPFer but also a Quaker. Emily Greene Balch, who came out of a puritanical Boston background and first became acquainted with Friends at Bryn Mawr College, joined London Yearly Meeting when she lived in Geneva. Before she became WILPF's international secretary, she had had two other careers. Although both were brilliant, the first as a professor at Wellesley College and the other as a researcher of the conditions of nineteenth century New England immigrants, the Nobel Committee cited her for her work with the Women's International League for Peace and Freedom.

A less universally acclaimed, but equally distinguished Friend and WILPFer, was Hannah Clothier Hull. Her home and meeting were both in Swarthmore. From this base, she was active in the early days of the American Friends Service Committee and served as its vice-chairman for many years. Her other great interest was WILPF, in which she held both local and national offices

for over twenty-five years. Lucy Biddle Lewis, also of Swarthmore, was one of the original Women's Peace Party members who traveled to The Hague in 1915 in an effort to halt World War I by negotiating with all of the involved nations, allies and "enemies" alike. She felt that the documents of these and other efforts to establish a peaceful world should be preserved. She therefore initiated the Swarthmore College Peace Collection and dedicated it to Jane Addams. Today it is the repository of the records of many peace groups in addition to those of WILPF. "She foresaw that the combined peace and feminist movement has a permanent place in history, and indeed they have," wrote Mildred Scott Olmsted recently.

Mildred Olmsted of Providence (PA) Meeting, is herself one of the most involved Quaker women, for she served first as Pennsylvania state secretary for WILPF, then as executive director of the U.S. section. Her work with WILPF began in 1921, six years after its establishment, and continued full time until the 1960s, when she "retired" to the position of executive director *emerita*. She often said, "Quaker women belong in WILPF today." This directive is certainly followed by her family, for most are members and her niece, Barbara Sprogell Jacobson, former clerk of Philadelphia Yearly Meeting, just completed her term as president of the Jane Addams Peace Association, WILPF's educational affiliate. Mildred Olmsted's directive was also followed by a subsequent executive director, for Dorothy Steffens of Newtown (PA) Meeting served WILPF in that capacity from 1971-1977, and still is deeply involved with its programs on economics.

A brief noting of the names of some other distinguished American Quaker WILPFers is in order. My sampling of names lists only twenty-five of the many hundreds of Quaker women who have made important contributions to the peace movement through WILPF. These are: Kitty Arnett, Elizabeth Borton, Elise Boulding, Mary Bye, Lydia Cadbury, Lucy Perkins Carner, Sally Cory, Marian Dockhorn, Rachel Davis DuBois, Carmelita Hinton, Dorothy Hutchinson, Emily Cooper Johnson, Miriam Levering, Charlotte Meacham, Helen Nearing, Alice Paul, Lilly Pickett, Malvina Reynolds, Marilyn Roper, Emily Parker Simon, Lurline Squire, Florence Steere, Ida Palmer Stabler, Agnes Tierney and Jessamyn West. Nor does this listing include the many other active Quaker women who are either leaders of their local branches or, at the very least, members. On the basis of my unscientific, eyeball observation coupled with my incomplete knowledge of names-Quaker, I would still hazard a guess that at least ten percent of the total WILPF membership is Quaker and perhaps as many as twenty percent of all national branch officers are Friends.

To many of these women who were and are motivated

by their religious concern to work for peace, WILPF has given them a channel for that work and thus the "Quaker connection" is strong. This does not mean that the League has been the exclusive way for these women to work in this field or that there are not advantages in having many different organizations, each playing its unique role.

For instance, the peace committee of a yearly, quarterly or monthly meeting frequently is the primary outlet for those who are most concerned with a way which encourages emphasis on the deep religious beliefs underlying peace actions. Another direction that the Quaker peace activist has followed has been to work through the Fellowship of Reconciliation. FOR has gathered together in its fellowship members of many diverse faiths and has endeavored to amalgamate this variety of belief into a single religiously-based approach towards establishing a peaceful world.

WILPF, on the other hand, because it is a national and international organization with its main emphasis on change has been, perhaps, more sensitive to the complicated interrelationships of both peace and freedom. In addition, it has given Quaker women an opportunity to work with a wide variety of other women in coalition to act politically against the basic causes of injustice which can create war. Also, according to Elise Boulding, one of WILPF's past international presidents, who, reflecting on her early years in WILPF, wrote, "It was a way of stepping outside our immediate family responsibilities and getting the larger world tasks of peacemaking in focus—it was also a way of being reaffirmed in the importance of what we were doing as parents." She continued, "It is a very special fellowship of mind and spirit, reflection and action, for women who have in their very bones to reach out beyond their immediate situation."

Husbands of Quaker women have found it rewarding to work through WILPF, too. In fact, the membership lists record many as members from the very beginning of the League to the present. Although the word, "women" remains the official title, it is retained in recognition and remembrance of the daring, bold actions of those early women leaders and not to exclude men from participation and membership. A few of the better known names will indicate the depth of commitment and scope of action of these men. Henry Joel Cadbury served WILPF as both a sponsor and an advisor for many years. Alan Olmsted gave invaluable advice on legal matters and incorporated the Jane Addams Peace Association, WILPF's educational affiliate. Much of WILPF's work was and is in peace education, and, therefore, it was important to have a closely related organization which could receive tax deductible gifts, since WILPF, as a lobbying organization, was not so eligible. Clarence Pickett and Frederick

Libby actively supported the League and both helped to raise funds for its programs as well.

Strong as this affiliation has been and still is between individual Friends and WILPF, it is not the only relationship between the two. The Q-WILPF connection has also been discovered on an organizational level. Former executive secretary of AFSC, the late Clarence Pickett, is reputed to have said that WILPF was an adjunct of the American Friends Service Committee. He publicly acknowledged its debt to the League for being able to "borrow," for important roles in AFSC, both Hannah Clothier Hull and Dorothy Hutchinson, the latter having served WILPF both as national and international president.

As early as 1921 the cooperation between WILPF and Quaker groups was established when Florence Steere was able to persuade the property committee of the Twelfth Street Meeting House in Philadelphia, which was clerked by her husband Jonathan, to permit the League to share an office with Young Friends. Mildred Olmsted, then the Pennsylvania secretary for the women's peace group, told me with a twinkle in her clear blue eyes that these women were too noisy, with all their visitors and activities, for the Young Friends. It was decided to move WILPF to the former telephone room—but even there these energetic women caused a problem. They had so many visitors that the carpet was rapidly being worn out! Fortunately, at this time Penn Charter School moved out of the Twelfth Street property, and thus its kindergarten rooms across the brick courtyard were available for WILPF during the next two years.

This proximity further cemented the "connection," as did Clarence Pickett's help in raising money for WILPF. Long before most communities had a United Fund, Fred Libby, founder of the Fellowship of Reconciliation and Kitty Arnett, WILPF's former financial director (who is now living at Kendal, a Quaker retirement center near Philadelphia), together would solicit for the "Peace Chest." This was a united appeal for five Quaker or quasi-Quaker organizations whose primary purpose was to promote programs which would encourage peaceful change.

Another close working relationship between Friends and WILPF arose over a mutual concern about young men and their position in a society which had legislated universal military training. An Episcopal WILPF member gave her organization \$500 to address this problem. The League decided to use it to counsel World War II conscientious objectors who were "revolting" against the change-over from the civilian control of all Civilian Public Service camps to army control of some of them. Edith Dewees was the chair of this committee and, when Philadelphia Friends set up a similar committee, she also became chair of it. As a result of this overlap of

interest and personnel, these two committees met together and issued joint publications. After a time, they merged officially and so the Central Committee for Conscientious Objectors (CCCO), which was created in the WILPF board room, was formed and had many Q-WILPFers taking leadership roles. Kitty Arnett, who became CCCO's first treasurer, was one of these women.

Since I first noticed and then investigated the substantial number of Quakers involved with the League, my conclusion is that this particular "connection" is a good one. For not only is it *good* but it is also especially enriching for both Friends and WILPF. To be able to work effectively on their most difficult task, peacemakers need all the strength that is available to them in society, just as a plant which is the result of cross-fertilization is usually more productive and stronger than one of a pure

strain. Such strength is commented on by Rachel Davis DuBois, who went with Jane Addams, Hannah Clothier Hull and Lucy Biddle Lewis to the 1922 Hague Conference on the Versailles Treaty. She said, "The inspiration and wisdom of that experience I carried into my high school teaching. The WIL was the first to give public recognition to our pioneer efforts in intercultural education."

A summing up of this unofficial affiliation was made by Caroline Nicholson Jacob, an AFSC worker in Germany after World War I and later vice-president at Westtown School for many years, when she commented on the WILPF-Quaker "connection": "Both are drawn together by a common bond and interest in peace and they gather strength from each other." And so it should be. □



Courtesy of WILPF

Early WILPF members gather for a demonstration against conscription. Front row (L to R): Hannah Clothier Hull, Dorothy Detzer, Jane Addams, Lucy Biddle Lewis. (Other identifications not available.)

A Likely Tale

by Mary Reed

illustrations by Joseph Levenson



Friend Likely, after many nudgings of the Spirit, was convinced the time had come to make a trip to the heavenly city. Ordinary Monthly Meeting gave traveling minutes whenever requested to do so. The Clerk of Ordinary Meeting wrote one for Friend Likely giving the meeting's endorsement to the trip. The letter mentioned the love and regard held for this active member and urged Friends along the way to lend assistance or provide lodging or have a potluck, as might be appropriate.

Departure was somewhat delayed due to a death in the family. It was a distant relative who had died, but surely some attention was required.

After that it seemed prudent to dig and plant the vegetable garden. Such things must be done in season.

Mary Reed is now retired but has done a variety of jobs, including working as religious education director for Friends in Whittier, CA. A member of the boards of Pendle Hill and The Meeting School, she is also a retreat leader, and a member of Storrs (CT) Meeting.



Finally, a round of visits within the meeting community was undertaken. This was proper before such an extensive journey.

Then, having cared for family, home, and loved ones, Friend Likely started out.

There were sojourns at many local meetings along the route. It would take considerable recounting to detail all the concerns which arose, the committees attended, the threshing sessions, and the silent vigils which this faithful Friend encountered on the way to the heavenly city. Suffice it to say that many choices were made and often the final goal was forgotten in the busyness of the moment.

Eventually, however, Friend Likely came to an expected landmark, a fork in the road of great importance, according to the words of weighty Quakers. Alas, there was neither a signpost nor a symbol in this part of Quakerdom. What course ought a confused Friend to take?

Only by waiting for guidance could the decision be made. After a moment of silence, the thought of a clearness committee came to mind. Such a leading would have seemed natural at home, but in unknown territory it did not feel right. After a longer silent period the idea came of looking up the route in The Book. Feeling quite uncomfortable with this, Friend Likely remained in the silence.

Other such notions might have followed but suddenly, unbidden, a prayer arose:

*Spirit in All
Loving and Holy,
Bring me to Your city,
Give me today's needs,
Forgive me my stumbling,
As I forgive others who stumble,
Guide me away from error
And save me from mistakes.*

At that moment the proper choice was known.

There were two roads. One was wide, with big shady trees alongside. It had a certain simplicity and easy, peaceful quality about it. The other was narrow, not attractive, with a rich variety of weeds and even what appeared to be poison ivy along the edges.

It was difficult to choose the narrow way, even though the Spirit clearly indicated it to be the way to the heavenly city. The wide road with its smooth surface beckoned. Friend Likely decided to walk a way up it to check whether it might be the best route after all. A few turns led to a vista which revealed that the road stretched ahead for a great distance with no indication where it was going. Clearly it was wiser to go back and follow the leading given to take the narrow road. So back to the fork and off on the narrow road went Friend Likely. It was rough going and doubting thoughts came. They finally centered on feelings of hunger. This route did not show evidence of producing any wayside inns. Surely it was best to return to the wide road and there find a place to eat. So be it, back and up the wide road again! Eventually Friend Likely realized that there was no food in this direction to satisfy hungers. Unable to turn stone into bread, there was nothing to do but retrace step after step and return to the narrow way. Meditating on the Spirit's leading while walking created a new attitude of acceptance and openness. Soon some of the weeds along the way were seen to be edible and were satisfying.

After a time, the road led to a dump. Here among the bottles, cans and other trash was a bicycle, a cart, and a small rowboat. Now it clicked that the leading to come this way had been expressly for finding the bicycle. Friend Likely wheeled it out of the dump and back down the bumpy, narrow way, quite certain, now given the new power of wheels, that the wide road would soon give way to the entrance to the heavenly city. It was, therefore, quite a surprise when the road finally ended at the edge of

a large lake.

Across the lake, far in the distance, light sparkled off the shining towers of the heavenly city. How low now was the still small voice which continued to whisper, "the narrow road is the way," but it was heard. Immediately there came a vision of the boat with its oars back in the dump.

Resolutely, Friend Likely returned to the dump. With great effort the cart was hooked to the bike and the little rowboat loaded on the cart.

Quite confident of having now truly followed the original guidance and feeling certain that there was only the lake to be crossed before reaching the heavenly city, Friend Likely did not wait in silence again.

It is sad to note here the resultant unawareness that just past the dump the narrow road turned a corner and a little path led directly into the heavenly city.

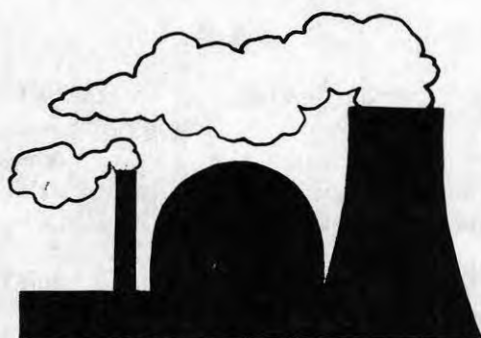
Burdened with the heavy load and already quite exhausted, Friend Likely once again returned to the wide road. The effort of pulling the extra weight made the road seem twice as long. Finally, at the edge of the lake the bike and cart were discarded. Then the little boat was launched.

As one might expect from a boat found abandoned in a dump, it leaked. Fast rowing did not slow the leaks. As the boat slowly filled with water, the heavenly city still seemed far away. Thoughts of the previous guidance and activity were not encouraging. With some distance yet to go across the lake, the boat sank. Thus reduced to swimming, Friend Likely weakly continued but made little progress, surrounded—even covered at times—by dark waters.

At the end, a stranger, newly arrived at the heavenly city *via* the narrow way, swam out to the rescue and with uplifting strokes transformed darkness into light.

Was this an enlightened Friend? □





FORUM: NUCLEAR POWER

The recent issue on nuclear power (FJ 5/15/79) elicited many responses from Friends. The following letters represent the range of concerns presented to us. Readers are invited to share the results of their continuing discussions on the subject of nuclear power. For those who are interested in using the May 15 special issue of the Journal as the basis for beginning or continuing discussion on this subject, single copies of the issue are still available at eighty cents each; quantity orders at fifty cents apiece.

1

It is right to emphasize the long-term problems of nuclear power. But we have to be equally realistic about all the major factors governing the condition of future generations, and the genuine alternatives with which we and our children will be faced. One of the most compelling pressures is that of the sheer numbers of people and the concentrations of urban areas. I'm thinking now of just the U.S., to keep it simple.

We should, of course, focus every effort on improving solar energy. But I am told that even in one of the sunniest and least populated states, Arizona, if the entire state were covered with collectors it would not produce all the energy it now uses.

Then try to imagine applying solar energy even with a 100 percent increase in efficiency to the needs of any major metropolitan and industrial area.

Decentralization has many advantages, but saving energy is not one of them. Suppose you could settle fifty million people on small subsistence farms and establish among them assorted small workshops, cottage industries and the like. I am not capable of the mathematics involved, but I feel very sure that the costs of transporting the people and the necessary foods and materials and the energy involved would

be far higher than in the relatively efficient cities where so many now live.

There are many luxuries we could and probably should—and may have to—do without. But neither should we kid ourselves. We have very productive cities in the extreme north; what fraction of them could possibly be heated by all the wood we could grow for fuel? Air conditioning is to some degree a “luxury,” nevertheless one has only to experience a tropical climate—as a workplace, not a vacation spot—to be aware of the close link between air conditioning and reasonable productivity.

In short, let us have all the concerned and competent scientists, engineers and economists that we can muster look carefully at the total picture and present us with the kinds of alternatives and choices we must realistically face, fully aware of all the risks and dangers but also aware of the dilemma we are in largely because there are so many of us.

David H. Scull
Annandale, VA

2

Your May 15 articles on nuclear power seemed to be some of the best, clearest, most balanced writing on that subject I've run across in months of studying the issue.

Richard Hough-Ross
Franklin, VT

3

Can't we please have something besides “Nuclear Power?” We can read about that in every newspaper or magazine we pick up. A few more editions with nothing in them but “Nuclear Power” and I shall cancel my

subscription. I take the *Friends Journal* to read about Quakerism and Friends activities.

Francis B. Bowen
Salem, NJ

4

Your recent and eloquent issue of the *Friends Journal*, on nuclear power, was most enlightening. Arguments were clearly expressed and obviously well researched. One of my concerns centered on the article by Victor C. Vaughn entitled, “Another View of Nuclear Power.” He writes,

I feel at home with the atom in the same way I feel at home in a wood-working shop. One can make beautiful and useful things in a woodworking shop, but one cannot relax one's vigilance without risking an accident. In the workshop, I accept the risk because I find the benefits to be of value. I categorize the extent of the more numerous minor injuries as being of limited consequence, while I take care to make the probabilities of serious injury very small.

This is a good analogy which should be taken a step further. If a serious accident occurred in a woodworking shop, the damage would, in all likelihood, be confined and would not interfere with the rest of the community. If a serious accident occurred with the atom, the damage would include thousands of other individuals (and perhaps future generations) each of whom also “feels at home” with their own interests but have opted not to risk others' lives in the process.

Barring the possibility of an accident, we are still left with another comparison. A woodworking shop tends to accumulate wood chips and dust which can easily be disposed of. Nuclear wastes and dust are not easily disposable and are infinitely more dangerous and long-lasting than the “by-products” of a woodworking shop.

I sincerely hope this further analogy will bring into focus the importance of assessing the possible negative, as well as positive, consequences of our well-intentioned interests or what we choose to “be at home with.”

Carmelo J. Delgado
Elkins Park, PA

5

I would like to commend Victor C. Vaughn for his informative article, "Another View of Nuclear Power."

To me, one of the outstanding qualities of Quakerism is the combination of the spirit (Inner Light) and intellect—having the courage to stand for one's convictions, but based on knowledge of all the issues. The Friends are leaders. So there is more of a responsibility for all Friends to be well informed and listen to all viewpoints.

Alice Knoop
Naples, FL

6

Although I am not a Friend, I was fortunate enough to attend Friends' schools for fourteen out of sixteen years. Human nature being what it is, I appreciate the value of the Quaker educational experience more now than I did when I was experiencing it. What I appreciate the most, and what stands out today, is the genuine and selfless concern the Society of Friends has for its fellow persons and their condition. That is why when today the Friends speak out on human issues, I listen: because I respect where it's coming from.

Knowing of Friends' concern for the human condition, what puzzles me is the extreme position taken by many on the issue of the generation of electricity by nuclear power—to the point of practicing civil disobedience in some cases.

Not so puzzling is that many Friends have come out in opposition to nuclear power. Certainly there are risks and problems presented by its use, and within the nuclear issue are several other controversial topics: the environment, nuclear proliferation, growth vs. no-growth, and so on. Social and moral issues can be found in the nuclear controversy, and Friends have long been concerned with both. To people very concerned with the human condition, the risks of this relatively new technology may be perceived as greater than the benefits.

However, the extreme position taken by some Friends that all nuclear plants in operation and under construction should be immediately shut down and stopped ignores what would be a very human problem with considerable adverse human consequences. And to

my way of thinking this does not square with the genuine concern that the Society of Friends has for its fellow persons.

During a dialogue on nuclear power at the Beacon Hill Friends House in Boston, I asked the question why it seems that, among the opposition to nuclear power, the other side of the issue goes largely unresearched; that other side being: what are the human consequences *without* nuclear power? What would be the result if all operating nuclear facilities were shut down? Do we have a right to ignore the uranium in the earth and continue burning scarce oil and gas resources—depleting these valuable and very vital commodities? My questions were not answered that evening in Boston and, for the most part, they are ignored in the May 15 *Journal*. Victor Vaughn comes closest to addressing it in his bicycle analogy—where energy is likened to a bicycle that the U.S. is riding:

It is one thing to guide the progress of a bicycle by smooth turns of the wheel and judicious applications of power or of braking actions. It is another situation entirely to shove a stick in the spokes, then pick up the pieces and start off in a new direction.

Shoving a stick in the spokes is what some Friends are attempting to do with nuclear power. Most of them, I'm sure, are absolutely convinced that the danger of nuclear power warrants such action.

But what of the human consequences? Without a workable and here-today substitute for nuclear power, there could be a great deal of human suffering as a result of that amount of electric generating capability suddenly being taken out of the country's electrical grid. The National Association for the Advancement of Colored People recognizes this. They know that blacks and other minorities whose members are closer than others to the economic and social waterline will suffer first and suffer the most should energy and growth be cut back. In addition, if nuclear power is no longer an available energy option and this country continues to use up its oil reserves, what will that do to food production—so dependent upon oil as a base for fertilizers and to power farm machinery and the vehicles that carry the food to market?

Or, if we continue to rely upon imported oil, what are the consequences of future price increases or embargoes?

What if oil becomes a scarce enough commodity in the world so that nations must fight each other to get the fuel their economies depend heavily upon?

These are consequences of significant economic, social and political importance, and for the most part they are ignored by those making their case against nuclear power. They shouldn't be ignored because the answers to these questions are of considerable human significance.

A standard reply to the question of a substitute for nuclear power is that solar power, water power, wind power, wood power, and energy conservation can easily take its place today.

Well, unfortunately they can't right now. They carry great potential for the future but wishing they were here today won't make it so. Only after experimentation, experience and some time will solar power and the rest be able to have a significant effect upon the energy makeup of this country.

And, don't overlook that it will take adequate energy supplies to fuel the innovative design, engineering and production capability so that, come the future, the light bulb at home and the lifesaving device in the hospital will be powered not by nuclear power but perhaps by the sun. Nuclear power in use today, in fact, can help ensure that other energy sources will replace it tomorrow!

My point is this: what I would suggest is that Friends change the direction of their opposition to nuclear power somewhat. That doesn't mean changing their convictions and stand on the issue one bit. It *does* mean using their convictions, dedication and stand on nuclear power to effect change in a way that would be less injurious and less disrupting to the people who would be affected the most should drastic reductions in energy availability come about. Instead of shoving a stick in the spokes with its questionable consequences, guide the energy bicycle in a different direction. There is a tremendous persuasive force and large amounts of human energy that could be mobilized by the Society of Friends: to press for increased government research and development on solar power and other alternative energy sources; to make contact with the electric utility companies and offer assistance in developing and implementing energy conservation programs; and, to go door-to-door (weekend work camp style) to help educate and alert the people of this country as to our energy situation and the need to use energy

more wisely—to name just three possible projects.

It seems to me that constructive effort beats destructive effort every time; and while I do not doubt the sincerity and honesty of Friends for one minute in their concern over nuclear power, without adequately studying some of the larger issues involved in the struggle over nuclear power, the effect of an immediate moratorium on nuclear energy may not be the blessing they think—it may turn out to be a well-intentioned but grievous error.

The best and most effective way to phase out nuclear power is not by force, but by finding and offering workable and better alternatives. Electric utility companies do not build nuclear plants because they like nuclear power; they build them because there is no better alternative. Help them find a better alternative and you, they and the rest of humankind will benefit.

Frank B. Shants
Richardson, TX

7

To the best of my understanding, Victor Vaughen's description (FJ 5/15/79) of background radiation and its implications for the safety of low doses is correct. However, it does not account for biological concentration. Organisms concentrate certain elements and their isotopes, for example, iodine, strontium and cesium. And when one organism feeds on another through grain, milk or flesh, this effect can be multiplied. This concentration *within* an organism greatly increases the mutagenic and carcinogenic effects of radioactive isotopes over that expected by external doses at low concentrations. There is a precedent for this sort of thing being initially overlooked—Strontium 90 in milk caused by atmospheric atom bomb testing was overlooked, I think, until Linus Pauling brought it to light.

On a related issue, because yellow cake is a natural compound does not imply it is not dangerously radioactive. See the *New York Times* front page article of May 20, 1979, which reports on the unhealthful results of exposure due to uranium mining. Uranium also binds to DNA (see above). However, I am not sure that yellow cake is very dangerous—I am just not reassured by Vaughen's comments. (Repeated exposure over

long periods may be the relevant factor.)

Vaughen seems to consider fusion with optimism. Before I share that optimism, I need to hear a thorough discussion of the lifetime and disposal of structures to be used to contain fusion reactions, as well as a discussion of tritium's (a fusion byproduct) unique problems. (Although tritium is obviously less dangerous, energetic and long-lived than plutonium, it is much harder to detect.)

I'm not sure it matters, but I am a "postdoc" in the chemistry division of Caltech University, studying biology. Nuclear energy is such an important issue that I hope *Friends Journal* has a continuing discussion of the issues related to it.

Karl Sirotkin
Pasadena, CA

8

Thank you for the issue on nuclear power. May I point out the following:

Several years ago, just before the Oregon statewide election, a woman spoke on TV about our Oregon bottle bill. She claimed that we save enough energy every year in Oregon by not having throwaway bottles and cans to heat 50,000 homes. If the bill were applied nationwide, twenty of the nuclear power plants we are told we must have would not be needed. I have heard no denials of this in the several years since.

The *Portland Oregonian* printed a lengthy column by the senior editor of the *New York Times* a couple of years ago to the effect that there are already 50,000 dams in the country that do not have electric power facilities in place even though such could be added. He went on to say that if only ten percent of these dams had a 5,000 kilowatt generator added, the hydro capacity of the country would be increased a full third, mostly in the northeast region where the highest population is. This would create practically zero environmental damage since the dams are already there.

We are told there are no more new hydro sites, yet the Klickitat County, Oregon, PUD is trying to get permission to build nine dams on the Big White Salmon River which drops 1,800 feet in twenty miles from Trout Lake to the Columbia. There is already a dam three miles from the mouth that blocks the

river to fish runs, and the PUD claims they can pay for the dam within the present rate schedule. The dams would create 200,000 kilowatts or two-fifths the power average from the giant dam at Bonneville. Most of the dams would be plug dams in the 100-foot-deep narrow canyon that is a death trap for the unwary. Again, there would be very little environmental damage. This is one of two such sites in this area alone.

In 1966 I stood on the dam west of Hartford, Connecticut, at about 1,900 foot elevation and saw the great pipes sweep down the valley to Hartford at sea level some thirty miles away. There was no sign of any hydro wheels in view. I asked where the hydro plant was, and was told that it was *immoral* for a public agency to create power, even from public waters.

The Confederated Tribes of the Warm Springs Reservation have just voted to spend thirty million to build a generating plant at an existing dam on the Deschutes River which should more than pay for itself and even out the flow of water to aid the fish in the river as well.

Pacific Research magazine in December had a story about a house in foggy Seattle that had been built with the southern wall of glass. The only auxiliary heating system other than the glass wall was a wood burning stove which, with a floor mat and artificial chimney, might have cost a thousand dollars. The home was heated in the winter of 1977-78, a normal mild one, with the use of only one cord of wood. That was in Seattle, where you seldom see sunshine in the winter.

Howard Rogers
The Dalles, OR

9

I appreciated your issue of May 15, with the comments of so many Friends about nuclear power.

I am a stockholder in Iowa Power and Light Company. Five years ago, when the company first began buying land east of Des Moines to build a nuclear power plant, I began making opposing statements at annual meetings. Three years ago, I succeeded in placing an initiative in the company's proxy materials, and this spring was the third year for such an initiative. In the course of preparing these, I have accumulated a good bit of bad news about nuclear

power. It's hard to find any good news about it.

Consider costs: Uranium prices are going up. The great cost of safely disposing of wastes (if that ever becomes possible) and of dismantling or otherwise disposing of power plants when they outlive their usefulness has not been built into our energy bills. Neither has the potentially staggering cost of security to guard against theft of radioactive materials by terrorists for making bombs.

A lot of the bad news was covered in the May 15 issue. Other items I have come across include some frightening facts in a report released by the Nuclear Regulatory Commission concerning welding done to repair cracks in pipes at Iowa's only nuclear power plant, the Duane Arnold plant at Palo, upwind from Cedar Rapids. The NRC found welder qualification record systems "not entirely auditable...because of omissions, lost documents, and misunderstandings of the requirements." The report also found welders did not always do test welds first—and when they did, the test welds were not such as to qualify them to do welds on the reactor.

At a rally at Cedar Rapids recently, a young man who had done welding in Des Moines for a reactor being prepared for use in Bay City, Texas, said he and others had done welds of the dome and containment liners without preheating the metal, contrary to NRC specifications. Such "cold welds" do not fuse adequately, and could not withstand the stress of an explosion. He resigned from that job and is now driving a school bus.

In the May 15 issue, Chip Poston mentioned the problem posed by power plants after their useful life. There are three ways of dealing with them. They can be *entombed* (encased in concrete, then buried in huge mounds of earth), *mothballed* (just left there), or *dismantled*. French physicist Andre Cregut, who has built all of France's nuclear plants, has decided at age fifty that he has a moral obligation to spend the rest of his career trying to find a solution to this problem.

We keep hearing that nobody has been killed in abnormal occurrences at nuclear power plants. This is untrue. An experimental reactor exploded at Idaho Falls in January of 1961, killing three workers (*Newsweek*, 4/9/79). Also, the cancers that are developing among men subjected to nuclear test blasts in Nevada and in the Marshall Islands in the 1950s show how long it takes cancer

to develop.

Sixty-five percent of the top NRC officials are former nuclear industry people. One can't help wondering whether they are more likely to be concerned with the safety of the public or with the success of the industry.

Most serious of all—the whole process is obviously subject to human error, from plant design to operation and judgment when something goes wrong. There is human error in everything; yet in nuclear power, it can't be tolerated. As the *New Yorker* (4/16/79) magazine said recently:

The Faustian proposal that the experts make to us is to let them lay their fallible human hands on eternity, and that is unacceptable.

One of the problems in dealing with this subject is that the arguments tend to sound emotional—even though they deal with fact, not fantasy. I agree with Chip Poston's conclusion that nuclear power is a moral equivalent of slavery, as an issue for Friends and other concerned people. There is no peaceful atom. The seeds of war are in it. Quaker simplicity demands that we reject the conspicuous consumption which led to the development of nuclear power. Our concern to avoid exploitation should make us reject uranium mining, which is causing cancer among miners. We should be concerned about radiation exposure of workers at nuclear power plants and nuclear weapons plants. We should want to see an end to the plutonium path of trucks carrying the fifty-five gallon drums of low-level waste to temporary storage sites (where they are leaking and causing pollution)—the whole cycle from start to finish.

Of course it's not enough to be against something. We must be part of the solution, and every concerned Friend knows this means we must not just continue old habits, but also consider what we may be doing to contribute to the problem. Conserving is one of our values. It makes more energy to go around.

My Iowa Power and Light initiative only received support of seven percent of the shareholders this year—down from eleven percent the first and second years. The Three Mile Island accident happened while some proxies were still being sent in. Perhaps many stockholders are so concerned about energy supplies that they don't care about the consequences of nuclear power. However, the decision about the future of

nuclear power won't be made by stockholders. It will be made by the public. That, Friend, starts with thee and me.

Sherry Hutchison
Des Moines, IA

10

My husband, Barry Childers, and I have been concerned about the issue of nuclear power for some time. Recently, we developed a simulation called "The High Stake Energy Game" to be used as an educational tool in understanding how nuclear energy decisions are made. The simulation is suitable for most ages and can be played in one to two hours by groups ranging in size from ten to fifty. It seems particularly valuable in high school classes and for citizens' groups. No particular knowledge of nuclear issues is necessary for participants. We developed the simulation out of the belief that nuclear issues should be everyone's concern and that education about nuclear issues is vital for full participation.

Copies of the simulation are available free of charge from us, either through my business address: Department of Political Science, Miami University, Oxford, OH 45056 or at our home: 327 E. Vine Street, Oxford, OH 45056.

Elizabeth G. Ferris
Oxford, OH

11

The meetings, held in a small room in the upper reaches of Friends Center in Philadelphia, were marked by intellectual, rather than emotional, exchanges. We believed strongly in our varying positions, either in favor of nuclear power or opposed to it, but we argued clinically rather than passionately. It was the Working Group on Nuclear Energy, created by Philadelphia Yearly Meeting in response to concerns raised at the 1974 Yearly Meeting by Harrisburg Meeting, Caln and Salem Quarters and several individuals.

I had worked on the minute submitted by Harrisburg to the yearly meeting and that was my entree to the Working Party. I felt out of place in the company of such weighty Friends, however. And I was concerned that my opposition to nuclear power was sometimes so rampant that my anger and impatience

showed in the meetings when one of the engineers on the committee offered a bland personal assurance that everything was safe and nothing could go wrong.

Yet, deep down, I suspect I believed he was right. For I am a child of the technological age, and while I could write position papers citing the failures of science and the danger of trusting too much in untried machines and systems, I don't think I genuinely feared that something really bad could happen to us as a result of the daily operations of a nuclear power plant. I was concerned about the wastes which were generated and the lack of a definitive answer to the question of how to dispose of those wastes and keep them safe for the thousands of years necessary, but I didn't fear the routine operation of the plants themselves. I was aware that a two-unit nuclear power station was just twelve miles away from my home but that did not produce any daily fear in me.

All that has changed now, Friends, since I have been faced with the threat of nuclear catastrophe in my backyard and have lived through it. I am not the same person I was before the accident at Three Mile Island.

We were lucky this time, but there doesn't seem to be any guarantee we will be as lucky next time. And, in fact, those of us in central Pennsylvania ultimately may be in more danger as they clean up TMI over the next months and years than we were at the height of the initial breakdown.

I suspect it is hard to understand such an experience unless you have lived through it. It is not easy to deal with fear of something you can't see and to try to plan and act on the possibility that you may have to abandon your home forever and start life anew elsewhere as a refugee.

I have tried several times over the weeks since the accident to write something for *Friends Journal* which would be meaningful and helpful in speaking from the scene of the accident itself.

I am well aware that many people are looking to Harrisburg to take the leadership in the fight against nuclear power. And yet when I hear of my neighbors who still won't let their children out of the house or still won't drink milk or still can't sleep nights for fear they may soon die, I question the validity of continuing to stress the harm which might have come to us but didn't. I fear that in trying to shut down

nuclear power stations we may be crippling many people here emotionally.

I remain opposed to the use of nuclear power because of the waste disposal problem and because of the potential for conversion of plutonium to bombs. But I think the eventual termination of nuclear power must be set into the larger issue of energy use and abuse and must be part of an overall commitment to reorder our priorities and our lives. Three Mile Island must be seen for what it really was—a glimpse at what could happen but, thank God, didn't. The potential for a cataclysmic event was there but we were spared.

Even within Harrisburg Meeting there continues to be a wide divergence of opinion over the future use of nuclear power and thus I doubt that any large gathering of Friends can soon reach consensus on that issue.

Given that situation, I would like to suggest two related areas which I think may be more worthy of concentrated friendly thought and action.

The first is the decision-making process which will be used by this country to decide the future of nuclear power. In the past, the decision to proceed with an increasing reliance on nuclear power has been made essentially by the utilities, equipment vendors and government regulators. The people who must live near the sites and pay the bills for the reactors have had little involvement in the decision-making process. This now must change.

Social critic Richard Reeves, who has been pro-nuclear, wrote recently that, "the use of nuclear energy will no longer be a technological decision. It will be, as it should have been from the beginning, a political decision. If there is to be human error, we are all going to have to make it together."

If there is any group which should be active in encouraging reasonable and responsible discussion of the issues and finding ways to explore consensus and resolve conflicts, it is the Society of Friends. It is time for us to make our voices heard, not only on the issues themselves, but also on the process which will be used to decide the issues.

The other area in which Friends can show the way is in caring about those who are involved in an incident such as a nuclear disaster.

During the first days of the TMI problem, people in the Harrisburg area tended to look out for themselves and forgot they had neighbors who also needed attention. Our churches, social institutions and government leaders for

the most part focused attention on the crippled reactor and completely forgot about people and their needs.

And even today, most of us are more concerned about the technology involved in the cleanup of the site than we are about the people who are still living the nightmare.

Many of our brothers and sisters were hurting during the height of the crisis and still are hurting with fear, anger and depression. They need some way to be able to work through these feelings and come to grips with the new reality of their lives. Friends can lead the way in showing how a caring, loving community can operate.

Instead of placing all our interest in the energy needs of the future, we need to place our energy in the people needs of today.

John Hope
Harrisburg, PA

12

Harrisburg Meeting is located about twelve miles northwest of Three Mile Island, and our members and attendees live varying distances from the nuclear power station. The dangers associated with nuclear energy had long been of deep concern here, but this year the scope of these dangers was given dramatic impact for us by the events of early spring. At the height of the Three Mile Island crisis on Friday March 30, a large proportion of Harrisburg Friends—like so many other residents of this area—left their homes, some not to return until well into the following week.

The meeting has asked me, through the medium of the *Journal*, to convey our gratitude for the expressions of concern which we received during this period. These included offers of places for Harrisburg Friends to stay. Fortunately, those of us who left our homes were able to find hospitality with relatives and friends. The offers which were made enabled us, however, to obtain shelter for others within our circle of acquaintances who were not so fortunate in this way.

To all of those who extended their loving concern during a very anxious time, may we express our sincere thanks.

George R. Beyer
Harrisburg Meeting
Harrisburg, PA

YEARLY MEETING REPORTS

Intermountain

Spiritual renewal and vision cements the 340 Friends and friends of Friends attending the fifth annual Intermountain Yearly Meeting which convened June 7-10, 1979, at beautiful Ghost Ranch, New Mexico. Well-planned and numerous children's and Young Friends' activities were an integral part of the meeting and over 100 teenagers and children helped give us a joyous sense of being a religious "family."

Visiting Friends who shared leadership skills with us were Betty Cole (AFSC, Pasadena) who led the Young Friends' program, Bob Vogel (AFSC, Pasadena), and Dwight Spann-Wilson (FGC). Other visiting Friends enriching our fellowship were Mary Esther McWhirter representing FWCC from Philadelphia, Warren and Olive Wilson from Iowa Yearly Meeting Conservative, Alicia and Peter U'Ren with children Alfred and Lucy from Mexico City Meeting, and Alec and Gladys Hudson from Hastings, England.

Having recently researched the journals of twenty-five Quaker women ministers in early Quaker history, Elise Boulding, guest speaker from Boulder (CO) Meeting, shared some of the wisdom she felt came from them that bears on today's problems. Of these women, ten had nine or ten children, nine were married but childless, six remained single. In order to pursue their ministries, their families exemplified sex role transcendence.

Each woman's first call by God to become a holy or perfect person often came in early childhood and was kept an inward secret. Later very reluctantly and often painfully came the compulsion to publicly affirm this call to holiness. With this experience of rebirth came the cultivation of their spiritual life. For the Inner Light to nurture, they had to accept a "pace," to be patient with themselves.

After the call to holiness came the call to preach and then to the travelling

ministry. They had to be able to tune into the spiritual conditions of others. Visits included meetings for worship, schools, family sittings, prisons, and the poor. Sometimes they wanted to hide from it all.

Elise concluded, saying many of these women lived far beyond the life expectancy of their time. They had all spent a lot of time at death beds and knew this was one of the most important parts of their spiritual journey. Often with words on their lips, they died at peace and with a sense of joy.

Continuing this same consideration of historical Quaker ministers, Young Friends from Tempe Meeting skillfully presented a fine drama entitled "There Is a Spirit." It is an historical fiction about the early Quaker figure, James Nayler, which was written and produced by Annette Marcus, a member of Tempe Monthly Meeting.

Intermountain Yearly Meeting accepted and warmly welcomed Salt Lake Meeting as an independent meeting affiliated with IMYM.

Much concern was expressed regarding the pending national legislation providing for draft legislation of all eighteen-year-old men in our country. Letters and night letters stating our opposition to such legislation were prepared and sent in behalf of IMYM to all congresspersons representing IMYM members. News releases expressing this concern were encouraged.

Intermountain Yearly Meeting approved accepting the invitation to have a representative on the AFSC Corporation.

As Friends said their farewells, we truly felt the Spirit had manifested itself among and within us. Having been reminded of our spiritual roots and given a deeper sense of Quaker history, we returned to our tasks with renewed energy and with a broader foundation for dealing with present-day problems.

Marie Clark

There were forty-three teenaged Young Friends gathered at Ghost Ranch this year—almost twice the number we had last year. Even though a few of the college-age folks participated primarily with the adult meetings, there were plenty of new friends to be made in the new swelling of people!

Most of us started getting acquainted right at the beginning of the yearly

meeting—learning each other's names, playing cooperative games, and having discussions. That, combined with three hours of folk dancing the following night, impromptu frisbee, soccer games, singing, and hikes provided a base of fellowship and ease for some of our more earnest soul-searching.

Our first worship-sharing session revealed a general lack of satisfaction with silent worship. To experiment with some new ways of approaching and knowing the Spirit, we spent the next two days in two of these—the place of dreams and working with them in recognizing and being guided by their life, and bringing silence and outward sensory sensitivity together to try to let the Spirit in the outer world speak more meaningfully to us. The quality of worship between us was deeper at the end of our time together.

In planning for yearly meeting, we decided to focus our major discussions on how Quaker faith and principles might guide different parts of our life. Therefore these revolved around Quakerism and sexual relationships, Quakers and the military, and Young Friends and possibilities of service, learning, and sharing during the year. Each of these was well attended, thoughtful, and I believe, helpful to many. Out of them came expressions of continuing interest in getting together more during the year in regional gatherings, knowing more about the peace testimony and alternatives to war, and exploration of ways of having work camps and pilgrimages. One Young Friend from each region agreed to serve as the contact person for others, to help Young Friends communicate.

This year several adult Friends came forward on their own to be with Young Friends. I am particularly grateful for Phyllis and Steve Smilack, Jennifer Wellington, and Eric Wright, who helped with almost all of the activities and discussions. Others came forward and added steadiness and experience to our discussions of sex and militarism and conscience.

I have enjoyed working with Young Friends these past two years, seeing them begin to pull together and recognize their potential for involvement and service and fun together. Eric Wright's being with us this year just to help and get to know people, and Bob Schultz's ongoing leadership as Young Friends' clerk promise growing strength under their coordination next year.

Betty Cole



Nebraska

From the worship services each morning to a slide visit to Vietnam the last evening, Nebraska Yearly Meeting, May 24-27, 1979, was continually reminded of our theme, "The Earth Belongs To God! Everything in All the World Is His!" We were reminded and challenged to be prudent caretakers.

Visitors made our hearts gay as well as stimulating our thoughts and plans for the future. Robert and Margaret Rumsey told of FWCC triennial plans as well as the New Call To Peacemaking. Wilmer Tjossem, without whom Nebraska Yearly Meeting would not be complete, told of new programs and personnel in AFSC. Wilmer also showed films taken in Mexico last year, showing current status of programs started some sixteen years ago. Harold Smuck, of FUM, described the challenging programs of the mission field, including East Africa, Jamaica, Belize, Japan and Mexico. Mary Autenreith helped us really see (via slides) the current picture in Vietnam while she told of her visit there last fall as one of four AFSC personnel visiting former AFSC programs and people. Milton Ream shared particulars of the ACFIA program of the four Indian Centers in Oklahoma. We were particularly happy to have Lucille and Larry Pickard who are retiring after some twenty-one years at Council House. A special privilege was meeting Lee Herr who, with her husband, Phil, and family, are replacing the Pickards at Council House. We were happy to have Frances Holding and Ruby Wilson of Hominy with us. These friends add much to our fellowship.

Stanley and Shirlene Perisho, from Denver Friends were welcomed guests. Stanley gave the keynote message of the Ministry and Council gathering the first evening. A real treat was the presence of Allison Blumsom from South Africa Yearly Meeting, which is even more widespread than Nebraska Yearly Meeting.

Our meeting continues to grow in spirit as we discussed procedures and our responsibilities in carrying out programs in which we shared many different points of view. And while decisions were not made, we realize that a yearly meeting decision is not as important as the living of life as God would have us. Perhaps we will not make final decisions regarding formal actions, but the love that was shown brought us closer together as each returns to her or his meeting to be a dedicated caretaker of God's Earth.

June Webb

Northern

Almost 200 Friends from Madison, Milwaukee, Eau Claire, Beloit, Manitowoc, and Green Bay, Wisconsin; from the Twin Cities and Rochester, Minnesota; from Decorah, Iowa, and Marquette, Michigan gathered for the spring session of Northern Yearly Meeting at Camp Talaki, Wild Rose, Wisconsin, May 18-20.

The pine woods sheltered our bodies, the lake renewed our spirits and the weather cooperated by raining only at night. Jeff Haines, a member of Madison Meeting and also of the Madison-based Center for Conflict Resolution, provided our program which included video-tapes, a panel, and workshops on "Assumption" and "Criticism," as well as areas of community conflict. CCR has guided organizations who wanted to move from parliamentary procedure to consensus, having been called into school and business situations where conflict was rampant. The topics were close to the hearts of Friends. We wait expectantly for CCR's publication on consensus.

State of the meeting reports brought us closer together. We were pleased to welcome Lake Superior Meeting (Mar-

quette, Michigan), formerly a preparative meeting to Green Bay, into full monthly meeting status. Rochester Friends asked for a clearness committee to help them reconsider becoming a monthly meeting.

In addition to literature from CCR, AFSC, FCNL and FWCC we had an impressive display of photographs, maps and literature from Ridgeway Quaker Center prepared by Bimsey (Helen) Kirkpatrick, the new coordinator of RQC. Ridgeway property is near Madison at Route 3, Dodgeville, Wisconsin, 53533.

Some Friends enjoyed canoeing and volleyball while others walked and talked together in the woods. After Saturday supper we had a delicious program of skits, and solo acts. There were poetry readings, acrobatics, miming, jokes, stories, music and singing. Some very young Friends showed us what it was like to be starving in Russia and to receive a food shipment from Quakers. The program was enthusiastically presented and received. Then Dody Shapru led folk dancing for all ages. Short Friends kept up with tall ones and six footers, grinning, telescoped their limbs to pass under childrens' arms. Abruptly, the dancing ended and the hall emptied when the cry "Northern Lights" rang out. In the starlight we shared a glorious display of *aurora borealis*, some of us seeing it for the first time.

Then our Nightingales went into full voice. The Nightingales are a group of NYM Friends who traditionally stay up and sing the night away. Their names come from the fairy tale of the Chinese Nightingale. Rosalie Wahl, just back from a trip to China, assured us that the Nightingale had not died with the Imperial Regime for she heard its song issuing from the third floor of a worker's flat.

Sunday morning before meeting for worship, Friends of all ages were



fascinated by Francis Hole's talk-demonstration with the violin. He likened the body, the human instrument, and the gathered meeting, our instrument of worship, to a violin. He played for us; he named the strings Faith, Hope, Charity and Cheer; he spoke of Soul-ar breath. His talk will be available to Friends as the second Ridgeway publication.

Tasty meals were provided by Milwaukee Friends. Chores were performed by the help of sign up sheets at registration which proclaimed, "Work is love made visible." Hugs and fellowship made the weekend another nurturing session of Northern Yearly Meeting. Since many of us have to drive 300 miles or more we hope that gasoline shortages will not curtail our attendance at future gatherings of NYM. Our next meeting of NYM will be September 13-15 at Frontenac, Minnesota, on the banks of the Mississippi.

Dorothy Hopkirk



Southeast

Southeast Yearly Meeting was held at the United Methodist Youth Camp, in Leesburg, Florida, on April 12-15. Nature cooperated splendidly, with warm sunny skies and a clear view of Lake Griffin.

On Thursday a retreat was held, with Verne and Shirley Bechill, of Alma, Michigan, as facilitators. In this retreat, Friends were divided into five groups, who exchanged views and experiences on enriching the meeting family, with emphasis on a variety of family situations. Each group was asked to summa-

rize their conclusions in brief words.

At the business session, support was given to the efforts of Phil Buskirk, of Miami Meeting, in efforts to assist Haitian refugees. A wide variety of views was expressed in considering the offer of the Orlando Meeting to sell Cisney House, a retirement house, to the Southeast Yearly Meeting. No decision was arrived at, and the question will be studied further by a committee.

The workshops that followed were of great variety. Phil Buskirk led a discussion of the problems of the Haitians: their government, our relations to Haiti, and the hardships that face the refugees who make their way to the United States. David Epley led a workshop on healing, particularly spiritual healing, mentioning Sally Hammond's book, *We Are All Healers*, Quaker experience with healing, and an effort to find what healing itself is.

"Art And The Spirit," facilitated by Johanna Jordan and Mary Wilson, made its point superbly through the exhibition of weavings, paintings, sculpture, photographs, and handcrafts by Florida Friends. "I Can Be Greater Than Myself," a workshop led by Kara L. Cole, examined the ways in which God works through individuals and groups. "The New Call To Peacemaking," facilitated by J. William Greenleaf, had as guests Rex and Peggy Miller of the Church of the Brethren, Larry Steffen of Brethren in Christ, and Nick Block of the Friends Committee on National Legislation. A letter was drafted to the President, and many young friends gathered to hear the Quaker Peace Testimony. "Worship Sharing" was led by Esther Kamp of Daytona Beach, and discussed ways, apart from the meeting itself, to share, with others, forms of worship of various kinds. "Womens Issues" was facilitated by Eleanor Mitchell of Palm Beach Meeting. This resulted in a discussion of roles and ethics. "Sexuality," led by Lila G. Cornell, Associate Director of FGC, discussed a wide variety of lifestyles and problems, ranging from children, teens, to homosexuality, with emphasis on values and ethics rather than sexuality alone.

Finally, the Sixteenth J. Barnard Walton Lecture was given by John A. Sullivan, Associate Executive Secretary for Information and Interpretation of the AFSC.

The whole sense of the yearly meeting seemed to be: "We must tear down walls so that we may grow as individuals, as a Society, and become Friends meeting friends throughout the world."

Evan Howe

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LETTERS TO THE EDITOR

Let Us Search For Truth

Philadelphia Yearly Meeting is several months in the past, but I doubt if those who attended the session about the Fiduciary have forgotten that particular session. I have done a lot of thinking as I'm sure others have.

Friends have been deeply concerned about the situation in South Africa and have wondered whether U.S. Quakers should demonstrate our disapproval of apartheid by divesting ourselves of all investments by U.S. business in that

country.

I have recently read the diary of Thomas Cope (1801-1851) and I see some similarities between our present situation and the problems of Friends in those years. I see how Friends can be torn apart when there are different points of view about how to respond to an injustice. It was interesting to me to read Thomas Cope's disapproval of Friends whom today we look back on as being those Quakers we most admire—Lucretia Mott, for instance. Thomas believed that the approach of those Friends and non-Friends (William Lloyd Garrison, etc.) was bringing on war—and who now more than a century later can say whether or not they contributed to that holocaust, whether a different (Quakerly?) approach might have prevented our country's most tragic hour?

Of one thing I am quite convinced and that is that that session of yearly meeting was not what we like to think is Friends' way of proceeding. Emotion was high. There seemed to me to be no "search for Truth." There was no question about Friends' disapproval of apartheid; and yet, at the same time, time was taken up by expressions along this line by Friends and non-Friends. The question we should have "prayerfully considered" was how we could make a positive contribution to a bad, we would say "immoral," situation. Of course there are many countries in the world where dictatorships and even so-called "democracies" are killing people and disregarding human rights about which U.S. Friends are not making efforts to right wrongs. (We'll probably continue to buy gasoline from Iran if we can get it!)

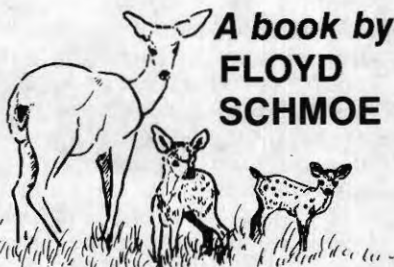
I don't know the answer but I'm sure that that session of yearly meeting did not contribute to a solution. It took Friends almost 100 years (1688-1776 and later) to clear themselves of slaveholding; I don't believe it was accomplished by emotional sessions of yearly meetings; it was accomplished by John Woolman and the steady and thoughtful approach one to another.

There are ways we can approach those who are working in South Africa if we have contacts with them. And let us not think that Friends are the only ones concerned; there are many with more "power" than we have who are searching for the way.

Friends, let us "search for Truth" in the historical Quaker Way!

Eleanor Stabler Clarke
Kennett Square, PA

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South Africa Investments "Programmatic"?

The evening session of Philadelphia Yearly Meeting on Third Month 27, of which the greater part was devoted to discussion of investment of our institutional endowments in the securities of corporations doing business in South Africa, produced at least one interesting development. Many years ago, several committees of the yearly meeting pressed the then trustees of Philadelphia Yearly Meeting to invest a substantial portion of the funds under their care in housing. At that time we were told that Friends' interest in housing was a matter of "program"; that the committees were, of course, at liberty to raise funds for housing if that was their concern, but that the duty of trustees to invest so as to produce the greatest return consistent with the preservation of principal was in clear conflict with a concern for matters of program.

But at the session in question, those who advocated disposing of investments in multinational corporations with interests in South Africa were met with the response (from some of the same individuals, now directors of the Fiduciary Corporation) that our continued investment in the securities of these corporations would promote the improvement of conditions in that troubled land. Personally, I do not buy the argument, but, assuming that there is anything in it at all, is not this "program"? Did we, years ago, accept the judgment of these Friends (after all, bankers and lawyers and therefore in such matters wiser than the rest of us) only to find at this late date that they now find their earlier judgment to have been mistaken? Do they contemplate investing more of our funds in these securities so that our alleged influence for good will be increased?

At the yearly meeting session minutes were presented from a number of committees of the yearly meeting and from several monthly meetings, indicating that for reasons of conscience they were no longer comfortable to continue to receive income from funds invested in this manner. These Friends should realize that in most instances their connection with the Fiduciary Corporation is entirely voluntary, and therefore subject to termination by them. I know of no principle in our Discipline requiring committees or monthly meetings to turn over to the Fiduciary Corporation the investment of funds bequeathed to them or otherwise

under their control. The logical sequence of the disregard by Fiduciary Corporation of the expressions of conscience by these Friends might very well be a direction to the Corporation to return the funds upon termination of the next convenient accounting period, for investment by the committee or monthly meeting itself.

Edna Tracey Cushmore
Philadelphia, PA

Are Friends Conforming?

This past year I have been reading each *Friends Journal* that comes as a gift subscription to our meeting and passes through my hands, as clerk. In each one I have found something of special interest and often the entire issue is, to me, exceptional. By the time I have finished one edition from cover to cover, I want to write immediately expressing appreciation of, agreement or disagreement with articles and/or letters in that issue. Up to now this has not gotten beyond the point of intention.

I do want to let you know that I think the *Journal* is a well-done publication: interesting, inspiring and appealing in subject presentation and artwork. I like the idea of presenting one theme in each issue; it seems easier to consider the various aspects of one subject that way than having information or ideas spread out over several issues. I have also enjoyed the effort to personalize the *Journal* by making readers acquainted with the staff who dedicate themselves to their jobs out of interest and unity of purpose.

One thing that distresses me about what I read is the laxness of principles Friends are willing to accept now in marriage vows, recognition of gays, women's rights and on down the line. It's true that Friends have always been champions of those seeking equality and fairness, but it sounds like anything goes now—whoever can expound a grievance of whatever nature can find a Friends' group or meeting who will not only be sympathetic but also "fight for their rights" by upholding that viewpoint in word and action. Perhaps I am slow to accept change, but it seems to me Friends need to stand for something other than conforming to so many individual causes that are suddenly being over-emphasized in their initial thrust for recognition.

Becky Van Ness' article, "In Search of

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Holy Obedience (FJ 2/15/78), expressed my feeling, particularly the final paragraph:

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... than a haven of tolerance."

"Be not conformed to this world: but be ye transformed." (Rom. 12:2)

Phyllis Rockwell
San Jose
Costa Rica

Correction

In our March 15 issue the following correction should be made on page 12 in the twelfth line from the bottom of column two: "Beethoven's 'Ode To Joy' or Britten's 'War Requiem'..."

On the same page, reference was made incorrectly to Women Strike For Peace. Our apologies for these proofreading errors.



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CALENDAR

August

1-5—Illinois Yearly Meeting at McNabb, IL. Contact: Margaret B. Dupree, 4816 Francisco Ave., Downer's Grove, IL 60515.

5—Prayer vigil at Griffiss Air Force Base, Rome, N.Y. from 3 p.m. to 5 p.m. Cosponsored by the Figtree Fellowship and AFSC, this vigil is in memory of Hiroshima. This base is equipped with nuclear weapons. The prayer vigil has been meeting monthly since Palm Sunday. All are welcome.

6-11—Pacific Yearly Meeting at Chico, CA. Contact: Lowell Tozer, 1074 Merritt Dr., El Cajon, CA 92020.

7-12—Baltimore Yearly Meeting at West Maryland College in Westminster, MD. Contact: Virginia Rice Sutton, 10707 Rain Dream Hill, Columbia, MD 21044.

8-12—Ohio Valley Yearly Meeting at Olney Friends School, Barnesville, OH. Contact: Merritt S. Webster, 225 Connolly St., West Lafayette, IN 47906.

10-19—Central Yearly Meeting at Central Friends Campground, Muncie, IN. Contact: Arthur Hollingsworth, 302 S. Black St., Alexandria, IN 46001.

13-18—New England Yearly Meeting at Wheaton College, Norton, MA. Contact: Sylvia Perry, 40 Pleasant St., Dover, MA 02030.

13-19—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. Contact: E. Vivien Abbott, 60 Lowther Ave., Toronto, Ont. M5R1C7, Canada.

15-18—Ohio Yearly Meeting at Stillwater Meeting House, Barnesville, OH. Contact: William L. Cope, 44550 St. Rt. 517, Columbiana, OH 44408.

ANNOUNCEMENTS

Births

Black—On May 18, 1979, *Theodore Eric Black* to Lawrence and Megan Mersman Black. With the assistance of an able English midwife, Theodore happily emerged at home under an apple tree! Megan is a member of the Palo Alto (CA) Meeting. Lawrence, a member of Riverside (CA) Meeting, is now a sojourning member of Palo Alto.

Kerman—On April 26, 1979, *Jesse Owen Kerman* to Kate and Ed Kerman. Born at home near Hesperia, MI, Jesse joins sisters Ada and Hannah. His parents are members of Grand Rapids (MI) Meeting. His paternal grandparents are Ralph and Cynthia Kerman of Stony Run (MD) Meeting.

Smith—On May 3, 1979, *Simon Bradstreet Smith* to John Dana and Marjorie Webb Smith of New York City. Simon's mother and sister, Hannah Lee Smith, are members of Shelter Island (NY) Meeting. His maternal grandmother, Dorothy Webb Compton, is a member of Haddonfield (NJ) Meeting.

Marriages

Angell-Farmer—On June 16, 1979, under the care of Oswego Monthly Meeting, *Janet Elizabeth Farmer* and *Thomas Nathaniel Newlin Angell*, alumni of Earlham College. The groom and his parents, Stephen and Barbara Angell, are members of Oswego Monthly Meeting.

Bassett-Cook—On May 12, 1979, in Burlington, VT, *Alice Fisher Cook* and *Thomas Bassett*, both of Burlington, under the joint oversight of Burlington Monthly Meeting and the College Street Congregational Church.

Deaths

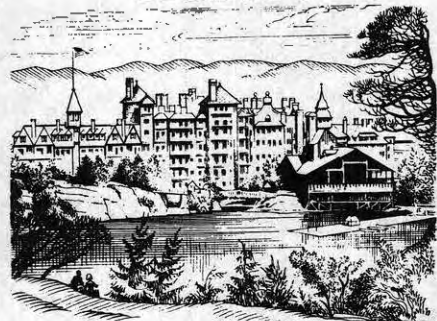
Thompson—On May 1, 1979, at his home, Greenbriar, Brick Town, NJ, *J. Stanley Thompson*, aged seventy-one. A birthright member of Wrightstown (NJ) Meeting, he graduated from George School in 1925 and from Cornell with a degree in mechanical engineering in 1929. Stanley joined Ridge-wood (NJ) Meeting, while it still met in the YMCA.

For twenty-five years, Stanley served as chief mechanical inspector for Farrand Optical Co., Valhalla, NY. After retiring in 1974, he joined Manasquan (NJ) Meeting, where he served as clerk until his death. Stanley served for many years on the Committee for the Quaker Center in New Brunswick. He was much valued for his faithful and kind services and the children of the meeting loved him.

He is survived by his wife, Olga Stalling Thompson; a daughter, Eileen of New York City; a son, Theodore of Camillus, NY; and two brothers, Elliot of Princeton, NJ and Hamilton of Collegeville, PA.



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Accommodations

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Books and Publications

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Songs For Quakers, 52 simple, original, meaningful songs for meetings, schools, families. \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. \$2.00 plus 75¢ postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

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Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

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Positions Vacant

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Physician: Idealistic and politically motivated needed to work in family clinic with Spanish speaking population. Personal rewards great. Hours long, gratifying. A challenge to one committed to social justice and health care for the poor. Contact: Caren Jacobson, 1623 6th St., Coachella, Ca 92236. 714-398-5514.

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New Garden Friends School (75 students, day only, K-9) is now taking applications for the position of Head of the School. Resumes/Inquiries should be sent to: Joan N. Poole, NGFS Search Committee, Rt. 3, Box 86A, Summerfield, NC 27358.

Schools

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Mature female seeks simple cooperative group living in or near Santa Fe starting fall 1979. Details supplied by mail or phone. Box 103, Neptune, NJ 07753.

Treasure Valley, Idaho. Anyone interested in forming an unprogrammed Quaker worship group in southwestern Idaho contact Kate O'Neill, 2405 W. Idaho, Boise 83706, 208-342-2503.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3837.

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

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: 602-774-4288.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

TUSCON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

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. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone 273-6485 or 273-2560.

HAYWARD—Worship 10 a.m., 22502 Woodro St., 94541. Phone: 415-851-1543.

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 298-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 824-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly Meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

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—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

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

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 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: 699-7538.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4080 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-7004 or 242-8361 for location and time.

PUEBLO—Worship group, 543-0712.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

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

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

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

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

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

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

Delaware

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

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. Meeting for worship, 10:30 a.m. First-day school, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 388-1041.

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

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

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WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

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: 584-1282 evenings.

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

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

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Foy, clerk, 361-2889. AFSC Peace Center, 238-4976.

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. Phone: 813-896-0310.

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 Rd., N.E. 30306. Pat Westervelt, clerk. Quaker House phone: 373-7986.

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

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

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 Ogden Ashley, clerk, 664-1923 or 743-0984.

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

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

DOWNERS GROVE (west suburban Chicago)—worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3881 or 852-5612.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4845.

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: 848-1147 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: 343-7087 or 245-2959 for location.

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

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

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1822.

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

Indiana

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

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

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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, 10:30 a.m., First Methodist Church, Rm. 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928.

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 233-1846. Welcome.

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

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school, 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

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

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

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

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. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

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

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

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

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

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

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit)—First-day, 5:30 in Jamaica. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

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—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0278.

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: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sunday 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

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

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

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: 928-6159.

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

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

Missouri

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

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2484.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 2200 Cannon, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1204 Maryland, Deer Lodge, MT 406-846-3321.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

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. Lydia Willits, clerk, phone 603-868-2629.

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

WEST EPPING 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. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

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

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

DOVER—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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 Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

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

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

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

Mt. Laurel Meeting for worship, 3 m. S on Mt. Laurel Rd., 10:30, June-Sept.

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—Quaker House, 33 Remsen Ave. Meeting and First-day school 11 a.m., meeting only, June-Labor Day, 9:30 a.m. Call 201-469-4736 or 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 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. 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 Shores 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 741-7210 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.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

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 for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

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

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

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

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

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

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—10:30 a.m. Sundays. 155 West 6th St. Phone: 607-733-7972.

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

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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. 108 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.

SHELTER ISLAND—10:30 a.m., Quaker Graveyard, Sylvester Manor. (Rainy First-days and winter, Shelter Island Public Library). Phone: 516-749-0555.

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

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

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 914-255-5678 or 255-6179.

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 748-2844 (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.

POTSDAM—Call 265-5749 or 265-7062.

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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-668-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

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

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

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

SCARSDALE—Meeting for worship July 1 through September 2, 10 a.m. Meeting for worship in June and beginning September 9, 11 a.m. First-day school, 11 a.m., beginning end of September. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

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

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

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 537-5806.

DURHAM—Unprogrammed meeting 10:30, First-day school 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Schlar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

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

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., 3980 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Ruth Browning, 486-8973.

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

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

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

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

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

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

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

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

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

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiome, 513-767-1039.

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, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

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

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 a.m. CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

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, 10:30 a.m.

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

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

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

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

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

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

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

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

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

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

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

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

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 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 W. 3rd St. Worship 10 a.m. every Sunday through September 9.

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

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

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

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

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

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

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

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

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

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-583-6795.

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

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

Central Philadelphia, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

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 and meeting for worship, 10:30 a.m.

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

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

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. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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: 437-5838.

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. (except summer); meeting for worship, 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month.

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

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

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 18395.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1580 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

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

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

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

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

Rhode Island

BLOCK ISLAND—Unprogrammed meeting for

worship in Friends' home, Sundays 8 p.m., May 20-September 16. Phone: 466-2055.

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

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

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

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

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

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

Tennessee

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

NASHVILLE—Meeting and First-day school, 10 a.m., 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

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

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

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

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

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2768 or Cathy Webb 752-0892.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

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

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

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

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

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 ml. S. of Alexandria, near US 1. Call 703-785-8404 or 703-960-3380.

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

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

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

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

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6789, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Silent meeting. Phone 327-4086. Wayne Banenson.

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

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

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

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st & 3rd Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

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 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

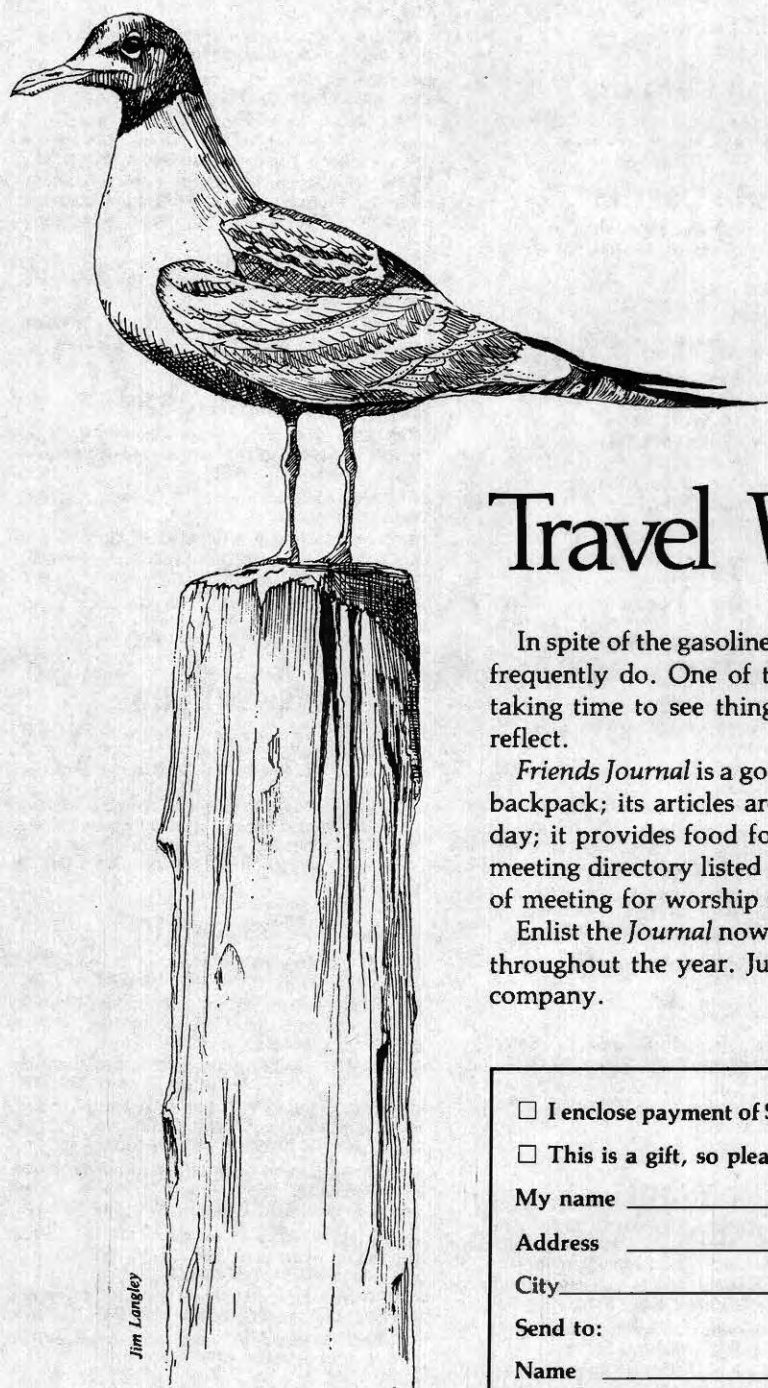
MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 810 N. Jackson, Rm. 502. Phone 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

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



Travel With Us

In spite of the gasoline crunch, Friends are traveling this summer, as they so frequently do. One of the pleasures of travel is breaking the usual routine, taking time to see things one might otherwise neglect, finding moments to reflect.

Friends Journal is a good traveling companion. It fits easily into a suitcase or backpack; its articles are just the right length for a quiet moment during the day; it provides food for thought during those reflective moments. And the meeting directory listed in the first issue each month gives times and locations of meeting for worship in 46 states and 4 foreign countries.

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