

May 1, 1981

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Knowledge of the Creation is enhanced by knowledge of the Creator.**

# Contents

May 1, 1981  
Vol. 27, No. 8

<b>Among Friends: An Invitation</b> .....	2
—Olcutt Sanders	
<b>An Experimental Outlook</b> .....	3
—Olcutt Sanders	
<b>Let There Be Light</b> .....	4
—Barry Morley	
<b>The Voice of the Universe Seldom Speaks</b> .....	6
—Winifred Rawlins	
<b>Voyager's Mystical Universe</b> .....	8
—Alan Crawford	
<b>Playing God in a Coffee Cup</b> .....	11
—Frederic Vanson	
<b>Breakthrough</b> .....	12
—Colin Bell	
<b>God as Creator, God as Humankind</b> .....	15
—Perry Treadwell	
<b>An Admiral Appeals for Nuclear Restraint</b> .....	17
—Louis Mountbatten	
<b>On a Place Called Earth</b> .....	19
—Ellen Tift	
<b>John Woolman's Analogical Computations</b> .....	20
—R. Ward Harrington	
<b>Now &amp; Again</b> .....	21
<b>Play Review</b> .....	22
<b>Calendar</b> .....	24
<b>Classified Advertisements</b> .....	25
<b>Meeting Directory</b> .....	26

Front cover photo, from NASA, of spiral galaxy NGC6946. Cover quote from page 10.



# FRIENDS JOURNAL

*Friends Journal* (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

## STAFF

Olcutt Sanders and Susan Corson-Finnerty, *Editors*  
Susan Corson-Finnerty, *Business Manager*  
Nina Sullivan, *Advertising and Circulation*  
Barbara Benton and Dorothy Jackson, *Design*  
Vinton Deming and Rick Posmantur, *Typesetting*  
James Neveil, *Bookkeeper*  
Ruth Laughlin, *Administrative Assistant*  
Vinton Deming, *Book Reviews*

*Volunteers:* Susan P. Hardee (*Proofreading*), M.C. Morris (*Friends Around the World*), Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

## BOARD OF MANAGERS:

1979-1982: Joseph Adcock, Gertrude MacIntosh Brett, Elizabeth Cooke, Peter Fingesten, William B. Kriebel, Helen Manglesdorf, Kenneth Miller, Emily B. H. Phillips.  
1980-1983: Elizabeth Balderston (*Assistant Clerk*), Henry C. Beerits, Miriam E. Brown, James Neal Cavener, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.  
1981-1984: Marjorie Baehler, Mary Howarth, Patricia McBee, Marcia Paulin, Virginia Stetser.

## HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

## FORMER EDITORS

Ruth Geibel Kilpack, James D. Lenhart, Alfred Stefferud, Francis Williams Brown, William Hubben.

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

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

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

Copyright © 1981 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

## AMONG FRIENDS: *An Invitation*

As I enter with enthusiasm into my new responsibilities as editor-manager, I want to open a conversation with readers. In this corner I intend to range over topics both serious and frivolous. As I report both editorial and business aspects of the *Friends Journal*, I trust you will feel you have a lively part in our present and future. Soon a questionnaire will be addressed to you for a more comprehensive response. Meanwhile, I invite your comments.

With this issue you will find that we have resumed an occasional series of historical notes, as Henry Cadbury hoped would be done in continuation of his "Then and Now" series years back. Can you suggest topics for this department?

And I know that one of my esteemed predecessors, Ruth Kilpack, hoped to find more humor to include

within these pages—anecdotes or drawings. Can you help?

As a starter, here's a bit of Quaker lore gleaned from the La Jolla (CA) Friends Meeting newsletter, as reported by Arthur Olson, their "Washington correspondent":

*An odd story was told to me in a discussion of the Washington Peace Center's million-dollar lawsuit against the FBI. It seems that the agent assigned to infiltrate the meetings was trying to track down everyone involved with the group. But one person mentioned at nearly every meeting never showed up. After some fruitless search the Bureau decided to close its file on George Fox.*

*Olcutt Sanders*





Lorna Kent

## AN EXPERIMENTAL OUTLOOK

**T**his I knew experimentally," George Fox declared in one of his oft-quoted phrases. Persons who are willing to test their spiritual insights against direct experience are likely to regard science as a help rather than a hindrance in discovering the truth—or the Truth.

In these days when a "moral majority" emphasizes a narrowly biblical authoritarianism to guide human conduct, must one be classed with an "immoral minority" to seek a connection between faith and observable data? Is not God in every aspect of creation, in the data and in the observer as well? After reading reverently the intuitive accounts of the Creation (two and the fragments of a third) in Genesis, few Friends have found difficulty in appreciating also the Darwinian approach to understanding the evolving process at work in the universe.

Marjorie Sykes in her new book on *Quakers in India* recounts a relevant insight from an old *bhakta* legend:

*Avvaiyar, the Wise Woman, being wearied by travel, stretched her tired old limbs under a tree by the roadside and slept. Presently she was rudely awakened; angry villagers were abusing her for insulting their god by lying with her feet pointed towards his shrine. "My friends," she said gently, "is there any place where God is not present? Show me, and there I will point my feet."*

Because they were denied entrance into the establishment-run universities, early Friends in England often turned to careers such as medicine which could be accomplished through an apprenticeship. (Others turned to business and commerce for similar reasons.)

With open minds and eyes, these Friends found botany, ornithology, and astronomy to be engaging pursuits, either as careers or as leisure activities. Aware that Jesus drew spiritual lessons from the lilies of the field and the fallen sparrows, they joined Shakespeare's Jacques in finding "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

This Quaker interest in nature was probably at least in part an esthetic satisfaction, their puritanical ethic having turned them away from the fine arts as a path to beauty. Until relatively recent times a singing Quaker was something of an anomaly. But many a Quaker has maintained a lengthy bird list. The clerk of Philadelphia Yearly Meeting a few years ago reported encountering an acquaintance who was considering membership; when asked what he was doing to prepare himself, he replied that he had bought a bird book.

In my own experience, I recall that Lansdowne (PA) Monthly Meeting for many years passed a silver cup from one member to another annually in recognition of the child who reported seeing the first robin. And Chappaqua (NY) Monthly Meeting has an early Sunday morning bird walk timed to the spring migration (followed by a pancake breakfast). I once lured Horace Alexander to Texas to speak to American Friends Service Committee audiences about his extensive association with the Gandhi movement in India by promising that his itinerary would include a stop at the nesting ground of the rare whooping crane.

To return to a more formal note, I would observe that the ten or so U.S. Quaker colleges have often had notable science departments. Friends schools and colleges, so important in training members to share leadership in a non-pastoral religious tradition, have generally viewed all of life as a sacrament. Bible study and moral education have not been thought to be at odds with the scientific method in their curricula. Both mysticism and pragmatism have been hospitably treated.

So it is no surprise that this issue of the *Friends Journal*, with its science-oriented articles and even poetry, was not pre-planned. It simply emerged from materials that accumulated over recent months. Join me, then, in listening to several Friends who have been drawn to look in many corners of God's world for help in understanding themselves, their relationships, and their responsibilities.

OS



**W**hen I was still too young to separate fact from folk tale, I became aware that drowning people see their lives pass before them. My mind grabbed the idea and clung to it. At some point I asked how anyone *knew* that drowning people saw their lives pass before them. Drowned people were dead and dead people were not in contact with living people unless they were ghosts, which I was taught not to believe in. It was then that I learned about artificial respiration. I laid the intriguing ghost possibility aside and accepted that a select group of people had not quite drowned. Upon resuscitation they apparently remembered seeing their lives pass before them and passed that information on to us.

As I pushed into maturity and put aside childish things, questions related to drowning slipped to one side of my mind. Then I read Raymond Moody's book, *Life After Life*. Here, reported clearly in what is purported to be a scientific study, is a model of the human death experience illustrated with samplings from case histories. Technological, life-restoring techniques have produced a population of thousands who have passed beyond clinical death, been brought back to life, and remember their experiences. Over and over, in varied forms, they speak of seeing their lives pass before them. The review flows chronologically, taking a long time, yet, paradoxically, taking no time at all.

"So," I reflected, "it is not an experience of drowning. It is an experience of dying."

A seriously wounded soldier reported:

## Let There Be **LIGHT**

by Barry Morley



**G**od does not seek grovelers. God seeks partners, channels through whom the power of light can flow.

*... my life began to become a picture in front of me, and it seemed that I could go back to the time when I was still a baby, and the pictures seemed to progress through my whole life.*

*I could remember everything; everything was so vivid. It was so clear in front of me. It shot right by me from the earliest things I can remember right on up to the present, and it all happened within a short time. And it was not anything bad at all; I went through it with no regrets, no derogatory feelings about myself at all.*

*The best thing I can think of to compare it to is a series of pictures, like slides. It was just like someone clicking off slides in front of me very fast.<sup>1</sup>*

A young woman told Moody:

*The things that flashed back came in the order of my life, and they were so vivid. The scenes were just like you walked outside and saw them, completely three-dimensional, and in color. And they moved. For instance, when I saw myself breaking the toy, I could see all the movements. It wasn't like I was watching it all from my perspective at the time. It was like the little girl I saw was somebody else, in a movie, one little girl among all the other children out there on the playground. Yet it was me. I saw myself doing these things, as a child, and they were the exact same things I had done, because I remember them.*

Those who accept Moody's findings are reassured that life is a continuous process in which the soul's attachment to a physical body is a temporary stage. Fear of death subsides. Those who return from the death experience live constantly in the glow of that knowledge. But more stunning to me, and unsuspected from my childhood pondering, is corroboration of the Inner Light, the light which is the cornerstone of the Quaker movement, that light which lighteth all people.

Barry Morley is codirector of the ninth grade at Sandy Spring Friends School. A frequent contributor to the pages of Friends Journal, he has been working on a novel titled *Innocent No More*. He is a member of Sandy Spring (MD) Meeting.

*My soul was out! All this made me feel very bad at first, but then this really bright light came. It did seem that it was a little dim at first, but then it was this huge beam. It was just a tremendous amount of light, nothing like a big bright flashlight; it was just too much light. And it gave off heat to me; I felt a warm sensation.*

Another subject speaks more specifically of the quality of the light:

*I floated right straight on through the screen, just as though it weren't there, and up into this pure crystal clear light, an illuminating white light. It was beautiful and so bright, so radiant, but it didn't hurt my eyes. It's not any kind of light you can describe on Earth. I didn't actually see a person in this light, and yet it has a special identity, it definitely does. It is a light of perfect understanding and perfect love.*

Moody's subjects repeatedly speak of the frustration of trying to explain non-Earth experiences in Earth language. Not finding adequate words, they all shift from telling what their experiences *are* to what their experiences *are like*. The light, like all mystical realities, "is not any kind of light you can describe on Earth." So, in order to break through the limitations of Earthbound understanding, it is described through metaphors and figures of speech.

I stopped reading comic strips years ago, but I recall that every sudden and "bright" idea of Smokey Stover's was illustrated with a glowing light bulb. How easily we accept the intuitive "flash" as being related to some inner light source. Someone who reforms is said to have "seen the light," though visualization of light may not take place at all.

A man I know struggled for years with alcohol. He drank, went on the wagon, drank, joined Alcoholics Anonymous, drank, and continued the cycle. One day he came home from a three-day binge exhausted and humiliated. Without pausing for his wife's recriminations he pulled himself up the stairs and threw himself down on his bed.

"Oh God! Oh, God! Can't you help me?" he cried.

Then, he says, the room lit up with a bright and loving light. A voice that spoke without speaking said, "Everything is going to be all right."

He went to the phone, called Alcoholics Anonymous, and never drank again. In this case my friend literally "saw the light."

The ancient Egyptians sought the ultimate metaphor for the light by choosing the sun. They finally came to worship the metaphor, losing sight of the Inner Light which gave it birth.

Even George Fox, whose primary gift to us was guidance toward the love, warmth, power, and possibilities of the light, spoke of it in outward, metaphorical terms.

"I saw . . . that there was an ocean of light and love, which flowed over the ocean of darkness. And in that I also saw the infinite love of God; and I had great openings."

From that vision followed a lifetime of "great openings," those authoritative flashes of insight and intuition that gathered thousands. The power and strength of that light preserved him in dungeons where none had previously survived. That eternal glow flowed through him as he touched the sick and mentally ill with healing.

When the Old Testament promise was given to Abraham, God said that Abraham's descendants would be numbered as the stars. How easy it is to see the numbered stars as Earthly heirs in direct lineage from Abraham rather than the myriad lights of his spiritual descendants.

Moses' long life of ministry began with the outward metaphor for the Inner Light. One day he was a stammering fugitive; the next, the irresistible agent of God's awesome will. And in between he saw a bush burn without being consumed.

Even more dramatic was the conversion of Saul, persecutor and killer of Christians, whose vision of an outer light blinded him for three days. From persecutor of Christians, he became Paul, founder of the Church, and channel for God's word.

**T**his is the promise, that  
as we come to dwell more  
closely within the Light  
we become agents of the Light.

At the beginning of Genesis God says, "Let there be light." With these words God manifests for the first time. Immediately we are asked to grapple with the most difficult paradox of all, God's creation of God. Almost like the ancient Egyptians we ease ourselves of the paradox by assuming that we are reading a description of the sun's creation, when what we are witnessing is the creation of that Light which has been from the beginning. Compare George Fox's revelation of the light with the next words in Genesis: "God saw the light, that it was good, and God divided the light from the darkness."

Through Moses, God inflicted plagues on the Egyptians for refusing to let the people go. We are familiar with the plagues: blood, frogs, maggots, flies, boils, crop-destroying hail. But God saved darkness, the denial of light, for the end. To us the plague of darkness seems almost a relief after the pestilences that preceded. But darkness, the absence of the life source, was living death. And in the final plague the slaughter of the first-born of Egypt occurred in darkness.

At the beginning of his Gospel, John explains God's first words, "Let there be light," in terms similar to

## THE VOICE OF THE UNIVERSE SELDOM SPEAKS

*The voice of the universe seldom speaks  
Directly to us. We strain to hear it  
In moments when the daylight appears  
More exaltedly bright than usual,  
Almost as though the clarity  
Would explode into rapturous singing  
or trumpet calls.*

*Or when thunder crashing through the night  
Seems about to deliver  
An impossible ultimatum, rending for all  
time  
The veil that encloses our senses.*

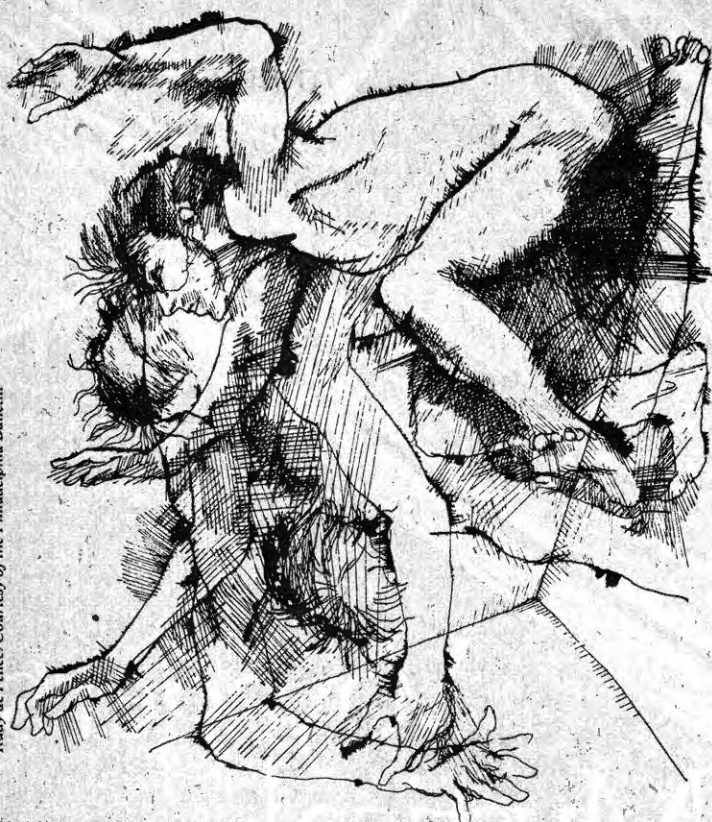
*Instead of a message there remains a silence,*

*As though something which might have been  
born, or manifested,  
Had changed its mind, withdrawn  
For a few more eons, until the psychic  
envelope  
Had thinned or become purified.*

*Oh but never doubt  
That somewhere a voice speaks. How else  
Could a chain of echoes, on the dreariest  
afternoons,  
Play among the hilltops before fading away  
Into a haunting otherness?*

*—Winifred Rawlins*





George Fox's. "All that came to be was alive with his life, and that light was the light of all people. The light shines on in the dark, and the darkness has never mastered it." (Jn 1:4-5)

Jesus' life was manifestation of the Light. His birth was signalled by the bright star which penetrated the darkness. At his death darkness returned. A long tradition of paintings shows light radiating from his shoulders and head. When the child Jesus was brought to the temple in Jerusalem, the old man, Simeon, saw the light. Speaking to Mary and Joseph he said, "... I have seen with my own eyes... a light that will be a revelation to the heathen and glory to thy people Israel." (Lk 2:30-32)

Through actions that he considered much less important than his teaching, Jesus repeatedly demonstrated his oneness with the Light. Irritated by constant demands for convincing miracles, he berated the doubters: "It is a wicked generation that looks for a sign..." (Mt 16:4) Reluctantly he finally did say, "I am the light of the world. No follower of mine shall wander in the dark, but shall have the light of life." (Jn 8:12)

Among Moody's subjects was one who obviously accepted that aspect of Jesus.

*I heard the doctors say that I was dead, and that's when I began to feel as though I were tumbling, actually kind of floating, through this blackness, which was some kind of enclosure. There are not really words to describe this. Everything was very*

*black, except that, way off from me, I could see this light. It was very, very brilliant light, but not too large at first. It grew larger as I came nearer and nearer to it.*

*I was trying to get to that light at the end, because I felt that it was Christ....*

Jesus spent his life turning us toward the Light. Sometimes he spoke of it directly. Often he spoke in metaphors. Always he asked us to dig deeply within ourselves for understanding. But once we learn that worldly light (the light bulb, the sun, the star over Bethlehem, the candle that burns in the night, the lamps of the wise and foolish virgins) is metaphor for the living light of God's presence, we can follow Jesus where few Christians have dared to go.

Jesus knew who he was. His concern, like George Fox's, was that we come to understand who we are. And though he tells us both directly and indirectly, our reluctance to learn has been far more stiff-necked than his reluctance to demonstrate.

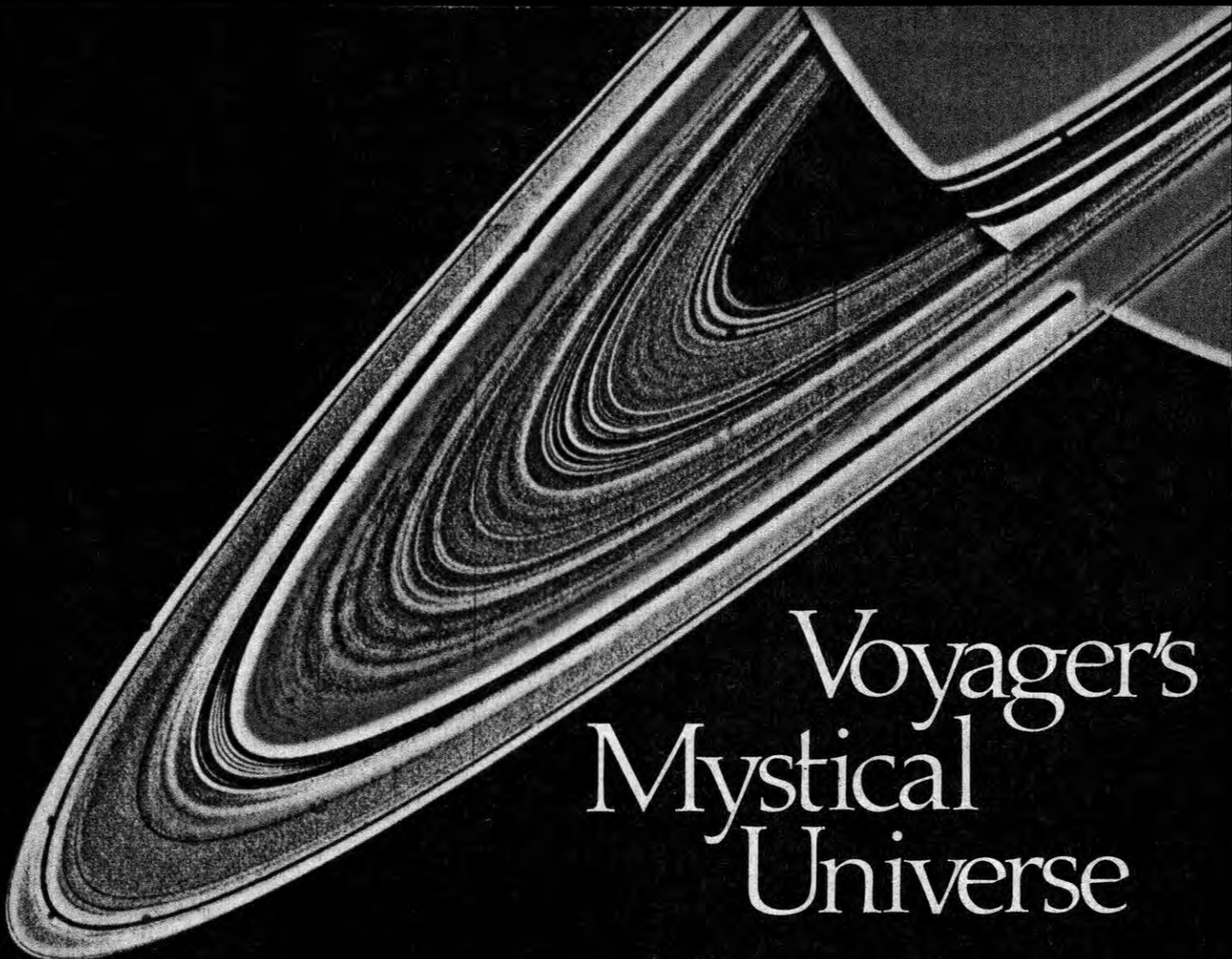
"You are light for all the world," he said, placing us on a level with himself. "When a lamp is lit, it is not put under the meal tub, but on the lamp stand, where it gives light to everyone in the house. And you, like the lamp, must shed your light among your fellows..." (Mt 5:14-16)

And if this isn't clear enough, which clearly it has not been, he goes on to say, as directly as it can be said, "In truth, in very truth I tell you, you who have faith in me will do what I am doing; and you will do greater things still because I am going to the Father." (Jn 14:12)

For centuries people have seen themselves as separate from God. They have come to churches and wayside shrines to cast their gazes downward, fall on their knees, and grovel at God's feet. There they beg for mercy and intercession. But God does not seek grovelers. God seeks partners, channels through whom the power of light can flow. But we must never forget, as Moses did when he smote the rock in the wilderness and demanded water, that power comes through us, not from us. That understanding is our humility.

This, then, is the promise, that as we come to dwell more closely within the Light we become agents of the Light. Our touch becomes the Light's touch. When we learn to stand fully in the Light, the same power that flowed through Jesus can flow through us and change the world in ways that our best efforts and greatest longings have thus far failed to do. By living the promise that Jesus made we begin to fulfill the original promise to Abraham, the harmonizing of countless lights in the firmament of God's mind. □

<sup>1</sup>All quotes from *Life After Life*, by Raymond A. Moody, Jr., Bantam Books, New York, 1975, unless otherwise noted.



# Voyager's Mystical Universe

by Alan Crawford

*Today science is re-discovering the creative mystery of the universe. . . . The exploration of the minute structure of matter seems to take us as far into the unknown as does the exploration of the farthest reaches of space.*

—Howard Brinton (1931)

**O**n a cold, clear winter night in 1610, an Italian scientist named Galileo peered at the heavens through a crude spyglass he called a telescope, discovering on the planet Saturn strange objects that he said looked like “cup handles.”

Years later, tired and feeble and weakened by his ordeal at the hands of the Inquisition, Galileo again

looked at the mysterious planet. This time, to his amazement, the “cup handles” he had been watching for years had vanished from sight. That night, in his diary, this deeply-religious man of science wrote: “God has tricked me.”

Today we know, as Galileo did not, that every fifteen years Saturn's rings turn edge-on to the Earth and do indeed disappear from view. Only now, thanks to the recent Voyager space shot, are we beginning to find out anything definite about those rings—and they are more intriguing and marvelous than astronomers had ever imagined. Missions like Voyager may serve many purposes, but they can serve above all to restore to our consciousness a sense of the infinite, the mysterious, and the divine.

Travelling at 38,000 miles an hour, the crewless satellite launched three years ago beamed back to Earth in mid-November signals that show Saturn's rings at close range,

Alan Crawford, who attends Langley Hill (VA) Friends Meeting, works for a member of the U.S. Congress who serves on the House Science and Technology Committee. He is the author of *Thunder on the Right: The “New Right” and the Politics of Resentment*, published by Pantheon Books in 1980.



leading one scientist at Pasadena's Jet Propulsion Lab to admit that, "The bizarre has become the commonplace." As Voyager I moved closer and closer to the planet, its six known rings expanded into literally thousands of rings and ringlets, like grooves on a cosmic record album measuring 670,000 miles across.

Even more surprising, one of the narrower rings revealed itself to be composed of twisted strands of ice that surround the planet, "braided," as one observer put it, "with giant snowballs." "How fun, how festive," wrote columnist George Will in the *Washington Post*. "The day God created Saturn, he must have been feeling on top of the world, so to speak."

Then there were the "spokes" that appear in the rings themselves, matter that should be quickly ripped apart, according to all previous astronomical calculations, "like a spoonful of sugar being stirred in a cup of coffee." Instead, they survive for hours on end, giving scientists at the Jet Propulsion Lab "nightmares," as the chief of Voyager's photo-inspection team put it.

They are giving these scientists "nightmares" because they appear to defy, or at least render doubtful, previously accepted "laws" of celestial mechanics and threaten long-standing assumptions about our physical universe. On one level, at least, they can be said to contribute to trends in our ordinary perception of the cosmos that are little short of revolutionary—the rapid collapse of that rigid, mechanistic view of the universe that came into our consciousness with Kepler, Newton, and Descartes some 300 years ago.

This view, crudely stated, held the world to be finite, unchanging, measurable in quantitative terms by immutable scientific standards, "bringing the entire universe under one law," as Calvin Coolidge once proclaimed, "so that the most distant point of light

revealed by the largest reflector marches in harmony with our own planet."

Yet if Voyager's discoveries are to be considered, the physical universe as we know it has regiments that—far from "marching in discernible harmony with" anyone—don't even know right from left. Scientists, pondering what holds Saturn's rings in formation, have theorized that two of its moons, one inside a ring and the other outside of it, "shepherd" the ring's particles between them by gravitational pull. "But the shepherd's flocks are unruly," *Newsweek* noted, quoting one astronomer who said, "The particles [in the rings] are not following Keplerian orbits."

This is significant even if, as the astronomer insists, it means only that some force besides gravity must be operating—significant because it reminds us once again of how much more we have to learn about ourselves and our world, and how inadequate we are to the task of comprehending Creation's grandeur.

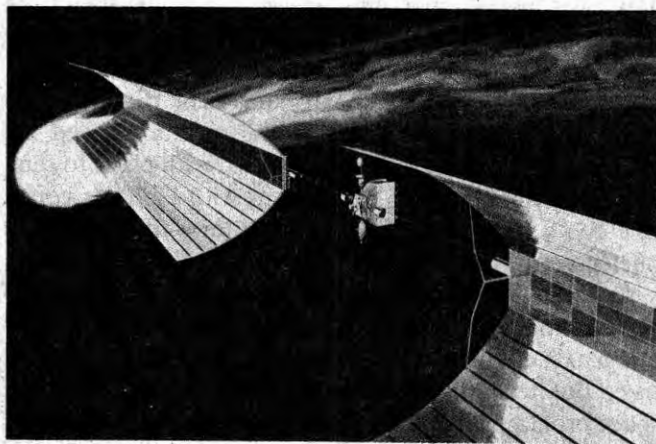
Even the colors of the rings have mystified modern scientists. In the Voyager I pictures, all of the rings show up red, except one. It is blue, and this color in itself is remarkable, since almost every body in the entire solar system is red. Almost nothing is blue, and astronomers so far can't account for this either. "Blue is a color we just don't see," said Cornell's Carl Sagan. "A blue anything that isn't an atmosphere is very interesting because it is very peculiar."

In light of such findings—and their surprising nature is of course predated by theories of contemporary physics—fewer and fewer of us can still see the universe as merely a machine run as if by clockwork, with the God who made it functioning, if at all, as a clockmaker whose work, being complete, has left the shop. "The old self-assurance" that accompanied scientific rationalism "is largely gone," Howard Brinton has written:

*Within the first quarter of the twentieth century a revolution has taken place. The laws of mechanics no longer explain all things. The intellect of man has become aware of something strange and unpredictable at the very heart of existence. Matter and radiation have assumed a complexity which was hardly guessed at in the 1800s.*

The Keplerian view, though it was challenged and routed in theory by Einstein and others, is only now being eroded by hard scientific facts, and Voyager has done much to hasten this erosion. Einstein alluded to the unfolding of these mysteries when he wrote: "There are no eternal theories in science.... Every theory has its period of gradual development and triumph, after which it may experience a decline," making way for new theories and an expanding, ever-changing, and infinite

Left: Computer-assembled two-image mosaic of Saturn's rings, taken by Voyager I at a range of five million miles. Below: Proposed spacecraft to pass Halley's comet as the latter streaks towards Earth in 1985 in its 76-year cycle. (Artist's rendition of a not-yet-funded NASA mission.)



world that is, finally, quite beyond our comprehension. Appropriately enough, Einstein late in life confessed that he had come to regard his own theory of relativity as inadequate—though he felt himself too old by then to undertake the effort to rethink it.

All of this is of special poignancy to Friends, who have always held an enlightened view of science—enlightened enough, one might say, to have long ago rejected the Enlightenment itself. Friends have traditionally held knowledge of one's Creator is enhanced by knowledge of the Creation, and, as a result, have never feared scientific inquiry. They have seen it, instead, as what the English Friend H.G. Wood called "spiritual activity...the standing disproof of materialism." In 1959, London Yearly Meeting affirmed that, "If God is creator, then knowledge of his creation ultimately enlarges our



understanding of him."

Scientific discoveries "enrich and ennoble our idea of God...Contemplation of the living world, of its diversity and beauty brings to many a unique feeling of nearness to God, [as] we now see creation as a process, involving numberless converging and diverging lines of development, still active, but inconceivably slow." That, anyway, was the experience of many Quaker scientists, among them Arthur S. Eddington, who found that after "exhausting physical methods," we ultimately "returned to the inmost recesses of consciousness, to the voice that proclaims our personality, and from there we entered on a new outlook."

Unfortunately faith in scientific inquiry of this sort seems to be falling out of favor in the United States these days—except, of course, where it is believed that the space program will have direct military applications. The future of the space program itself is in jeopardy. Voyager I is headed into empty space now, while Voyager II is scheduled to reach Saturn for another look next August, if the money holds out. After that, the National



Left: Jupiter image taken by Voyager II, showing equatorial plumes; remainder of the equatorial region has diffuse clouds. Above: Jupiter, its Great Red Spot, and three of its four largest satellites as seen by Voyager I from 17.5 million miles. Right: Whirlpool galaxy M51, viewed from Earth.

Aeronautics and Space Administration has only one planetary probe left on the agenda—a spacecraft to orbit Jupiter in the late 1980s.

As originally conceived, Voyagers I and II were to take advantage of a unique opportunity—the first occasion since the development of space technology when the other planets in our solar system would be in proper alignment to allow an Earth-launched spacecraft to travel such unfathomable distances, using the planets' gravitational forces to hop from one to the next, and so on.

Before the two were finished, they were to have surveyed Jupiter, Saturn, Uranus, and Neptune, a feat which will not again be possible for 175 years. There's little reason, however, to believe that this Grand Tour will take place, that the ground stations won't be scrapped for lack of funds. The U.S. commitment to the space program has shrivelled in recent years, from a peak of \$5.9 billion in 1966 to an equivalent of \$2 billion today. Last year the Carter administration decided the United States cannot afford to proceed with plans to send a crewless spacecraft to rendezvous with Halley's comet in 1985, a once-in-a-lifetime opportunity to explore the nucleus of a comet.

Conscientious Friends may of course object to projects such as these on the grounds that they don't feed the hungry or clothe the naked; and in the short run that is true. But technological innovations resulting from the space program have added much to the quality of life in nations that support them. In Japan, space exploration is



pursued almost solely because of its potential yield in practical terms. Among resulting innovations are miniaturized electronics used in motorizing wheelchairs, computer-assisted control centers in hospitals, and temperature-controlled clothing for fire fighters. Alaska's delicate tundra will be protected from the new oil pipeline by heat-condensing tubes developed as a result of NASA missions. U.S. researchers are now closing in on a cure for diabetes through a process called electrophoresis that uses the zero-gravity conditions of space exploration to refine fluid compounds.

Thus, we can see that space exploration is far from "useless" or unimportant. Even so, we need not shrink from pursuing such accomplishments for their own sake. We have much to learn in this regard from a meditation on the "value" of physical beauty in which Rufus Jones reminds us that:

*Everything from a dewdrop to Mount Shasta is the bearer of beauty. And yet beauty has no function, nor utility. Its value is intrinsic, not extrinsic. It is its own excuse for being. It greases no wheels, it bakes no puddings. It is a gift of sheer grace, a gratuitous largesse. It must imply behind things a Spirit that enjoys beauty for its own sake, and that floods the world everywhere with it. Where it can break through, it does break through, and our joy in it shows that we are in some sense kindred to the giver and revealer of it.*

Knowledge and understanding are like that, and we should enjoy them, as Rufus Jones suggests, not merely for their function or utility, but for greater things as well. □

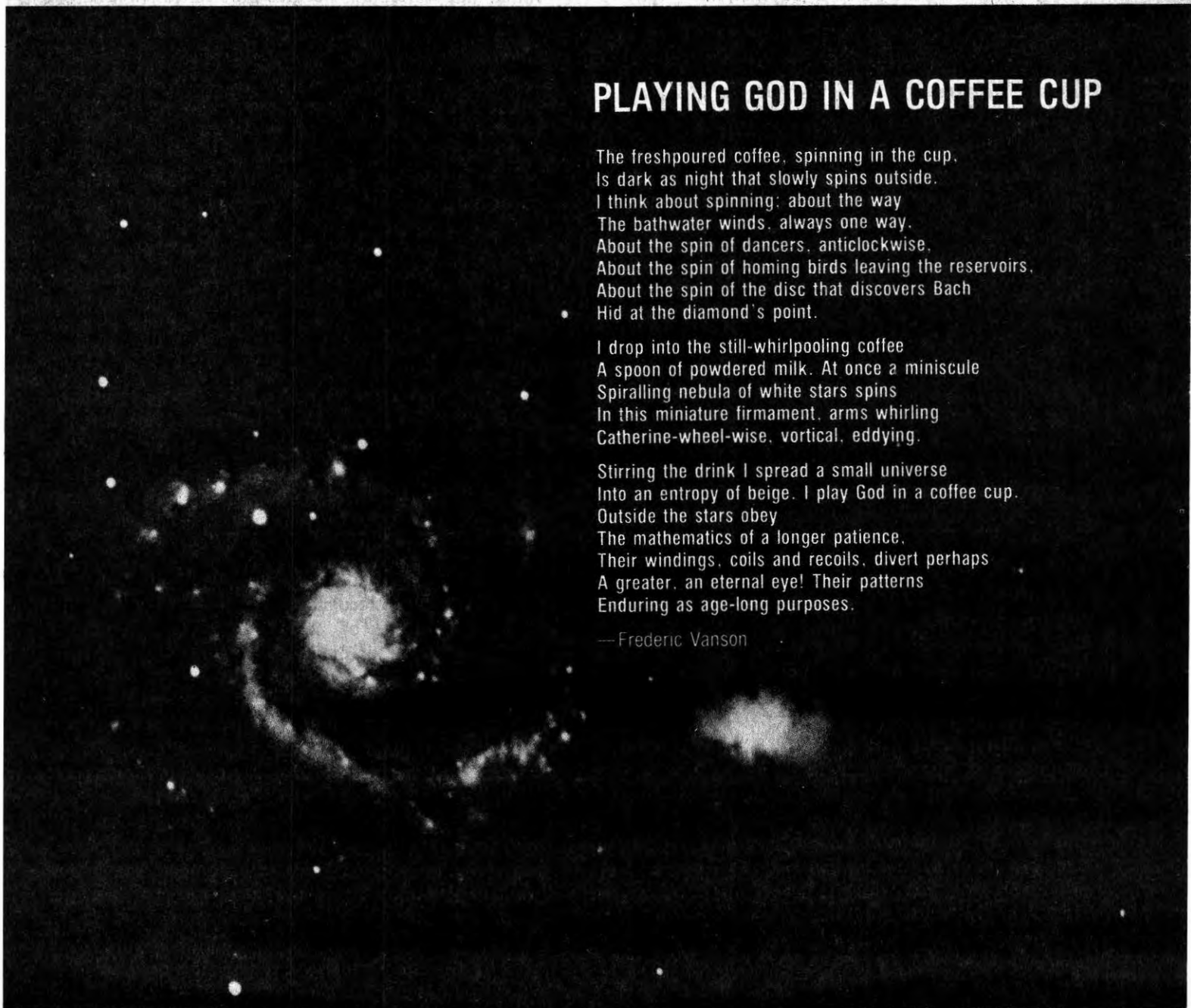
## PLAYING GOD IN A COFFEE CUP

The freshpoured coffee, spinning in the cup,  
Is dark as night that slowly spins outside.  
I think about spinning: about the way  
The bathwater winds, always one way.  
About the spin of dancers, anticlockwise.  
About the spin of homing birds leaving the reservoirs.  
About the spin of the disc that discovers Bach  
Hid at the diamond's point.

I drop into the still-whirlpooling coffee  
A spoon of powdered milk. At once a miniscule  
Spiralling nebula of white stars spins  
In this miniature firmament, arms whirling  
Catherine-wheel-wise, vortical, eddying.

Stirring the drink I spread a small universe  
Into an entropy of beige. I play God in a coffee cup.  
Outside the stars obey  
The mathematics of a longer patience.  
Their windings, coils and recoils, divert perhaps  
A greater, an eternal eye! Their patterns  
Enduring as age-long purposes.

—Fredenc Vanson





# BREAK THROUGH

by Colin Bell

Throughout the last decade I have tried, with little success, to share with Friends and others my excitement over the new and immensely hopeful treaty the nations were trying to fashion to ensure order, health, and peace—of, in, under, and on the oceans! The processes of negotiation seemed to me full of significant new ways of dealing with the vital interdependencies of all peoples. More important, the underlying goals were moral ones and should commend themselves to persons of goodwill everywhere.

Since I wrote this article our government suddenly announced, in a cryptic one-paragraph statement, that the U.S. will not enter any final agreement before the new administration has made a policy review of "serious problems" related to the seabed minerals issues. This about-face has, as one diplomat states, "delivered a stunning blow to one of the most daring multilateral efforts in history." Such a call for review, if made weeks ago, might have been seen as understandable, if highly regrettable. Now many of the world's governments are likely to see such inaction, followed by peremptory action at the last moment, as a compound of incompetence, arrogance, and national self-seeking—and a surrender to the pleas of private mining interests.

It seems to me that we Friends "in the street" should join with Methodists across the country to present publicly the merits of this treaty and the dangers of losing the momentum of this seven-year effort. Help is available to any of us from the Leverings and their Methodist allies. Here is a real piece of peacemaking to be done.

Four-fifths of the century that has encompassed the lives of most of us have passed. It has been a period in human history of fantastic technological advance; of knowledge which, if rightly used, can reduce the scourges of poverty, hunger, and many diseases round the world; of the growing realization that the multiplying human family must live in interdependence if it is to live at all. On the other hand, it has been history's most violent and barbarous century, especially in the application of human genius to the instruments of death rather than life. Humankind has never been so rich in cleverness, which may be used for good or ill, so poor in wisdom, by which cleverness must be guided.

As we in the U.S. move, with considerable trepidation and uncertainty, into the last fifth, we need to remind ourselves that there have been wise voices raised. It is of one example that I want to write because there is danger that through sheer ignorance or apathy we may lose the opportunity of an historic breakthrough in global human relations. Around the mid-century two modest but useful conferences were held by the United Nations on issues affecting the three-fifths of the globe's surface that is water. Then, in 1967, a voice of wisdom was raised. There were three remarkable things about that voice. It came from a representative of one of the smallest nations of the world; it came as a *cri de coeur* to the United Nations; and it challenged every government on Earth to recognize its own role in the interdependence of humankind.

Ambassador Arvid Pardo of Malta called on all the United Nations to recognize the resources of the seabed beyond the limits of national jurisdictions as "the common heritage of mankind" and to utilize them in

Colin Bell is executive secretary emeritus of the American Friends Service Committee. "I want to move on," he writes, "feeling that humanity is going to use the last fifth of this very rough century much more wisely than it has used the other four-fifths."



ways that would benefit the developing nations and reduce the global rich/poor gap which is hurting all the countries of the world.

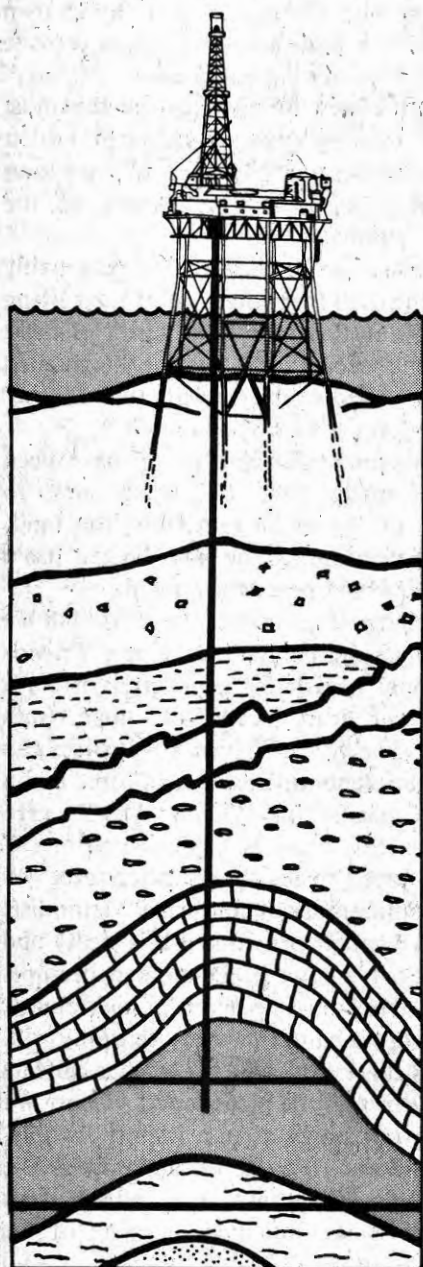
Things began to happen in response to that earnest, wise voice. The United Nations, without whose existence few would have heard the Maltese professor, answered the call. Under its aegis some 150 nations have met in fifteen long sessions during the last decade. The result is that a global Law of the Sea Treaty could well emerge in the historically near future. It will be a potent argument for the value of the U.N. among nations that have never given it much power, though they have been quick to condemn its impotence!

By 1970 Pardo's original vision of reducing the

rich/poor gap was expanded, and the nations set out to include in the treaty all ocean issues—limits to national water boundaries, navigational freedoms, ocean research, environmental protection of the globe's watery surfaces and its living creatures, and the application of the "common heritage" idea to landlocked nations and those whose economies could be jeopardized by mineral mining from ocean depths.

Factors to be considered were 150 national sovereignties, deep sensitivities concerning "national interests," great maritime powers fearful of limitations upon long-assumed rights of the "freedom of the seas," developing countries eager to obtain benefits from the oceans and their living and inanimate treasures—what a test of the wisdom of the world's statepersons, for many of whom the complexities of the watery universe were largely unknown in 1970!

In these Law of the Sea conferences innovative and imaginative leadership has emerged, much of it coming from representatives of smaller nations. Let me name only a few of those whose delegates have become key officers of LOS committees. Under the remarkable



## SUGGESTIONS FOR ACTION

The United Methodist Law of the Sea Project and the U.S. Committee for the Oceans suggests several actions to be taken promptly:

- Letters to the editor of your newspaper(s).
- Letters to your Representative and Senators in Congress and to the Chairman of the House Foreign Affairs Committee (Clement Zablocki WI) and to the Chairman of the Senate Foreign Relations Committee (Charles Percy IL).
- Letters to the Secretary of State Alexander Haig, Department of State, 2201 C Street, N.W., Washington, DC 20520, with copies to Deputy Secretary of State William P. Clark.

Points that can be and should be made:

1. Some European industry and government representatives are extremely upset about the manner in which the U.S. government has recently publicized its negotiating instructions for the Law of the Sea Conference and has called for a thorough review of serious problems with the Treaty.

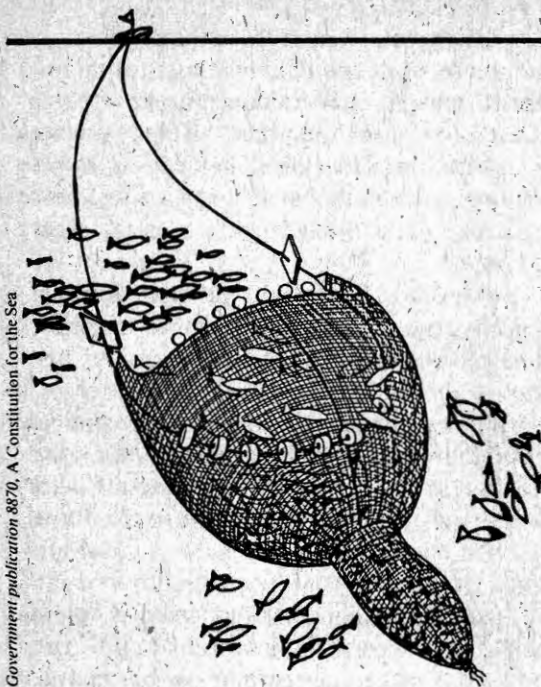
2. Some of the U.S. mining industry maintains that a treaty would best serve their interests and are dismayed at the delay inherent in such a review.

3. The announcement in the press has hurt the ability of the U.S. negotiators to achieve their negotiating goals.

4. If the United States starts making demands for major changes in portions of the treaty text, other nations may wish additional revisions and the "package agreement" may be pulled apart.

5. The alternatives to mining under an international regime will not necessarily encourage investment in a U.S. deepsea mining industry.

While you can indicate that you understand the need for the new administration to review this treaty, you can emphasize your hope that they will recognize the magnitude of U.S. interests involved and not take any action which might jeopardize prospects for an international legal regime for the oceans. You hope that the administration will conclude negotiations quickly and not destroy Conference momentum to conclude the treaty this year.



chairmanship of a Sri Lankan, delegates of Cameroon, Venezuela, Bulgaria, Kenya, Singapore, Fiji, Greece, Finland, and others have served with distinction. Our national representative, Elliot Richardson, has played a wise part, of which the U.S. can be proud.

Two Friends, Sam and Miriam Levering, have given a great part of their lives for over a decade in distinguished support for this treaty. A happy cooperative relationship of their Ocean Education Project has been established with the United Methodist Law of the Sea Project, and both groups occupy the same address: 100 Maryland Avenue NE, Washington, DC 20002.

Have we Friends any role to play at this crucial time for the LOS? Clearly, most of us cannot absorb the intricacies of 400 treaty articles dealing with all aspects of ocean space and uses. We *can* face the fact that a task of such magnitude is bound to be far less than perfect in its result; it will include provisions needing amendment in the light of experience; it will be under attack by interests preferring to interpret "the freedom of the seas" as meaning a "free-for-all" for those who are capable of gaining an advantage from the oceans; and the *sturm und drang* of conflicting national interests throughout these years have resulted in inevitable compromises. I feel that we Friends should draw new hope from the treaty and should publicize in ways open to us the elements of real vision, in the spiritual sense, which underlie its purposes.

Here are some of the things which seem to me to transcend the past patterns of international relationships and to point the nations to the more global visions beyond their own borders:

- In the early days of the LOS conferences the idea of

decision by consensus was accepted as sound. The representatives of the world's governments have now been involved over the years in this process and have been able to assess its efficacy.

- The treaty deals in the main with questions of rights, which inevitably clashed as nations with widely differing needs and ambitions undertook this global adventure. Yet behind these often hotly-contested issues lay the vision of the interdependence of humankind and therefore the responsibilities which were upon all.

- Pardo's original vision is enshrined in the setting up of an International Seabed Authority to administer mining in the deep ocean seabed, with provision for channeling a portion of the results to the poorest and most disadvantaged of the nations, and to set up its own mining venture, called the Enterprise, as well as provide for private or state-owned mining companies.

- Provisions for settlement of disputes are the most imaginative and far-reaching ever incorporated into a treaty, and all the member nations without exception have accepted binding third-party settlement as the ultimate solution of disputes.

- The vital necessity to all life of reasonably unpolluted seas and the need for protection of their living creatures are dealt with in the treaty. The result of these years of study of the oceans will be the heightened awareness among the world's governments that Mother Nature cannot in the long run be "conquered"!

- National struggles for wealth and power have been underlying causes of many wars. The treaty aims to prevent the transfer of those dangers from the land, where they have been rampant, to the seas. Thus it has a direct relevance to the world peace movement.

Mine is very much a lay voice in these matters, but we Friends have experts among us. The December Friends Committee on National Legislation newsletter offers a concise summary of the draft treaty, and later issues report developments. The Ocean Education Project can help us greatly. An interdenominational task force and a coalition called "Citizens for Ocean Law" (316 Pennsylvania Avenue, SE, Suite 303, Washington, DC 20003) are at work. I hope Friends across the country will join with the larger communities of concerned Methodists to publicize the breakthrough elements of this treaty and to arouse support for it among peace-minded persons. The voices of such citizens must be heard in high places, for the cries of those opposed to the treaty certainly will.

At the very roots of this treaty, which *Time* has called a "monumental achievement," lie great moral values. We might paraphrase a well-known dictum with the words, "What's good for the oceans is good for humanity!" The real significance of this paraphrase, and indeed of its original, lies in what is the intended meaning of the word *good*. □



# God as Creator, God as Humankind

by Perry Treadwell



Throughout the ages, humankind has asked, in response to personal and public disaster, "How could God allow that to happen?" There is great meaning and greater equivocalness in such a basic question. The question admits the universality of God, God inherent in all things at all points of time. The question also betrays the very human belief of an anthropomorphic God, a mother or father who dispenses approval and disapproval, love and anger, creation and destruction. I submit the proposition that both views are correct, depending on the point of view of the observer. A very relativistic, Einsteinian proposition. A perception which must be considered in this atomic age. Or as Teilhard de Chardin put it, "For my part I am convinced that there is no more substantial nourishment for religious life than contact with properly understood scientific realities."

Basic to the understanding of this thesis is the observation that the universe is an act of creation. From the instant of birth of the universe about twenty billion years ago it has been creating itself: first atomic particles, then atoms, molecules, rearrangement of molecules, solid bodies of molecules and suns, earths and biological molecules, life and plants and animals and finally humankind. For isn't life itself the ability to create? However, every act of creation requires energy and usable energy requires the destruction of some pre-existing entity. Actually, energy can be neither created nor destroyed (the first law of thermodynamics), but can be transformed, and such transformations result in the dissipation of usable energy (the second law). If energy is neither created nor destroyed, is energy God?

Now we have, on a molecular level, concomitant creation and destruction—destruction driving creation onward. As soon as molecules could capture the electromagnetic energy released by the fusion of hydrogen nuclei to create helium, life was possible. Life on this planet has been a continuous act of creation, mindless only if one believes that molecular interaction does not have inherent direction. For what is mind if not a search for purpose?

Once a primitive nervous system occurred, then the interaction of the nervous system with the environment drove life toward more complexity—hindbrain, midbrain, forebrain—until Creation created creativity and God became human. "So God created man in his own image: in the image of God he created him: male and female he created them." (Gen 1:27, 28, *New English Bible*)

Up to this point we see energy driving creation toward more diversity and complexity in the manifestation of energy. One must realize that upon the advent of humankind creation did not stop, nor was humankind perfect. Humanity, however, had one godlike quality: the ability to create; not only to respond to old patterns and

*Perry Treadwell is a former university professor and consultant in environment and alternative energy systems. A member of Atlanta (GA) Meeting, he is active on various committees of the American Friends Service Committee's Southeast Regional Office.*

## God is the creativity present in each of us! God is the persistent drive toward the promotion of life.

reflexes but to create new forms of thinking and behavior.

Now we return to the question of good and evil and God's relation to these value judgments. Where the redistribution of energy is concerned, violently—through earthquake, flood, wind, volcanoes—we can say, with some truth, "That was an act of God." We can say that only if we realize we are speaking of the creativity of energy which appears to us sometimes as random, chaotic, and destructive and has no innate evil in it.

Harder to understand are the individual deaths or injuries of the innocents, caused by accident, disease, cancer. Sometimes we attribute these to our own punishment when, in fact, creation is interacting with that individual. Here, again, Creation may be Shiva, the destroyer, but it is evil only because we see it as so. Thus, we have depersonalized God as being, inherently, the process of nature. Yes, and we do worship these processes in the beauty of fields, flowers, and animals and the stimulating violence of storms.

But where, then, is the God with whom we can identify? The God so near the prophets of every religion, the God experienced by Gautama, Mohammed, Jesus, and the thousands of saints and sinners throughout history? Why, God is the creativity present in each one of us! God is the persistent drive toward the promotion of life. God is the creative response to the vicissitudes of living, to the dejection of adversity, to the terror of evil. And evil is inherent in us all. The prevention of life, the deprivation of the human spirit, the destruction of individual human identity are the embodiments of evil in this world. Recognizing and responding to the spark of creativity in each person is an act of creativity itself—and therefore an act of God. Human creativity used to destroy other creativity is the ultimate evil act. Albert Schweitzer recognized the innate God in all life when he experienced reverence for life. This simple theme runs through Hindu, Buddhist, and Native American religions.

What are the implications of such a theology? First, in calling creation God, we remove the forces of nature from some divine whim passing capricious judgment over a cowering humanity. "Big Daddy" is not watching over us. One point of view sees God as large as the universe. Second, in recognizing the spark of creativity in each human being, we are raising humanity to the height of godliness. Note that it is the corporate collection of humankind which becomes God, and creation progresses. Creation could not be contemplated

nor could creation continue its process of complexity until and unless humankind was created. Again, "Big Daddy" dissolves into the progress of humankind as the highest order of creation, and humanity takes sole responsibility for its life. The second view is that of God in humanity.

If these propositions are accepted, then the following are corollaries:

- God works through the creative acts of humans.
- Humans gathered together for worship of God are more likely to be creative. (Mt 18:20)
- God's strength is inherent in every person. (Lk 17:21)
- God's presence is most easily found in service to others.
- Progress is the search for God in ourselves and others.
- During human interactions energy does emanate, circulate, and affect those responsive to it. This energy may be used either creatively or destructively.
- Death is the return of energy and creativity to Creation.

If religion serves to give meaning to life, then this theology places the responsibility for a continuing creation in the minds of humans. The purpose of living is to continue Creation, the praise of God. The next step in continuing creation may be the synergy of minds.

I have constructed this thesis from the perceptions of many authors and many experiences of living. Besides Teilhard de Chardin and Loren Eiseley, whom I acknowledge as influencing my theology, I must recognize Howard Brinton. He perceived the thread of Creation in 1931, long before the scientists conceived of the points of energy, the quark, and the big bang.

*In the beginning there was a swarm of electric particles, the most primitive forms of matter, pushing and pulling on each other from without. The Power which unites uttered the creative Fiat and these particles cooperated with one another to form organisms called atoms. The atoms jostled and fought until again the Spirit of Cooperation entered and they combined to create molecules. The molecules were mechanically and externally related until Creative Harmonizing Love fused them into fellowships as living cells which exhibited an unprecedented kind of behavior. In a similar way cells, by forming new types of relations with one another, gradually achieved great societies such as animal bodies and eventually the infinitely elaborate structure of a human brain.*

This thesis is not complete, will never be complete, for it is a continuing act of creation. I invite you to take this scaffold and build on it, rearrange it, tear it apart, and create your own theology. □





# An Admiral Appeals for Nuclear Restraint

by Louis Mountbatten

**D**o the frightening facts about the arms race, which show that we are rushing headlong towards a precipice, make any of those responsible for this disastrous course pull themselves together and reach for the brakes?

The answer is "no," and I only wish that I could be the bearer of the glad tidings that there has been a change of attitude and we are beginning to see a steady rate of disarmament. Alas, that is not the case.

I am deeply saddened when I reflect on how little has been achieved in spite of all the talk there has been, particularly about nuclear disarmament. There have been numerous international conferences and negotiations on the subject and we have all nursed dreams of a world at peace, but to no avail. Since the end of the Second World War, thirty-four years ago, we have had war after war. There is still armed conflict going on in several parts of the world. We live in an age of extreme peril because every war today carries the danger that it could spread and involve the superpowers.

And here lies the greatest danger of all. A military confrontation between the nuclear powers could entail the horrifying risk of nuclear warfare. The Western powers and the USSR started by producing and stockpiling nuclear weapons as a deterrent to general war. The

idea seemed simple enough. Because of the enormous amount of destruction that could be wreaked by a single nuclear explosion, the idea was that both sides in what we still see as an East-West conflict would be deterred from taking any aggressive action which might endanger the vital interests of the other.

It was not long, however, before smaller nuclear weapons of various designs were produced and deployed for use in what was assumed to be a tactical or theatre war. The belief was that, were hostilities ever to break out in Western Europe, such weapons could be used in field warfare without triggering an all-out nuclear exchange leading to the final holocaust.

I have never found this idea credible. I have never been able to accept the reasons for the belief that any class of nuclear weapons can be categorized in terms of their tactical or strategic purposes.

Next month I enter my eightieth year. I am one of the few survivors of the First World War who rose to high command in the Second and I know how impossible it is to pursue military operations in accordance with fixed plans and agreements. In warfare the unexpected is the rule and no one can anticipate what an opponent's reaction will be to the unexpected.

As a sailor I saw enough death and destruction at sea, but I also had the opportunity of seeing the absolute destruction of the war zone of the western front in the First World War, where those who fought in the trenches had an average expectation of life of only a few weeks.

Then in 1943 I became Supreme Allied Commander in

*The text of this article was a little-publicized speech by Admiral of the Fleet, the Earl Mountbatten of Burma on the occasion of the award of the Louise Weiss Foundation prize to the Stockholm International Peace Research Institute at Strasbourg on May 11, 1979. Mountbatten was assassinated a few days later.*

Southeast Asia and saw death and destruction on an even greater scale. But that was all conventional warfare and, horrible as it was, we all felt we had a "fighting" chance of survival. In the event of a nuclear war there will be no chances, there will be no survivors—all will be obliterated.

I am not asserting this without having deeply thought about the matter. When I was chief of the British defense staff I made my views known. I have heard the arguments against this view but I have never found them convincing. So I repeat in all sincerity, as a military man, I can see no use for any nuclear weapons which would not end in escalation, with consequences that no one can conceive.

And nuclear devastation is not science fiction—it is a matter of fact. Thirty-four years ago there was the terrifying experience of the two atomic bombs that effaced the cities of Hiroshima and Nagasaki off the map. In describing the nightmare, a Japanese journalist wrote as follows:

*Suddenly a glaring whitish, pinkish light appeared in the sky accompanied by an unnatural tremor which was followed almost immediately by a wave of suffocating heat and a wind which swept away everything in its path. Within a few seconds the thousands of people in the streets in the center of the town were scorched by a wave of searing heat. Many were killed instantly, others lay writhing on the ground screaming in agony from the intolerable pain of their burns. Everything standing upright in the way of the blast—walls, houses, factories and other buildings, was annihilated. . . . Hiroshima had ceased to exist.*

But that is not the end of the story. We remember the tens and thousands who were killed instantly or, worse still, those who suffered a slow painful death from the effect of the burns—we forget that many are still dying horribly from the delayed effects of radiation. To this knowledge must be added the fact that we now have missiles a thousand times as dreadful; I repeat, a thousand times as horrible.

One or two nuclear strikes on this great city of Strasbourg with what today would be regarded as relatively low yield weapons would utterly destroy all that we see around us and immediately kill probably half of its population. Imagine what the picture would be if larger nuclear strikes were to be levelled against not just Strasbourg but ten other cities in, say, a 200-mile radius. Or even worse, imagine what the picture would be if there was an unrestrained exchange of nuclear weapons—and this is the most appalling risk of all since, as I have already said, I cannot imagine a situation in which nuclear weapons would be used as battlefield weapons without the conflagration spreading.

Could we not take steps to make sure that these things

never come about? A new world war can hardly fail to involve the all-out use of nuclear weapons. Such a war would not drag on for years. It could all be over in a matter of days.

And when it is all over what will the world be like? Our fine great buildings, our homes will exist no more. The thousands of years it took to develop our civilization will have been in vain. Our works of art will be lost. Radio, television, newspapers will disappear. There will be no means of transport. There will be no hospitals. No help can be expected for the few mutilated survivors in any town to be sent from a neighboring town—there will be no neighboring towns left, no neighbors, there will be no help, there will be no hope.

How can we stand by and do nothing to prevent the destruction of our world? Einstein, whose centenary we celebrate this year, was asked to prophesy what weapons would be used in the Third World War. I am told he replied to the following effect: "On the assumption that a Third World War must escalate to nuclear destruction, I can tell you what the Fourth World War will be fought with—bows and arrows."

The facts about the global nuclear arms race are well known and, as I have already said, the Stockholm International Peace Research Institute has played its part in disseminating authoritative material on world armaments and the need for international efforts to reduce them. But how do we set about achieving practical measures of nuclear arms control and disarmament?

To begin with, we are most likely to preserve the peace if there is a military balance of strength between East and West. The real need is for both sides to replace the attempts to maintain a balance through ever-increasing and even more costly nuclear armaments by a balance based on mutual restraint. Better still, by reduction of nuclear armaments I believe it should be possible to achieve greater security at a lower level of military confrontation.

I regret enormously the delays which the Americans

---

**It is a disastrous misconception to believe that by increasing the total uncertainty one increases one's own certainty.**

---

and Russians have experienced in reaching a SALT II agreement for the limitation of even one major class of nuclear weapons with which it deals. I regret even more the fact that opposition to restraint in the production and deployment of nuclear weapons is becoming so powerful in the United States. What can their motives be?

As a military man who has given half a century of active service, I say in all sincerity that the nuclear arms race has no military purpose. Wars cannot be fought with



nuclear weapons. Their existence only adds to our perils because of the illusions which they have generated.

There are powerful voices around the world who still give credence to the old Roman precept—if you desire peace, prepare for war. This is absolute nuclear nonsense and I repeat—it is a disastrous misconception to believe that by increasing the total uncertainty one increases one's own certainty.

This year we have already seen the beginnings of a miracle. Through the courageous determination of Presidents Carter and Sadat and Prime Minister Begin we have seen the first real move towards what we all hope will be a lasting peace between Egypt and Israel. Their journey has only just begun and the path they have chosen will be long and fraught with disappointments and obstacles. But these bold leaders have realized the alternative and have faced up to their duty in a way which

those of us who hunger for the peace of the world applaud.

Is it possible that this initiative will lead to the start of yet another even more vital miracle and someone somewhere will take that first step along the long stony road which will lead us to an effective form of nuclear arms limitation, including the banning of tactical nuclear weapons?

After all, it is true that science offers us almost unlimited opportunities, but it is up to us, the people, to make the moral and philosophical choices and since the threat to humanity is the work of human beings, it is up to human beings to save themselves from themselves.

The world now stands on the brink of the final abyss. Let us all resolve to take all possible practical steps to ensure that we do not, through our own folly, go over the edge. □



## ON A PLACE CALLED EARTH

In that other time (ours)  
There was nearly simple rain.  
In nothing more than a rendezvous for toads,  
Toadstools nosed up into plump stalks  
From hair-threads down. Toadstools with vests  
And Greta Garbo hats changed to an almost oil.

And survived. The seed lasted, Could last. There was  
some acid rain  
And nuclear wastes could not quite be disposed of—  
“Where, not near us, what you want us to be,  
Dead?” How could we let it go on?  
We let it go on. Nuclear weapons multiplied. We let it  
go on.

Frogs, crows, ravens were removed from spell  
By kisses into princes, princesses, who  
Hasn't seen that? And princes, princesses, deflated,  
returned  
To frogs, who hasn't felt that? Love, it was thought,

Would forever be the same in difference  
Because in April smooth twig tips sent wants

To direct love's dance which was wrestled in rounds,  
Weighted, unweighted to bells. Garbo, though not  
Making films, was alive still, haunted dells in  
Sunshade. It was hinted that one  
Eight-millimeter film of Garbo was caught  
Burning. Still, romance would be by variance the

Same. In high pasture, simple rain clouds, unspent,  
Nuzzled rain grass. In desert dents, frogs  
Waited plashed pools. Graffiti said shame  
On the lovers, D plus S, Death plus Survival.

That was that other time. After which,  
If we let it go on  
There will be ( )

—Ellen Tifft





## NOW & AGAIN

### First Woman Doctor Remembered



When the first-class postage rate was raised to eighteen cents on March 22, Elizabeth Blackwell was momentarily lifted out of philatelic obscurity. Her likeness was put on this seldom-used stamp in 1974 to honor the first woman of modern times to graduate in medicine. As eighteen-cent stamps became the most widely demanded items at U.S. post offices, many users were made aware of a truly remarkable member of a noteworthy family of social reformers. And, while she was an Episcopalian turned Unitarian, at important points in her life Quakers gave valuable help.

First, when her father brought eleven-year-old Elizabeth and the rest of his large family from England to New York in 1832, a Quaker merchant helped in finding a house and quarters for Samuel Blackwell's sugar refinery. The refinery did not thrive as well as it might, especially since the conscientious owner tried to promote beet sugar to replace the slave-cultivated cane. The family moved to New Jersey and then to Cincinnati, where Samuel died, and the family struggled to survive.

As Elizabeth grew up, she turned to medicine as a career choice. As she later wrote, "The idea of winning a doctor's degree gradually assumed the aspect of a great moral struggle, and the moral fight possessed immense attraction for me." In May 1847 she went to Philadelphia, where two liberal Quaker physicians, Joseph Warrington and William Elder,

tried to help her get into medical school. When they were unsuccessful, she looked further afield and was finally accepted by Geneva College in west central New York, graduating in 1849 (after getting her first practical experience at Philadelphia Hospital).

Following further training in England and France, she moved to New York City. Despite great resistance, she began her medical practice. Her lectures on good hygiene appealed to a number of Quaker women attenders. Through them came patients and friendship with several influential Quakers—Stacy B. Collins, Robert Haydrick, Merritt Trimble, and Samuel Willets. With their backing, her part-time one-room dispensary grew to become the New York Infirmary for Women and Children in 1857. In all this effort she had the close collaboration of her sister Emily, also a pioneering woman physician.

Incidentally, two other Blackwell sisters had active careers, one as a newspaper correspondent and the other as an author and artist. One brother married Antoinette Brown, the first U.S. woman minister, and another married Lucy Stone, antislavery and women's rights leader.

After a period in England, where she became the first woman on the Medical Register of the United Kingdom, Elizabeth returned to New York to establish the Women's Medical College, notable for introducing higher standards in medical education. Three years later she went back to England. She was forced by ill health to cease the practice of medicine but continued to campaign on such issues as prostitution, hygiene, and sanitation. She died on May 31, 1910.

Friends Boarding Home of Bucks Quarter (Founded 1898) invites you to a carefree, congenial and friendly "way of life" at

### Friends Village

our new, modern 44 unit addition with studio, one and two bedroom apartments and non-house-keeping rooms with bath.

The community center, Styer Hall, contains a large dining room, the library, hobby, recreation and social rooms. Because medical care is not included, the cost is relatively low.

For full information write to:

**Friends Village**  
331 Lower Dollington Road  
Newtown, Pa. 18940

### FRIENDS SELECT SCHOOL

17th and The Parkway, Philadelphia  
Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

*The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.*

Kindergarten through Grade 12

Truxtun Hare, Headmaster



West Grand Lake—  
Downeast Maine

We Are Looking For Young  
Men and Women 11-18  
For Our 25th Year to  
Join Us For

Challenging Canoe Expeditions  
in Unspoiled Wilderness of  
Maine and Canada

### Quaker Leadership

Trips Are For  
2, 4 and 8 weeks  
also  
An Adult and Family Trip

George F. Darrow, CCD  
780 Millbrook Lane  
Haverford, PA 19041  
(215) 642-8216



### WHY JUNG?

Carl Jung, the noted Swiss physician and psychologist, identified that the quest for religious meaning is universal. His insights provide many cultural and personal reflections of one's journey toward wholeness.

Using these insights, the nine session home-study course, *Questpoint*, is a guide to one's inner journey. Designed for small groups; no prior psychological knowledge is needed. The cost is \$25. per person.

For brochures and/or introductory tape:

**The Centerpoint Foundation**  
22 Concord Street  
Nashua, NH 03060



## Oakwood School

America's Oldest Coeducational Boarding  
and Day School

*Oakwood is a Quaker educational community with a college preparatory academic program. The unique senior program, "Adventure in Quaker Education," combines intensive academic work with manual skills and community service projects.*

Grades 9-12—Tuition Reduction for Friends—100 Students  
Carolyn J. Tomlins, Director of Admissions  
Oakwood School, Poughkeepsie, NY 12601 • 914-462-4200



## WESTTOWN SCHOOL

A FRIEND'S EDUCATIONAL  
COMMUNITY EVOLVING SINCE 1799.

Co-ed: Day K-10, Boarding 9-12

To receive information or schedule a visit contact the  
Admissions Office, Westtown School, Westtown, PA  
19395. Tel: (215) 399-0123.



### RE-UPHOLSTERY / SLIPCOVERS

Mr. Seremba will go anywhere within 30  
miles of Media, PA, including Wilmington,  
DE, area and South Jersey.

**PHONE (215) 586-7592**

Discount to Journal Readers

Rebecca M. Osborn MSW, ACSW

717 696 1932

• SHAVERTOWN • PA •

Individual, Couple  
Family and Group  
Counseling

## PENDLE HILL 1981 SUMMER SESSIONS



- |                    |   |
|--------------------|---|
| July 5-11          | <b>Pendle Hill Workcamp.</b> Coordinator: Robin Harper. \$25.00 (limited to 15)   |
| July 12-18         | <b>Helping One Another on the Inward Journey</b> (A retreat). Leaders: John and June Yungblut. \$167.00 (limited to 40) |
| July 19-25         | <b>Change and Continuity: An Experience in Creative Movement.</b> Leader: Nancy Brock. \$167.00 (limited to 20)         |
| July 19-25         | <b>Eliminating Self-defeating Behavior.</b> Leader: Miriam Burke. \$167.00 (limited to 20)                              |
| July 26-<br>Aug. 1 | <b>Experiencing the Art of Non-European Cultures.</b> Leader: Dorothea Blom. \$167.00 (limited to 20)                   |
| July 26-<br>Aug. 1 | <b>Exploring New Aspects of Leadership.</b> Leaders: Janet Calle and Sam Rollins. \$167.00 (limited to 20)              |
| Aug. 2-5           | <b>Approaching Conflict Creatively.</b> Leaders: Betsey Leonard, Lynne Palmer, Ann Richan. \$85.00 (limited to 20)      |
| Aug. 2-5           | <b>Children of Aging Parents.</b> Coordinator: Betsy Balderston. \$85.00 (limited to 20)                                |

To register, send \$25.00 toward the total fee to Extension Secretary, Pendle Hill, Wallingford, PA 19086. Write or call (215-566-4507) for further information. Some scholarship funds available.

## PLAY REVIEW



Elizabeth Watson's autobiographical volume, *Guests of My Life*, was turned into a dramatic production for the season's premiere of the Theater Workshop Boston on February 27. Coordinated under the direction of Daena Giardella and James Grant, the work built upon the beauty of soul-searching and religious sensitivity revealed in the book.

Life requires of us that we start from a clear, definitive, and acknowledged truth. But Elizabeth Watson's "truth" was almost too much to bear. Her first-born had been cruelly snatched from her. Must it not appear that the Universe (or God) is unjust? The writings of Emily Dickinson, Rainer Maria Rilke, Rabindranath Tagore, and Walt Whitman contributed in succession to her insights about grief and death, life and joy. They became her guests in residence and companions in her pilgrimage.

Daena Giardella vividly portrayed the wife-and-mother, Elizabeth, as she and her family poignantly experience the trauma of loss of twenty-three-year-old Sara in an automobile accident. The production uses mime and dance, words and music to evoke effectively a sense of companionship, the exchange of advice, and the ebb and flow of human comfort.





The show blends together with skillful artistry music and color, mime and rhythm, and the questing of the soul—a fitting tribute to Elizabeth Watson and a fitting tribute to life itself.

Masks were created by Drucilla Markle, choreography by Sheryl Sabitri Popkin, and music by Charles Adams. The book was adapted for stage by James Grant in collaboration with Daena Giardella.

Wesley C. Panunzio

### Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.

### Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

*Harry R Forrest*

609-786-1824



### Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg  
Headmaster  
575 Washington Lane  
Jenkintown, Pennsylvania 19046  
(215) 886-4350

### CHALLENGE IN CREATIVE LIVING AND LEARNING

Established 1957

- QUALITY ACADEMICS - SMALL CLASSES
- QUAKER PRINCIPLES - SIMPLICITY
- INDIVIDUAL GROWTH ENCOURAGED THROUGH COMMUNITY COOPERATION
- SHARED COMMUNITY DECISIONS
- STUDENTS LIVE IN FACULTY HOMES
- FINE AND APPLIED ARTS
- FARM AND FOREST PROGRAMS

CO-ED - BOARDING  
NONDISCRIMINATORY  
COLLEGE PREP - GRADES 9-12

### THE MEETING SCHOOL

Rindge, N.H. 03461  
(603) 899-3366

### FRIENDS ACADEMY



A day school for boys and girls from pre-primary through 12th grade. For information about faculty and staff vacancies or admissions write or call:

FREDERIC B. WITHINGTON  
HEADMASTER

Duck Pond Road, Locust Valley,  
Long Island, New York 11560  
516-OR6-0393

### Camp CHOCONUT

Friendsville, Pennsylvania

Fifty boys, 9-14. For active boys more interested in real camping than competitive team sports. For boys who like projects and carpentry, or big group games on our 800 acres. Independence and self-reliance are gained while everybody has fun. 8 or 4 weeks of learning to live with others away from home. Good food. High counselor ratio. Many activities and our own private natural lake for swimming, canoeing and excellent fishing. Near the New York border in Northern Pennsylvania's Endless Mountains, ACA accredited. Booklet.

S. HAMILL HORNE

BOX 33F, GLADWYNE, PENNSYLVANIA 19035

Telephone (215) MI 9-3548

### FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (three-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood  
Headmaster

### CAMP ONAS OTTSTVILLE, PA.

A QUAKER CAMP  
FOR BOYS  
and GIRLS 8-13



Fifty-ninth Year of Camping  
Complete Camp Program

Two Week Sessions  
First Session Starts June 28th

### SPECIAL RATES FOR QUAKERS

Camp Onas, Ottsville, PA 18942  
847-5858 (Available for spring and fall weekend rentals)



## George School

Since 1893

*A Friendly Place To Grow  
In Spirit, Intellect and Self-Reliance*

A Coeducational Friends Boarding and Day School  
For Grades 9 - 12

*R. Barret Coppock, Director of Admissions*  
George School, Newtown, PA 18940 (215) 295-3811

### DO NOT FORGET YOUR BOOK STORE

We are open  
Monday through Friday  
9 a.m. to 5 p.m.

FRIENDS BOOK STORE  
156 NO. 15TH STREET  
PHILADELPHIA, PA 19102  
(215) 241-7225

**Personal Supervision  
of a Firm Member**

**Fyfe & Miller**

**FUNERAL SERVICE**  
7047 Germantown Ave.  
CH7-8700

James E. Fyfe Edward K. Miller  
**Cremation Service Available**

# IS WORLD PEACE AN IMPOSSIBLE DREAM?

ROBERT MCAFEE BROWN

**MAKING  
PEACE  
IN THE  
GLOBAL  
VILLAGE**



Well-known author and churchman, Robert McAfee Brown says world peace need not be a dream. In this new book, he enlarges the concept of peace to include the urgencies of poverty, racism, hunger, and all forms of social injustice. He examines the resources the church can offer, and proposes new and creative ways to respond to the issues. Discussion questions make this especially attractive for groups. Paperback, \$5.95

Available at your bookstore.

**THE WESTMINSTER PRESS**  
925 Chestnut Street,  
Philadelphia, PA 19107

## CALENDAR

### May

3—Chichester Friends Meeting will hold its regular circular meeting at Chichester Meeting House, Meetinghouse Road, Boothwyn, PA, at 3 p.m.

8-10—Northern Yearly Meeting to be held at Wild Rose, WI. Contact Howard T. Lutz, 114 Hudson St., Eau Claire, WI 54701.

19—The Philadelphia Yearly Meeting Library is offering excess library and gift books for sale from 11 a.m. to 3 p.m. at the main entrance of the Friends Center, Fifteenth and Cherry Streets, Philadelphia, PA. Baked goods and beverages will be available, courtesy of the Friendly Sprout. Rain date: Wednesday, May 20, same time, same place.

22-24—A workshop exploring Quaker women's perspectives on the new technologies in human reproduction will take place at Powell House, the New York Yearly Meeting conference center. Women interested in further details and registration forms should contact Powell House, Rt. 1, Box 101, Old Chatham, NY 12136, or Becky Holmes, 24 Berkshire Terrace, Amherst, MA 01002.

31—Open House of the Yearly Meeting Friends Home (The McCutchen), 21 Rockview Avenue, North Plainfield, NJ 07060. 2:30 to 4:00 p.m. Everyone welcome.

### June

12-15—Junior Friends Conference for grades 2-6.

16-19—Junior High Conference for grades 7-9. Both conferences sponsored by Abington Quarterly Meeting to be held at George School. The theme this year will be Music. Cost: \$85. For information write: Alice M. Wetherill, 2551 Park Rd., Warrington, PA 18976, 343-2478, or Anne G. Toensmeier, 238 Oak Hill Drive, Hatboro, PA 19090, 674-0156. Register early.





## COUNSELING SERVICE

### Family Relations Committee of Philadelphia Yearly Meeting

A Confidential Professional Service  
For appointment call counselors  
between 8 and 10 PM

Nancy Darling, ACSW  
Reading 582-3783

Frances T. Dreisbach, ACSW  
Easton 258-7313

Josephine W. Johns, M.A.  
Media LO6-7238

Arlene Kelly, ACSW  
988-0140 (10 AM-10 PM)

Jean Keltz, Ph.D.  
Levittown 215-945-1991

Helen H. McKoy, M.Ed.  
Germantown GE8-4822

Christopher Nicholson, ACSW  
Germantown VI4-7076

Annemargret Osterkamp, ACSW  
Gwynedd 646-6341

George A. Rogers, M.D.  
609-342-3070 (9 AM-5 PM)

Alexander F. Scott, MSS  
Wynnewood 642-0166

Charlotte P. Taylor, Ph.D.  
Wilmington 302-655-0412

Lindley Winston, M.D.  
Malvern 647-4216

Consultant: Ross Roby, M.D.

## VISITORS' DAY

Every First-day

### Unami Meeting

Come join us for potluck after  
Meeting.  
See FJ Meeting Directory under  
Sumneytown, PA, for location and  
phone number.



Advertise here—  
You'll be among Friends!

## Books and Publications

*Ye Meetg Houss Smel*, a short account of Friends in  
Loudoun County, Virginia, 1732-1980, by Werner  
and Asa Moore Janney. An approach describing a  
way of life. —essential and pleasurable reading.  
*Loudoun Times-Mirror*, —lively narrative, replete in  
fact, in wisdom and wit, *Fauquier Democrat*. \$5.25  
prepaid from A.M. Janney & Son, Lincoln, VA.

**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.

### Faith and Practice of a Christian Community:

The Testimony of the Publishers of Truth. \$2  
from Publishers of Truth, 1509 Bruce Road,  
Oreland, PA 19075.

Looking for a book? Free Search Service.  
Please write: Peter Sperling—Books, Dept.  
F, Box 300, Old Chelsea Station, New  
York, NY 10113.

## Camps

**Friends Music Institute**, 4-week summer camp  
program for 12-17-year olds, emphasizing music,  
Quakerism, community. At Barnesville, Ohio, July  
5-August 2, 1981. Write P.O. Box 427, Yellow  
Springs, OH 45387 for brochure. Phone 513-  
767-1311.

**World Community Camp**. Adventure in inter-  
national living, ages 8-15; special programs for  
12-15. Develops creativity, global understanding  
and cooperation. Foothills of the Blue Ridge  
Mountains, Virginia. Write: 822 S. Taylor St.,  
Arlington, VA 22204. 703-920-1650.

## For Rent

**Rent-sale:** 5 bedrooms, 2½ baths, 2 car garage.  
Bryn Gweled Homesteads (intentional communi-  
ty), Bucks County, PA. Available June 1. Box  
M-749, Friends Journal.

## For Sale

**View**—land 10 acres; house with covered deck and  
loft. Monteverde, Costa Rica. Write: Brooks, 3-49  
Melbourne, Arkansas 72556.

**Send food, not guns to El Salvador.** Shirt w/dove  
of peace carrying wheat. Specify S, M, L, beige,  
blue, yellow. Designed and printed by member of  
Austin Friends Meeting. \$6.00 + \$1.00 for mailing  
to: Tori Monro, PO Box 358, Manchaca, TX 78652.

## Personal

**Martell's offers you** friendliness and warmth as  
well as fine foods and beverages. Oldest restaurant  
in Yorkville. Fireplace—sidewalk cafe. Serving  
lunch daily. Saturday and Sunday brunch. Ameri-  
can-Continental cuisine. Open seven days a week  
until 2 a.m. 3rd Ave., corner of 83rd St., New York  
City. 212-861-6110. "Peace."

**Single Booklovers** gets cultured, single, widowed  
or divorced persons acquainted. Nationwide.  
Established 1970. Write Box AE, Swarthmore, PA  
19081 or call 215-566-2132.

**Cultivated woman**, any age, who knows what she  
wants, to join longtime expanded family in choice  
So. NH setting—but close to everything. Privacy,  
plus as much or little togetherness as you desire.  
Enjoy cooking, gardening, blueberries; help  
manage professional household. Do your share,  
then do your own thing rest of time—including  
pursuit of arts or crafts. Couple considered. Write  
Box J, Epping, NH 03042.

## Positions Vacant

**Needed: Friend to share** our home and  
keep house. Must enjoy children and be  
able to drive. Please write for further  
information to Morrie Ross, Clerk, Wilton  
Meeting, 29 Spruce Drive, Wilton, CT  
06897.

**Beacon Hill Friends House**, a student residence  
and Quaker center in downtown Boston, seeks an  
assistant director by June 1981. (A later starting  
date is possible.) Friends House is an equal oppor-  
tunity employer. Send inquiries to Anne Kriebel, 6  
Chestnut St., Boston, MA 02108.

**Staff openings at Scattergood School**, West  
Branch, IA 52358. Small rural college-preparatory  
boarding school, grades 9-12 has openings for

Continued on next page

## CLASSIFIED ADVERTISEMENTS

### CLASSIFIED RATES

MINIMUM CHARGE \$6.00. 30¢ per word.  
Please send payment with order. (A *Friends  
Journal* box number counts as three words.)  
Add 10% if boxed. 10% discount for 3  
consecutive insertions, 25% for 6.

Appearance of any advertisement does not  
imply endorsement by *Friends Journal*.

Copy deadline: 30 days before publication.

## Accommodations

**Mexico City Friends Center.** Pleasant, reasonable  
accommodations. Reservations, Casa de los  
Amigos, Ignacio Mariscal 132, Mexico 1, D.F.  
Friends Meeting, Sundays 11 a.m. Phone 535-2752.

**London?** Stay at the Penn Club, Bedford Place,  
London WC1B 5JH. Friendly atmosphere. Central  
for Friends House, West End, concerts, theater,  
British Museum, university, and excursions. Tele-  
phone 01-636-4718.

farm manager, school secretary, dormitory residents, and teachers in several areas, 1981-82 school year. Applicants write or call John Sexton, Director, 319-643-5636.

**Job opportunity at Powell House.** Resident person for maintenance or couple for maintenance and housecleaning. Rt. 1, Box 160, Old Chatham, NY 12136. 518-794-8811.

**Small Quaker boarding high school** seeks several teachers in English, social studies, French and science. Includes houseparenting. Married couples preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

**Social service visitor.** Small, nonprofit organization requires visits to blind clients in Philadelphia. Oriented to human services. High school education necessary plus light typing. Car necessary. 4 day week, 9-4, \$36 per day plus mileage. Send resume and references to Box B-754, Friends Journal.

## Positions Wanted

**Friend, former governmental administrator** seeks challenging new career in keeping with Friends faith and practice. D.R. Wenner, Box 285, Stillwater, PA 17878.

**Experienced Quaker** with eighteen-year background including broadcasting and heading a department of a major Quaker organization seeks intellectually challenging work in problem solving, research, communications or management. Can write, research, and enjoys teaching. Open to relocation. Respond to Box B-752, Friends Journal.

## Schools

**Sandy Spring Friends School,** Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; twice weekly Meeting for Worship; sports, service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

**Olney Friends School** would like you to see our new brochure. Boarding, grades 9-12, college preparation, self-government, work program, community spirit, tuition 1980-81 \$3600. Olney Friends School, Barnesville, Ohio 43713. Telephone 614-425-3655.

**Scattergood School,** West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

**International experience during your college career.** Interested in professional work abroad in intercultural communication, Third World development, economics, environment, peace? World issues combines internship abroad with study on multicultural campus at the School for International Training. Accredited senior college (junior and senior years). Bachelor's program. Write Dept. J, World Issues Program, SIT, The Experiment in International Living, Brattleboro, VT 05301. Phone \*1-800-451-4465.

## Services Offered

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

**Calligraphy:** Have a favorite quote beautifully hand-lettered for your home, office, meeting, or as a gift. Also marriage certificates, announcements, etc. Mary Louise Lambert, 415-523-4092.

## Summer Projects

**Summer peace project.** "Witnessing for Peace and Justice," discussions, worship, workcamp, non-violent training, speakers, and more, August 21-30. For application write: Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102.

**Scattergood summer workcamp.** Volunteers to share a service experience: farm, garden, crafts and applied arts. Community recreation. Families and individuals. June 15-August 21, minimum of one week. Nominal cost. For brochure write or call Scattergood School, West Branch, IA 52358. 319-643-5636.

## Summer Rentals

**South Newfane/Marlboro,** Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$125 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

**Downeast Maine.** Small cabin on shore near wildlife preserve. Fully equipped kitchen, shower. Simple, secluded, beautiful setting. \$250 for two weeks plus utilities. 215-649-7037. 223 Buck Lane, Haverford, PA 19041.

**Enjoy the White Mountains** in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. 215-459-0742.

**Cottages in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$90 or \$125 weekly for couple, \$10 or \$15 each additional person. June-October. Box D-753, Friends Journal.

## Wanted

**Woodburn Hill Farm,** multi-family cooperative, seeks summer sojourner. Room and board in exchange for energy, skill. A summer in the country. Must like children. Privacy, yes! Woodburn Hill Farm, Mechanicsville, MD 20659.

# MEETING DIRECTORY

A partial listing of Friends meetings in the United States and abroad.

**MEETING NOTICE RATES**  
**MINIMUM YEARLY CHARGE:**  
**\$8.00 (twelve monthly insertions).**  
**80¢ per line per issue. Payable**  
**yearly in advance. No discount.**  
**Changes: \$8.00 each.**

## Argentina

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

## Canada

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76.  
Unprogrammed meetings.

## 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: 22-11-01.

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

**FAIRHOPE**—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

## 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, Etelson Building, Univ. of Alaska. Phone: 479-6782.



## Arizona

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

**MCNEAL**—Cochise Friends Meeting At Friends Southwest Center, 7 1/2 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.

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

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8628, 663-8283.

## 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 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-651-1543.

**HEMET**—Worship, 9:30 a.m., 26665 Chestnut Dr. Phone: 714-925-2818.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

**LONG BEACH**—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

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

**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 624-8821.

**ORANGE COUNTY**—First-day school and adult study 10 a.m., worship and child care 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**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

**SAN DIEGO**—Unprogrammed worship, First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

**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, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday, 1041 Morse St.

**SANTA BARBARA**—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

**SANTA CRUZ**—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

**SANTA MONICA**—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. 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 728-9408. 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: 478-9576.

**WHITTIER**—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122, Phone: 698-7538.

**YUCCA VALLEY**—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

## Colorado

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

**DURANGO**—Friends Meeting. Sunday, 247-4733.

**FORT COLLINS**—Worship group. 484-5537.

## 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, George Peck. Phone: 869-5265.

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

**WOODBURY**—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

## 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. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

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

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

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

## Subscription Order/Address Change Form

FJ5181

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12 Two years ☐ \$23 Three years ☐ \$34.50  
(Extra postage outside the United States, \$4 a year.)

☐ Enroll me as a Friends Journal Associate. My contribution of \$\_\_\_\_\_ is in addition to the subscription price and is tax-deductible.  
☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line \_\_\_\_\_.)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

☐ This is a gift subscription in my name for:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

**WILMINGTON**—Alapocas, Friends School, Worship 9:15, First-day school 10:30 a.m.  
**WILMINGTON**—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

## District of Columbia

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

## Florida

**CLEARWATER**—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 584-1262 (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.

**KEY WEST**—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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

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

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

**SARASOTA**—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.

**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. Jim Cain, 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.

**ST. SIMONS**—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 231 Kahoea Place, Kula, HI 96790.

## Idaho

**SANDPOINT**—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

## 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 follows on first Sunday. 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, or 758-7084.

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

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

**MCHEENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

**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**—Meets in homes every Sunday. Phone 1-243-5668 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-4218.

**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 Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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

**VALPARAISO**—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave.

## Iowa

**AMES**—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. 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, (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

**WEST BRANCH**—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

## Kansas

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 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. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**BEREA**—Meeting 10 a.m. Berea College, 986-4465.  
**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

**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**—2303 Metzgerott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

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

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

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

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

**FROSTBURG**—Worship group 689-5637, 689-5829.

**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, Elizabeth Muench. Phone: 862-2839.

**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.

**BOSTON**—Circuit Meeting. First-day, 5 p.m. in homes. Worship, FDS, potluck. Summers, a week night. Phone: 876-6883.

**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.

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

**NORTH EASTON**—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone: 255-7419.

**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 756-0276.



## Michigan

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

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

**BIRMINGHAM**—Phone: 313-646-7022.

**DETROIT**—Meeting, Sundays 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**—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 819, Marquette.

## Minnesota

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

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

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

## Missouri

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

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

**ROLLA**—Preparative Meeting, Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone: 314-341-3754 or 2464.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

**HELENA**—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

**BILLINGS**—Call 406-656-9025 or 252-5065.

## Nebraska

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

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

## Nevada

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

**RENO**—Phone 322-0688 or 358-6800 for time and place of worship.

## New Hampshire

**AMHERST**—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

**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.

**CONIC MEETING**—Maple St., Conic, 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.

**KEENE**—Worship Sundays 10:30 a.m., 97 Wilber St. Phone 357-0796.

**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-RANDOLPH**—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 428-5779.

**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.

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

**MULLICA HILL**—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

**NEW BRUNSWICK**—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. 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.

**PRINCETON**—Meeting for worship 9:00 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. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. 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 and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

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

**WOODBURY**—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m.

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

**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. Mary Dudley, clerk. Phone: 873-0376.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

**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: 835-1238.

## 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 Sayless 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: TX 2-8645.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 mil. 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: UL 3-2243.

**CORNWALL**—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

**HAMILTON**—Meeting for worship, 9:30 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

**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. 106 and 107.

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

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

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

**SHELTER ISLAND**—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

**SOUTHAMPTON**—Eastern L.I.-Administration Bldg., Southampton College.

**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-ED 3-3178.

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone: 914-255-5678 or 255-6179.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m. 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.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

**ONEONTA**—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

**POTSDAM**—Call 265-7062 or 386-4648.

**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, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

**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**—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 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, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popdam Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

**SCHENECTADY**—Meeting for worship 11:15 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 12074.

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

## North Carolina

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

**BOONE**—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

**CHARLOTTE**—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

**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 Janet Roach (864-1609) or Bob Gosney (323-3912).

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob 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. E. Daryl Kent, 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.

**WILMINGTON**—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

**WINSTON-SALEM**—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

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

## Ohio

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call 216-929-9590 or 733-7683.

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

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

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

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

**DAYTON**—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

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

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

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

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

**WAYNESVILLE**—Friends Meeting, Fourth and Hight 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, Barbara Olmsted, clerk, 513-382-4118.

**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, Barrett Hollister, 513-767-7443.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. 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 Qnyx.

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

**SALEM**—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## 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: TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m.,

meeting for worship 11 a.m.

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

**BUCKINGHAM**—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

**CHELtenham**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

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

**DARBY**—Main at 10th St. Meeting for worship and First-day school 11 a.m.

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

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

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

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

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

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

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

**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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk: 717-523-9224.

**LITTLE BRITAIN**—First-day school, 10 a.m. Meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and PA 272.

**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 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

**MERION**—Meetinghouse Lane at Montgomery Meeting for worship 11 a.m., First-day school 10:15 exc. summer months. Babysitting provided.

**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. Dean Gorton, 717-458-6161.

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

**NEWTOWN-BUCKS CO.**—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school



11:20. Summer, worship only. 968-3811.

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

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

• **NORTHWESTERN PA.**—French Creek Meeting (Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

• **OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk. Phone: 215-593-6795.

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

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

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

• **Cheltenham**, Jeanes Hospital grounds, Fox Chase, 11:30 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 Walr. 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.

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

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

• **POTTSTOWN-READING AREA**—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

• **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**—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

• **SUMNEYTOWN**—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

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

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

• **VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (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

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

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

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

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

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

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

## Rhode Island

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

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

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

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

## South Carolina

• **COLUMBIA**—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

## South Dakota

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

## Tennessee

• **CHATTANOOGA**—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

• **MEMPHIS**—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

• **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. Margaret Hofmann, clerk, 512-444-8877.

• **CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

• **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.

• **FT. WORTH**—Worship group, 295-6587, 923-2628.

• **GALVESTON**—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

• **HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Yvonne Boeger 664-8467.

• **LUBBOCK**—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

• **MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Shannon Smith. Phone: 683-8561 or 337-8894.

• **SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

## Utah

• **LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

• **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**—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

• **PLAINFIELD**—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

• **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 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

• **CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

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

• **MCLEAN**—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

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

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

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

• **WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

• **WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

## 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**—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle, Phone: 327-4086.

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

## West Virginia

• **CHARLESTON**—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: 304-345-8659.

• **MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 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.

• **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, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

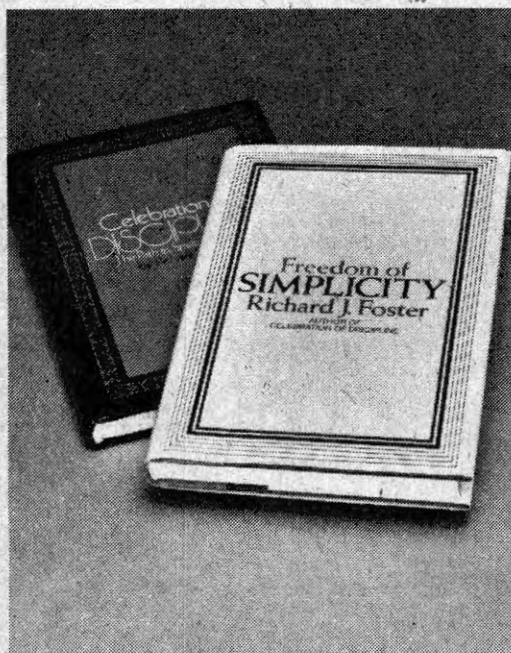
• **OSHKOSH**—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

## Wyoming

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

**Now, the bestselling author of  
CELEBRATION OF DISCIPLINE  
“points the way to simpler yet richer  
ways of living.”\***

**FREEDOM OF SIMPLICITY  
Richard Foster**



Courageous and inspiring, Richard Foster's newest work points the way for Christians to free their lives of dishonest speech, obsessive status-seeking, and compulsive extravagance. **FREEDOM OF SIMPLICITY** offers guidelines for individual, ecclesiastical, and corporate action, enhanced by classical and contemporary readings. In this age of scarcity, in a society plagued by the unreasoning, self-destructive mania to achieve and accumulate, simplicity may be the only option left to us; but it is an option to be free and fulfilled, to live with grace, balance, and joy. **\$9.95**

“Rewarding, motivating, utterly captivating...”

—**Ted W. Engstrom, *World Vision***

“With clarity and power, common sense and uncommon sensitivity, Richard Foster points the way to simpler yet richer ways of living.”

\* **David Allan Hubbard, *Fuller Theological Seminary***

**Foster's acclaimed “Path to Spiritual Growth”  
CELEBRATION OF DISCIPLINE**

Drawing from spiritual classics and from his own experience, Richard Foster's **CELEBRATION OF DISCIPLINE** challenges us to journey inward and find a lifetime “path to spiritual growth.” We are led toward the goal of spiritual maturity through a discussion of the classical disciplines—meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, and celebration. These Christian disciplines can enrich our daily lives and intensify our relationship with God. **\$9.95**

“Deep, original, and insightful...” —**Bookstore Journal**

“Fresh... creative... moves beyond surface living into the depths of the life in Christ.”

—**Today's Christian Woman**

 **Harper & Row**  
SAN FRANCISCO  
1700 Montgomery St. CA 94111  
1817

**At bookstores**