

February 1, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Lord,
Make me an instrument
of thy peace.
Where there is hatred,
Let me sow love;
Where there is injury,
pardon;
Where there is doubt,
faith;
Where there is despair,
hope;
Where there is darkness,
light;
Where there is sadness,
joy.
Oh divine master, grant
That I may not so much
Seek to be consoled
As to console,
To be understood
As to understand,
To be loved
As to love;
For it is in giving
That we receive,
It is in pardoning
That we are pardoned,
And it is in dying
That we are born
To eternal life.

Contents

February 1, 1980
Vol. 27, No. 2

A Question of Quakers and Taxes	2
—Ruth Kilpack	
Nuclear Doomsday and the Friends Peace Testimony	4
—Franklin Zahn	
Trinity Site—Where It All Began	6
—Bob Hixson	
The Challenge of Disarmament	9
—William Sloane Coffin, Jr.	
Autobiography of a Pacifist	15
—George Rubin	
Chinese Anti-War Poems	17
—Versions by Basil Burwell	
Letter to the Editor	21
Film Review	21
Calendar	25
Classified Advertisements	25
Meeting Directory	27

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As way opens....

A QUESTION OF QUAKERS AND TAXES 1780-1980

With an increasing awareness of the horrifying dimensions of modern nuclear warfare, there are a few people today who are signaling a new attempt to respond forthrightly to the question of paying taxes to a government—specifically the United States

*Law-abiding citizens,
we continue to find ourselves
troubled by the demand that
we pay taxes
for purposes we cannot
in conscience condone.*

government—which uses nearly half of such funds for military purposes.

But we should not suppose that this is a new concern among Friends and members of other Peace Churches, who, by the very nature of our faith, have a conscience tender to such questionings. For Friends, the searching extends back to the seventeenth century, when Robert Barclay, the English Quaker apologist, wrote in 1676:

We have suffered much in our country because we neither ourselves could bear arms, nor send others in our place, nor give our money for the buying of drums, standards, and other military attire.

This was the so-called “Trophy Money,” that could be distinguished as such. But common or “mixed” taxes could not so readily be dealt with, since most Quakers believed it was their duty to pay taxes, and the part allocated to the military could not be separated out from the whole.

Today, like those earlier Quakers, we find ourselves in the same dilemma. Law-abiding citizens, we continue to find ourselves troubled by the demand that we pay taxes for purposes we cannot in conscience condone. We cannot pretend that we accept war as a legitimate function of the civil government which we support, and, just as some of our members have refused to serve in the armed services, many are beginning to question the contribution of our money for purposes we eschew for moral, humane, and religious reasons.

Quakers struggled with all these same questionings in the mid-eighteenth century and the period prior to the American Revolution. One of the most articulate on the subject of war taxes was Samuel Allinson, a young Friend from Burlington, New Jersey, who in 1780 wrote “Reasons against war, and paying taxes for its support.”

Thus, in words written exactly 200 years ago, he deals with the question of “a remnant who desire to be clear of a business so dark and destructive, that we should avoid the furtherance of it in any and every form.” He describes it as a “stumbling block to others, [which] ought carefully to be avoided,” and sees such avoidance as advancing the Kingdom of the Messiah, that “his will be done on *earth* as it is done on heaven; a state possible, I presume, or he would not have taught us to pray for it.”

Further, says Samuel Allinson,

We have never entered into any contract expressed or implied for the paym[en]t of Taxes for War, nor the performance of any thing contrary to our Religious duties, and therefore cannot be looked upon as disaffected or Rebellious to any Gov[er]nment for these refusals, if this be our Testimony under all, which many believe it will hereafter be.

As to the *causes* of war itself and the means of dealing with them, a few cogent words speak directly to the point:

And without asserting that War is not necessary but to the Pride of man let it be considered that it is for want of a due regard to the Christian Virtues, mostly on both sides, that the Amicable means of treaty & accomodation are not heartily adopted or they would effectually settle every difference.

And finally, Samuel Allinson points out that even though earlier Friends paid their taxes (including that going to the military), that is no good reason for our continuing to do so.

It is not to be wondered at, or an argument drawn against a reformation in the refusal of Taxes for War at this Day, that our Brethren formerly paid them; knowledge is progressive, every reform[atio]n had its beginning, even the disciples were for some time ignorant of many religious Truths, tho' they had the Company and precepts of our Savior....

Friends, we find ourselves in the very position of the Friends being addressed by Samuel Allinson two centuries ago. For myself, I cannot think it is by sheer accident that I have stumbled upon his words now. Neither is it by accident that a growing “remnant” of Friends are awakening to the ambivalence we feel in what we profess and what we practice regarding our involvement in the awesome “stumbling block” of nuclear warfare in our own age. Friends in the past responded to the threats of the age in which they lived according to the light they had. We of our generation have been given even greater light, and we must respond accordingly. Given our heritage, if we don’t respond, who will?

The book which has recently stirred my own consciousness of the linking of ideals over the centuries and to which I am indebted for the above material, is *Conscience in Crisis*, Mennonites and Other Peace Churches in America, 1739-1789, Interpretation and Documents, by Richard K. MacMaster with Samuel L. Horst and Robert F. Ullé, published late in 1979 by Herald Press, Scottsdale, Pennsylvania. This book, which includes much source material on Quakers and their efforts, will be fully reviewed in the *Friends Journal* in the near future. I encourage readers to watch for it—or better still, read the book directly.

In the meantime, I ask you to think on these things and, to paraphrase George Fox’s advice to William Penn, “Pay thy tax as long as thou canst.”

“Knowledge is progressive,” and there’s no knowing in advance where it will lead us, but we do know that we will be given the light to follow.

RK

NUCLEAR DOOMSDAY AND THE FRIENDS PEACE TESTIMONY

by Franklin Zahn

At the end of the last decade what is the state of the Society of Friends' peace testimony? I see it as reflecting general public apathy and losing its identity in coalitions, but with the potential for a great reawakening.

Although I myself continue to find warnings about the approach of Nuclear Doomsday both engrossing and horrifying, most Friends seem more bored now than they were back in the fifties, when the dire predictions were first made. They seem less willing now than they were then to sacrifice time and money to wage peace. Yet the United States alone is increasing the potential for destruction by three new nuclear weapons every day, with a total ready to be released of over 600,000 times the tonnage of the Hiroshima blast. Why this widespread indifference of most Friends and of the public of which they are a part?

One possible reason is that the policy of Mutually Assured Destruction (MAD), but formerly "Massive Retaliation," or "Balance of Terror," seems to be working. As decades pass and no nuclear exchange (either deliberate or accidental) has occurred, the warnings of the "Ban-the-Bomb" era seem like the false cries of "Wolf." Maybe the Kremlin and the Pentagon, in their bizarre plans for peacekeeping, have been right after all! Two decades ago when we leafleters asked movie patrons their response to "On the Beach," many said, "Scared." The portrayal of Earth's last survivors, choosing to commit suicide rather than suffer agonizing death from the residual radiation of a distant war, alarmed audiences worldwide.

But after the atmospheric ban was signed in 1963 by 108 nations and testing went underground, the public was relieved. Perhaps the fear had been not so much over some *future* devastation as over the immediate radioactivity from testing. This could be inferred from today's widespread public opposition to nuclear power plants, which pose very present radiation hazards.

Franklin Zahn has retired after working as AFSC Prison Secretary and on interracial housing. Clerk of Claremont (CA) Meeting Peace Committee (where he is also a member), he is a member of Pacific Yearly Meeting's Peace Committee and AFSC Conversion Committee.

In "Holy Obedience and Human Survival" (FJ 6/1/79) Margaret Bacon suggests that most people practice, to some degree, the psychological mechanism of *denial*, shutting out from consciousness the unpleasant facts of possible nuclear extinction. Along with this denial is a more conscious one I have noticed: an unwillingness to believe that those in control would ever permit a nuclear holocaust to happen. They could cite the Cuban missile crisis of 1962, where leaders came to the brink of hell but found out how to back away. But other leaders have not backed away from incredible catastrophes. Today we are still asking how the extermination of six million Jews could ever have happened. More recently, we ask the same about the suffering in Cambodia.

Still another reason for the apathy of the public, as well as that of Friends, is a sense of despair. In spite of decades of protesting against suicidal weaponry, the nuclear powers have refused to disarm. In spite of arms control conferences, no nuclear weapon has ever been scrapped. New ones have been continuously added. The peace movement has become content to concentrate on these new developments. An American Friends Service Committee staffer told me a few years ago we were focusing on the B-1 Bomber because it was a goal with some chance of winning, and the movement needed a morale builder. We got our little victory, only to find ourselves now concentrating on the Trident submarine and mobile MX missile system.

It is logical and necessary to protest such obscene developments in the nuclear race. Both Trident II and MX missiles are first-strike weapons, accurate enough to hit the enemy missiles in their silos. As insane as is the policy of MAD, the United States is superceding it with one in which both sides must prepare for responding to weapons of surprise attack *within thirty minutes*.

But the peace movement, by focusing on such unsettling developments, has necessarily neglected its fight against MAD. Small wonder, when there is little sustained outcry against the abandonment by President Carter of his campaign promise of "Zero Nuclear Weapons," and that the SALT II Treaty he worked out with Brezhnev was an institutionalization of the arms race.

The big peace coalitions, alliances, mobilizations, etc. are saying even less about disarmament of conventional weapons, although the memory of napalm and pellet

bombs in Vietnam is still fresh. Most support for these large organizations comes from "nuclear pacifists" who do not reject *all* warfare. I do not think Friends are mistaken in joining with these sometimes politically effective groups and their limited goals. It is little different from working against capital punishment, even when one knows the entire system of retributive justice needs overhauling. But I think that somewhere the whole and simple peace testimony of Friends needs to be voiced. We need reminding, as London Yearly Meeting of Friends said it was in 1921:

The world is dying for want of peace, and we have been reminded of our duty as a Society and as individuals, to go forth to preach peace. . . . We desire afresh to record our conviction that complete disarmament is the only road to those relations between nations which we believe to be in accordance with God's will.

Yes, *complete* disarmament, because if there is that of God in every person, then the possession of one bullet to kill one human being is morally wrong.

The statement names one "duty" of both the Society and individuals, but the eighties may be a time for specialized roles. Let members active in peace continue their individual interests, according to their separate tastes. But the Society, as such, should remain free of actions other than preaching its own pure peace testimony. Projects it wishes carried out could be done by individuals or by the American Friends Service Committee or the Friends Committee on National Legislation—two organizations set up to do professionally what volunteer Friends could not do alone. Some yearly meetings have also set up their own peace action organizations. In the past the Society—monthly, quarterly, and yearly meetings and their peace committees—has usually been a "me too" in actions, or has done nothing, rather than assuming responsibility for proclaiming a testimony rarely heard. In her article Margaret Bacon says:

. . . If we are asking men and women to give up the comforting blanket of denial (asking them in fact to face the very real possibility of the end of human existence), we must offer them something in its place. Can we find fresh ways in our very actions to share with them our own deep faith in the creativity of the universe on which we are betting our lives?

If the Society is so to share, does it have consensus that this deep faith involves total, unilateral, and immediate disarmament—as far as Friends themselves are concerned? If not, before it can be an authentic voice, the

Society—like Penn with his sword—needs to begin with itself. Counseling with members who do not subscribe to the full peace testimony may help the Society in speaking to coalitions whose supporters know even less of it, and to many of those in the U.S. who know nothing of pacifism at all. We can share our faith with others when we have learned to share it with ourselves. This is a task which may involve the entire Society—unprogrammed meetings which have been strong on action and weak on preaching, and pastoral meetings which have been strong on preaching and weak in pacifism.

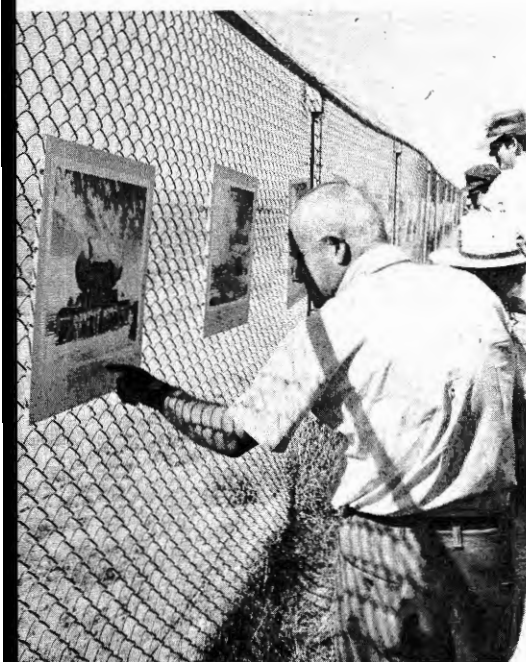
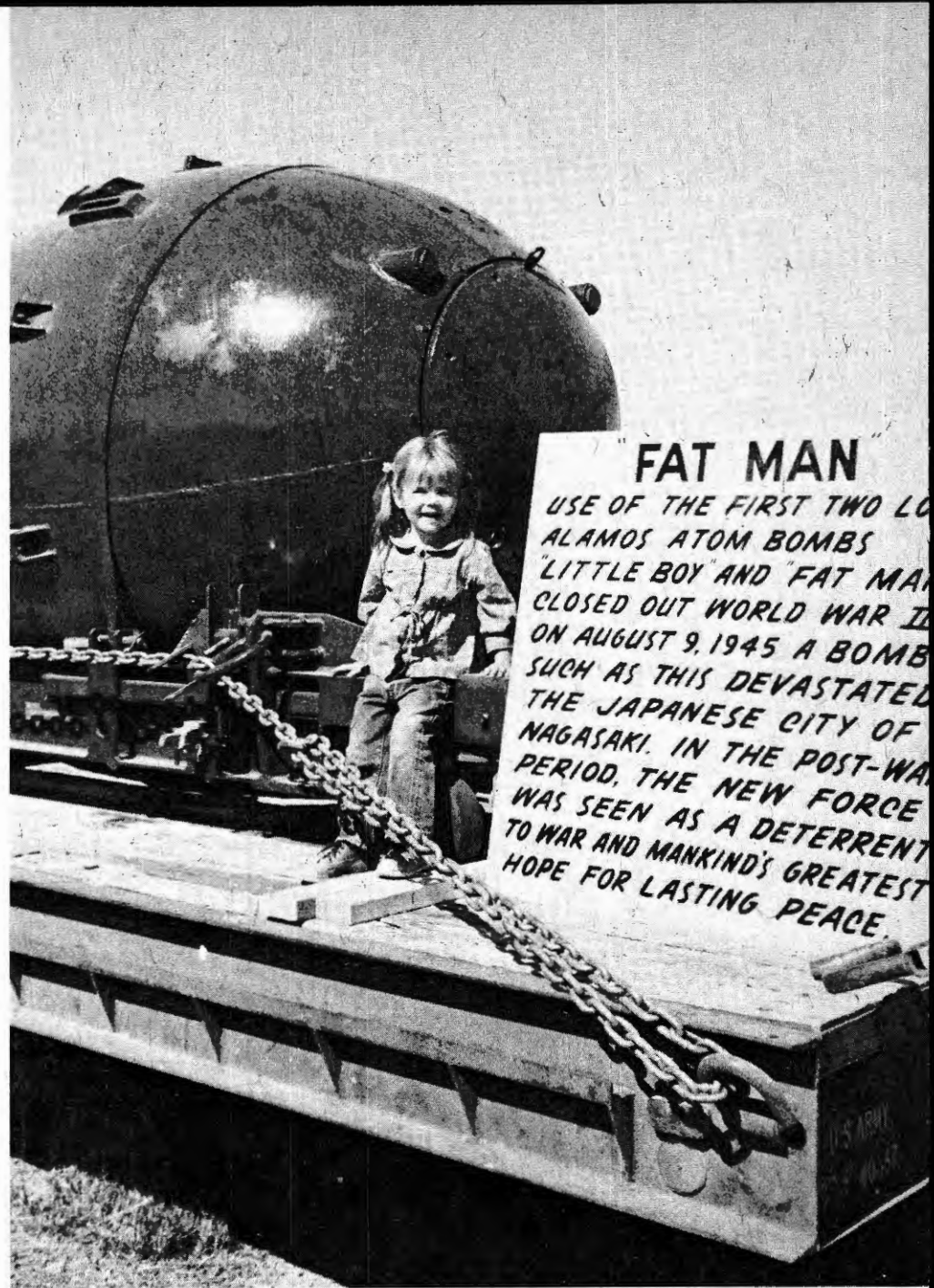
Such a total peace witness is no more than that of a young Friend who refuses to drill with a rifle. Both the Society and the conscientious objector stand to lose some respectability. But in today's nuclear race, shall those who advocate total self-disarmament fear being called "crackpot" when the respectable and worldly-wise are willing to risk the ultimate idiocy of all history? A more serious jibe at Friends might be that in our extreme position we would lose all political relevance. It is true that we could expect to be ineffective in getting the United States to disarm itself completely and immediately. But this need not mean we would be irrelevant, for extreme positions are determinants of middle ground. Advocates of total pacifism make the compromise victories of broad coalitions more possible. Again, the Society would be like the conscientious objector—not very effective, but very relevant.

Early Friends thrived under persecution, and a simple and renewed proclamation of our peace testimony will be effective in sparking public interest. But what shall we say to that majority in the U.S. who will fail to join us in our search for Truth? What faith can we offer *them* to replace their faith in armaments? There are roughly three ways in which non-pacifists can accept total disarmament:

- *By making it universal through verifiable international agreements.*
- *By taking small unilateral steps, one side initiating and then waiting to see if the other follows—an armaments race in reverse.*
- *By seeing an alternative form of national defense such as nonviolent resistance against invasion.*

It is in such areas that Quaker action organizations like AFSC and FCNL could well implement the Society's ideal. But better ways may emerge once our own inner faith is clearly put. George Fox saw, "...an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness; . . . and I had great openings."

The Society of Friends too may have great openings when it announces the light and love which can overcome a nuclear holocaust. □



(Top) Bob Hixson's daughter, Megan Mae, juxtaposed with a replica of the bomb that destroyed Nagasaki; (Left) visitors examine photos chronicling the events that preceded the Trinity Site test; (Right) a Jesuit priest inspects the historical marker at Trinity Site.



Photos by Bob Hixson

Trinity Site— Where It All Began

by Bob Hixson

Physicist J. Robert Oppenheimer was relaxing in his study one December evening in 1944 when he was interrupted by a telephone call from Kenneth Bainbridge, the scientist responsible for the experimental detonation of the world's first atomic bomb. Bainbridge was calling to say that a site for the test had been selected—a section of the Alamogordo Bombing and Gunnery Range in New Mexico—and he asked that a code name be affixed to the site without delay. Oppenheimer glanced at the book he had been reading, poems by John Donne, and then at the opening lines of the poem he had just read:

Batter my heart, three-person'd God; for you
As yet but knock, breathe, shine, and seek to
mend....

"Trinity," said Oppenheimer. "We'll call it Trinity."*

Trinity Site. Today one reaches Trinity Site by driving approximately twenty miles on a paved road across a level plain known to the early settlers of New Mexico as the *Jornada del Muerto*, the Journey of Death. They called it that because hundreds of travelers had perished there, the victims of heat, thirst, and hostile Indians. The plain is still deadly; where dirt roads diverge from the pavement are signs posted by the

White Sands Missile Range reading: "Do Not Enter—Explosion Area."

But there is little danger on the rare occasions when the public is allowed to enter the *Jornada* to visit Trinity Site. Realizing the site's historic importance—it is a national historic landmark—the White Sands Missile Range about once a year suspends its testing to allow the public to visit the area where the first atomic bomb was exploded. By the hundreds the visitors come, in caravans escorted by military police, across a hot wasteland of sand and scrub, to Trinity Site, where the atomic age all began at 5:30 on the morning of July 16, 1945.

After I threw my last switch I ran out to take a look and realized the shock wave hadn't arrived yet. I ducked behind an earth mound. Even then I had the impression that this thing had gone really big. It was just terrific.

Joseph McKibben,
member of the detonating crew

It was when I was in first grade, just as we had entered the classroom and had sat down and were waiting for the teacher to come in, when suddenly the windows were bright red and with a terrific cracking noise the glass broke. I was shocked. I looked at my hands and found that they were bleeding, though I couldn't feel anything.

Yuriko Kohno, Hiroshima

I came to Trinity Site with my family because it was here that it all began for them and for me too. I was two years old in April, 1945, but I grew up in a Colorado town only a few miles from the Rocky Mountain nuclear arsenal. Local folklore always had it that our town would be among the first ten sites an enemy would bomb in a nuclear attack. In elementary school we practiced civil defense drills as often as we practiced fire drills, filing out of our classrooms when the air raid sirens sounded, to squat next to coatroom walls with our hands folded over our heads. The atomic tests were always announced in advance, but nonetheless a brief panic flooded my mind whenever the wailing drone of the siren began. Because of what happened at Trinity Site, I and my family would forever know a fear previous generations had not known.

Yet, as the caravan of vehicles halted at Trinity Site in a large cleared area outside the security fence enclosing ground zero, there was little feeling of an awesome or terrifying significance. Some people headed immediately for the restrooms. Some adjusted their cameras to the

Bob Hixson is a writer and editor who, with his wife Mary, has co-authored a book on the place names of the White Mountains of NH (to appear later this year). Interested in backpacking and natural history, he is a member of Albuquerque (NM) Meeting.

*From Day of Trinity by Lansing Lamont (Atheneum, New York, 1965).

intense sunlight. Some bought food and drinks from the canteen set up by White Sands personnel, while others filed into the mobile exhibit of nuclear science. Some looked at copies of historic photos posted on the security fence, while others bought books describing the history and development of the Manhattan Project. Throughout the tour, loudspeakers played a recorded narrative about the site.

Still, there were subtle reminders that Trinity Site wasn't just another historical site. No concessionaires sold souvenirs; on the contrary, brochures warned against collecting samples of Trinitite, the green, glasslike mineral created during the intense heat of the explosion, because it still emitted low-level radiation. And when a group of elderly women who appeared to be Japanese went to the monument where the detonation tower had stood, people looked away and seemed embarrassed.

The whole country was lighted by a searing light with the intensity many times that of the midday sun. . . . Seconds after the explosion came, first, the air blast pressing hard against the people, to be followed almost immediately by the strong sustained awesome roar which warned of doomsday and made us feel we puny things were blasphemous to dare tamper with the forces heretofore reserved for the Almighty.

Brigadier General Thomas Farrell

Following a greenish-white flash as though you had multiplied the sunlight of noon endless times came a noise as though it would pound your body to pieces. And the sky as you watched became a sea of black smoke. Pale, bloodless faces turned toward each other as I fled out to the hills behind the house.

Kazuko Furumae, Hiroshima,
in third grade in 1945

I didn't attempt to explain to Megan, my three-year-old daughter, why we had come to Trinity Site. She's used to going on tours with my wife and me, and she was content to wander about looking at flowers and making friends (and avoiding Trinitite). But I wondered what I would tell her when she eventually does ask about the first atomic bomb. The recorded speech and the books told of how scientists fleeing from Nazi Germany feared that Hitler's scientists were themselves working on atomic weapons. But by the time of the Trinity Site test, Hitler and Nazi Germany had only a month more to live, and Japan also was clearly in its death throes. Does that mean the expressed motivations to build the bomb were deceptions? I doubt it: the fierce, suicidal Japanese resistance on Okinawa and other Pacific Islands had convinced most people that victory, while inevitable,

would nonetheless be bought at a high price in human lives, both Allied and Japanese.

But the conversations and writings of the scientists working on the Manhattan Project also make clear that along with a feeling of military urgency was also a feeling of historic and scientific imperative: what the minds of humans could achieve *must* be achieved.

And therein lies the uncertainty I and many others have felt regarding Trinity Site and what happened there. No one reading the scientists' accounts of the events leading to the test can escape appreciating the excitement and ultimately the achievement of their undertaking. I am convinced that, sooner or later, humankind *had* to discover and tap the power contained in the atom. But no one reading the accounts by the children who survived the Hiroshima explosion can escape fearing the horror the atomic bomb is capable of producing.

Even those persons who were present at detonation at Trinity Site exemplify this ambivalence. William L. Laurence, whose job was to record the moment for history, wrote:

On that moment hung eternity. Time stood still. Space contracted to a pinpoint. It was as though the earth had opened and the skies split. One felt as though he had been privileged to witness the Birth of the World—to be present at the moment of Creation when the Lord said: "Let there be light."

But Dr. Oppenheimer has said that at the same moment he was reminded of the ancient Hindu quotation: "I am become Death, the destroyer of worlds."

The midday sun of the *Jornada* beat down upon us, and after about two hours the hundreds of people who had been milling around Trinity Site began making their way back to their cars. Soon the military escort was leading us back to the entry point. When I looked back, the site already had become almost indistinguishable from the rest of the plain; such inconspicuous significance troubled me.

My wife and daughter and I drove to a place called Water Canyon in the Magdalena Mountains, where we camped for the night. It felt good to be away from the *Jornada*, to be in a friendly, easy place.

The meaning of Hiroshima is clear. Kiyoko Tsumiga, who was five years old when her city was destroyed, put it very well: "That really was an evil atom bomb, wasn't it? Every single day I am praying that no matter what happens there will be peace."

But I don't know the meaning of Trinity Site; that ultimately depends on whether humankind explodes other atom bombs over other cities. And I am praying that my daughter and her children also have the privilege of not knowing. □

The Challenge of Disarmament

by William Sloane Coffin, Jr.



Detail of "War and Peace Under the Cross," © Fritz Eichenberg

Albert Einstein made one of the most cogent statements of our nuclear age when he said, "The unleashed power of the atom has changed everything except our way of thinking. Thus we are drifting towards a catastrophe beyond conception." Einstein was not, however, the only person to say such wise things. In fact, every U.S. President since World War II has said cogent things on the subject. For instance, Eisenhower, in his address to the United Nations in 1953, called on the "Super Powers" to "begin to diminish the potential destructive power of the world's atomic stockpiles."

John F. Kennedy, in the fall of 1961, warned that "mankind [we'd say "humankind" now] must put an end to war, or war will put an end to mankind. The risks in disarmament pale in comparison to the risks inherent in an unlimited arms race."

Johnson, when he signed the Non-Proliferation Treaty in 1968, pledged that Moscow and Washington would "pursue negotiations in good faith for the cessation of the nuclear arms race."

Nixon, in 1970, said that "the nuclear era places upon the two preponderant powers a unique responsibility to explore means of limiting military competition."

And President Carter, in his inaugural address, expressed the hope that "nuclear weapons would be rid from the face of the Earth."

We've been hearing equally good things from the other side, yet thirty-three years after Hiroshima and Nagasaki, after 6,000 negotiating sessions under the auspices of the United Nations—not counting the Special Disarmament Session in May, 1978—not one single nuclear weapon has been destroyed, and the arms race continues unabated. If time permitted, I would try to demonstrate what has become clear to observers of the arms race, namely, that today's technology determines not only tomorrow's tactics and strategies, but also tomorrow's politics.

By 1985, there will be about forty nations in the "Nuclear Club." No longer "two scorpions in one bottle," as Oppenheimer described it many years ago, now forty scorpions in one bottle! And if that isn't alarming enough, let me remind you that from 1945 to 1969, there were ninety-seven wars in the world—international and civil—with losses greater than those sustained in World War II. Now just imagine those wars being fought with nuclear weapons in the future. We'll have to expect that the Red Brigade in Italy will no longer waste time kidnapping former prime ministers when they can take all of Rome hostage with a suitcase bomb, a

The text of this article was delivered as a sermon by William Sloane Coffin, Jr. in his role as senior minister at the Riverside Church (NYC). A leader in the civil rights and peace movements of the sixties and seventies, he initiated the Riverside Church Disarmament Conference which has led to a series of such events nationwide.

possibility which everyone who knows anything about the subject says is only a few years down the road. And if that doesn't sound alarming to us in this country, listen to this statistic from the FBI: In the first eleven months of 1976 there were 1,439 bombings in this country, which killed forty-two people and injured 193.

But five or six years from now, no one is going to be fooling around with these piddling little bombs, because as the Princeton undergraduate and a fourteen-year-old kid in Florida showed, they know how to put big bombs together, and it's only a matter of time before a great many people will have this knowledge.

The question is why has there been such a gap between official rhetoric—which has been pretty good—and public reality? I must say that I was fascinated to read some history, because I found heroes turning out to be villains, and many villains emerging as heroes. For instance, U.S. Secretary of War Henry Stimson, who felt no compunction about dropping the bombs in Japan, only a month-and-a-half later—at his last Cabinet meeting in September 1945—sent this memorandum to President Truman:

Unless the Soviets are voluntarily invited into the partnership, upon a basis of cooperation and trust, we will almost certainly stimulate feverish activity on the part of the Soviet Union towards the development of this bomb in what will, in effect, be a secret armaments race of a rather desperate character.

Stimson went on to suggest that we stop work on the bomb, and concluded:

The chief lesson I have learned in a long life [he was then eighty-four] is that the only way you can make a man trustworthy is to trust him, and the surest way to make him untrustworthy is to distrust him and show him your distrust.

Unfortunately, the Cabinet did not debate those ideas at a very high level. When the votes were taken, Secretary of Commerce Henry Wallace (former Vice President), Secretary of Labor Lewis Schwellenback, and Postmaster General Robert Hannegan supported Stimson, but the rest of the Cabinet lined up with Harry Truman. The prevailing view in Washington, then as now, was that military might was the fulcrum of national security, and that any reduction would lead to a catastrophe. *Everything is changed except our way of thinking.* Einstein knew that the nuclear age was the antithesis of the pre-nuclear age. Harry Truman and the majority of his Cabinet thought it was merely an extension. Harry Truman thought that the bomb could serve the national interests of the state, but Einstein was prescient enough to

know that the bomb, in effect, had made the nation-state obsolete. *Everything is changed except our way of thinking.*

Now if you stop to think about it, even when we alone had the bomb, we still could not translate it into diplomatic and political advantage. We couldn't stop the Chinese from going Communist, and of course we didn't stop the Soviets from getting the bomb. You'd have thought, at that moment we would have said:

A mistake has been made...let us negotiate with the Soviets [this was 1949] to stop this arms race, and let us figure out by the lesson of China, that Communism feeds on disease in the body politic, so the smart way to prevent the expansion of Communism is obviously to fight poverty, illiteracy, and disease.

But instead, when the Soviets came up with their bomb—to the great surprise of Admiral Leslie Groves, head of our Atomic Energy Commission, who had said in 1945, "They'll never get the bomb, they don't even know how to make a jeep!"—we went for an even bigger military miracle, the H-bomb.

This time, the opposition didn't come from the secretary of defense, and unfortunately, it didn't come from the churches in any significant form. This time, Truman met his greatest opposition from the scientists, a fact which really moved me because I'd forgotten that all nine top scientists on the General Advisory Committee of the Atomic Energy Commission—including Glenn Seaborg (discoverer of plutonium), J. Robert Oppenheimer, Enrico Fermi, and I. I. Rabi—refused to make the H-bomb. In fact, Fermi and Rabi wrote like preachers:

Necessarily, such a weapon goes far beyond any military objective and enters the range of very great natural catastrophes. By its very nature, it cannot be confined to a military objective, and becomes a weapon which in practical effect is almost one of genocide. It is clear that the use of such a weapon cannot be justified on any ethical ground which gives a human being a certain individuality and dignity, even if he happens to be a resident of an enemy country.

But instead of listening to the moral arguments advanced by his scientists, President Truman once again went with the majority of the Cabinet, and as he wrote in his *Memoirs*, "Anything that would assure us the lead in the field of atomic energy development for defense had to be tried out." By this time, though, that word "defense" had gotten tricky, because there was no way we could defend ourselves once the Soviets had the bomb. From



this point on, the offense was always two jumps ahead of the defense. We were more and more able to wage war, but less and less able to defend ourselves, and every dollar spent came to mean less national security. The War Department changed its name to "Defense" at precisely the wrong time, because, as Confucius said, in politics everything should be called by its proper name, and the Department of Defense should very properly be called the War Department.

Just consider these examples of how moral restraint has yielded to the technological imperative which I mentioned earlier. Even before the United States got into World War II, President Roosevelt said to a Red Cross group, "The bombing of helpless and unprotected civilians is a tragedy which has aroused the horror of all mankind. I recall with pride that the United States has consistently taken the lead in urging that this inhuman practice be prohibited." And it was back in 1898 that the Czar went to the Hague, desperately afraid that people would start dropping objects from balloons. He wanted that practice outlawed, and it was.

Now we come to World War I. Czar Nicholas was forgotten, but of the 9.8 million killed, only five percent were civilians. By World War II, forty-eight percent of the 52 million killed were civilians, and in Korea and Vietnam way over fifty percent of those killed were civilians. Which brings us to our current policy of "deterrence," which is prepared to knock out 200 million innocent women and children who will have nothing to say about any decision of the Soviets to attack us. And when you stop to think that back in the twelfth century, the Church threatened to excommunicate users of the crossbow! War now is pressing us to the ultimate logic, which will simply have to be greater and greater destruction of everybody.

Looking back, the most promising time for disarmament was in 1954-55. Stalin had died in 1953, to be replaced by a seemingly reasonable Malenkov; the Korean War was over, and there was a chance now to bring the United States together with the Soviet Union. The British and the French put forward a plan in Geneva which called for the Russians and the Americans reducing their armed forces to between 1-1.5 million, and the French and British agreed to cut back to 650,000. Halfway through, this reduction process all nuclear production would stop.

They turned to the Russians, and the Russians said "Terrific, only let's make sure we have inspection. Let's make sure we have permanent inspectors who would have unimpeded access at all times to all objects of control, as well as unimpeded access to records relating to the budgetary appropriations for military needs." That was with love from the USSR. But to everybody's surprise, the United States turned down the proposal. They say Nelson Rockefeller had persuaded Eisenhower to go along with an "open skies" scheme, which Eisenhower

proposed to the Russians at Geneva. "Open skies" was supposed to prevent surprise attack, but as far as the Soviets were concerned, this was inspection without disarmament—straight espionage. They figured that our bombers simply wanted to make maps of all the countries where we might drop bombs in the future.

The U.S. has always been long on inspection and short on disarmament, while the Soviet Union has always been long on disarmament and a little bit short on inspection. Why did the United States turn down what seemed like such a golden opportunity? Apparently, the Pentagon felt it needed more troops to man the 400 or so bases we had dispersed around the world. Then too, we wanted to arm the West Germans, which would have been impossible had we accepted the plan, and we have to remember that by that time the Department of Defense had an enormous constituency. The DoD itself is the richest institution in the world. Today, it owns 228 billion dollars worth of property alone, and it puts into the U.S. economy 60 billion dollars worth of contracts every year!

Then you have to add the corporate Goliaths who, in the 1940s, were in pursuit of profits, as usual, and the academics who were looking for research grants. Between one-third and one-half of the scientists and engineers in this country were working on the arms race. And there were the unions looking for jobs, because jobs meant members, and members meant dues, and dues meant bigger unions. Finally, of course, there were members of Congress, most of whom had defense contracts in their own districts, thanks to careful planning by the Pentagon. Clearly, the bomb and the arms race were coagulants, and all these groups were the hucksters for more.

From 1949 to 1968, not one penny was cut from a single defense appropriation. As Sidney Lens has said, "The perniciousness of a permanent war economy, with so many constituencies working on its behalf, is that it is self-reinforcing. It is almost totally free of public control, and substantially free of control by government leaders." And, of course, fueling this arms race was fear. Remember the bomber gap? It was totally untrue. But even when Kennedy found that out he went ahead with plans to build the Poseidon and Polaris missiles because he had made campaign promises to do so.

So much for the ill-fated disarmament talks. I want to mention very briefly the kind of arms we're talking about. It's very important for us clergy to avoid Talmudic hairsplitting. We're not experts. We're supposed to say, "Let justice roll down like mighty waters," but we're no experts on the irrigation system. We may know if the shoe fits, but it's not up to us to make a new shoe. There are supposed to be cobblers around for that. I've always thought that our frustration comes from the fact that we know the shoe doesn't fit, but when we go down to Washington and say that the shoe doesn't fit, LBJ or somebody tells us, "The shoe fits

fine, boy. Go get yourself a new foot!" But at least we have to have the issues outlined in our minds.

I noted earlier that some of my villains had turned out to be heroes—Robert McNamara, for one. McNamara was the first secretary of defense who really tried to systematize some kind of planning, and put a rational basis to our defense policies. He asked for the first time, and also, for the last time, "How much is enough?" He figured that there had to be some cut-off point. There had to be some point at which we would say, "We have enough." McNamara and his staff figured out that "enough" would be when a second strike could assure the destruction of thirty percent of the Soviet population and seventy percent of Soviet industry. That may sound like mega-murder—in the words of Canada's General Burns—but at least it was a cut-off point, and McNamara figured that 401 megaton bombs or their equivalents, 401 megaton warheads, would provide that second strike capacity. That would be 401 missiles, since it was one missile, one warhead in those days. He proposed a Triadic Defense—a defense with three legs so that if one leg were knocked out we still had two, if two legs were knocked out we still had one, and there was always one leg able to deliver "unacceptable damage."

The first leg was for the Army, the 1,054 Intercontinental Ballistic Missiles (ICBMs) and their reinforced concrete silos out in Colorado. The second leg was for the Navy, the forty-one submarines, with their capacity to launch ballistic missiles, and the third leg was for the Air Force with its 160 bombers—some air-borne at all times—stationed at our bases around the world. Those were the three legs, and after that, McNamara said, "That's it." He did not say that we had to be superior, and that is particularly significant. He refused even to deal with parity. He said the only thing we have to deal with is sufficiency, and that's something we have to latch onto—not superiority, not parity, but sufficiency. When is enough?

As McNamara said in his final report, once we are assured that, in retaliation, we can destroy the Soviet Union and other potential attackers, we cannot increase our security and power against them by threatening to destroy more. What would we do, kill people over again? That sounds absurd, but we have gone on and on and on, until we now have the power to kill the present population of the world twelve times—and we're going for thirteen! The thing just goes on and on every day. It's like trying to stop GM!

Now, to show how fast McNamara's concept was abandoned, a few years later, Assistant Secretary of Defense David Packard was asked the meaning of the word "sufficiency," and he answered, "It's a damn good word to use in a speech, but beyond that, it doesn't mean a goddamn thing." And of course, we've gone from 400 warheads to 9,000, where five submarines alone would take care of everything McNamara was talking about. Everybody seems to agree that the weapons systems

about to come into being signal a terrific change. These new weapons not only carry as much or more lethal power, but they're more accurate, and they travel faster. (The hemispheric ballistic missile now goes door-to-door in less than ten minutes.)

When you think back to the Cuban missile crisis, you can't be grateful enough that the Soviets were moving in boats, and that David Ormsby-Gore, the British ambassador, said to Kennedy, "Why don't you move your boats back from 800 to 500 miles out? That will give Khrushchev a few more hours to think it over." There were letters going back and forth, and the immediate militant defensive posture of almost everybody in the Cabinet—"Nuke 'em! Wipe 'em out!"—gradually settled down to a more rational point of view, but it took several days. Now it's ten minutes, and pretty soon it will be five, and then that little man you see walking behind the President, with his little black case, is going to be too late, and we will turn over to the impersonal province of the computer the decision to launch our missiles.

What you can now project, in a few years' time, if we continue this way, is that a U.S. computer will misread a U.S. radar screen and think that the missiles are coming, because this is complicated technology and things can go wrong. Our missiles will be launched, whereupon the Soviet computer, accurately reading the Soviet radar screen, will launch the Soviet missiles, and somewhere up there in the Stygian darkness of outer space, U.S. missiles descending, hurtle past Soviet missiles ascending. That will be the end of both countries, and no human being will have made a decision.

That's what we are about to face, and the costs are unbelievable. The Pentagon now wants to spend \$39 billion to get those 1,054 missiles in 4,000 reinforced concrete silos out there in Colorado, so they can move them around on complicated tracks and the Soviets won't know where they are. That'll fool 'em!

They'll have to have 4,000 missiles coming in to knock them out. \$39 billion! And when you stop to think about it, why do we need them? With the fire power from our Multiple Independent Reentry Vehicles (MIRVs) and Maneuvering Reentry Vehicles (MARVs), why don't we move to a dyadic defense? We preachers don't have to give answers, but we can see that it makes far more sense to eliminate the ICBMs. We've got all those submarines—how could they ever track them down?—and all those bombers flying around, and when you put that to the military, they tell you, "You're right, it's enough fire power, but we can't allow those Soviets to push our missiles off our own continent." That's the kind of thinking we have to deal with.

Which brings us to the Strategic Arms Limitation Treaties (SALT), the treaties that are more sound than substance. SALT I failed because it didn't cap qualitative improvements. There were no weapons cutbacks. There was no curb on the MIRVs with one missile on which you

can put fourteen warheads. In fact, the arms control portions of SALT really sanctioned escalation. We increased our weaponry three times after the conclusion of SALT I, and SALT II doesn't sound very much better.

The point is not only that arms limitation hasn't worked, but that it has validated the arms that remain. Clearly, the only proper framework that makes any sense is to reverse the arms race. We could unilaterally decide what is sufficient and say, "That's it." We don't need anybody else to make that decision. We don't have to risk a single life in the U.S. to say, "This is sufficient and we're going to stop." Then the Soviets might say, "Well, this looks more serious," because if it's not good for us or *our* economy, you can be sure it's worse for theirs. We might, either with the Soviets alone, or multilaterally, start negotiating as we did in 1955, step-by-step-by-step, until we had the remarkably few weapons that are necessary for national security today.

That's the position we've reached at Riverside Church. Reversing the arms race is the only possible framework that makes sense. We need to recover the understanding of sufficiency, and beyond that, the best possible form of national security for this country will be to start reversing the arms race. But what can one church do all by itself? Not much. Nothing—except that we've got brothers and sisters. At first, we thought we'd invite all the mayors in this country to come, and we'd have a faculty of experts to tell them how their own cities are being held hostage, how there can't possibly be any money even to repave the streets of New York. Every year the streets and the houses are getting worse and worse, and our old folks are having to choose between "heat and eat."

The issues were obvious, but we weren't sure what we'd have to offer the mayors, so we decided to look to our sisters and brothers—the committed Christians and Jews outside our walls all through the country. I'm sure many of them feel the same way we do. Many would like to say something, but they're not quite sure what to say because they haven't had the time to do their homework. We decided that Harry Emerson Fosdick's Centennial—because he was a devout pacifist at the end of his life, and because his centennial birthday fell during the week when the U.N. Special Session on Disarmament started—gave us a terrific opportunity. We brought in Cora Weiss, a woman who organized 10,000 tons of wheat to be shipped to Vietnam by Church World Service, because the United States still does not allow a single drop of medicine or a single grain of corn to go to Vietnam—a situation I hope will end soon, because negotiations are under way here in New York. In fact, we offered to let them negotiate in Riverside Church, but as Vietnam's Deputy Foreign Minister said, "I think the Americans would prefer a room that was bugged."

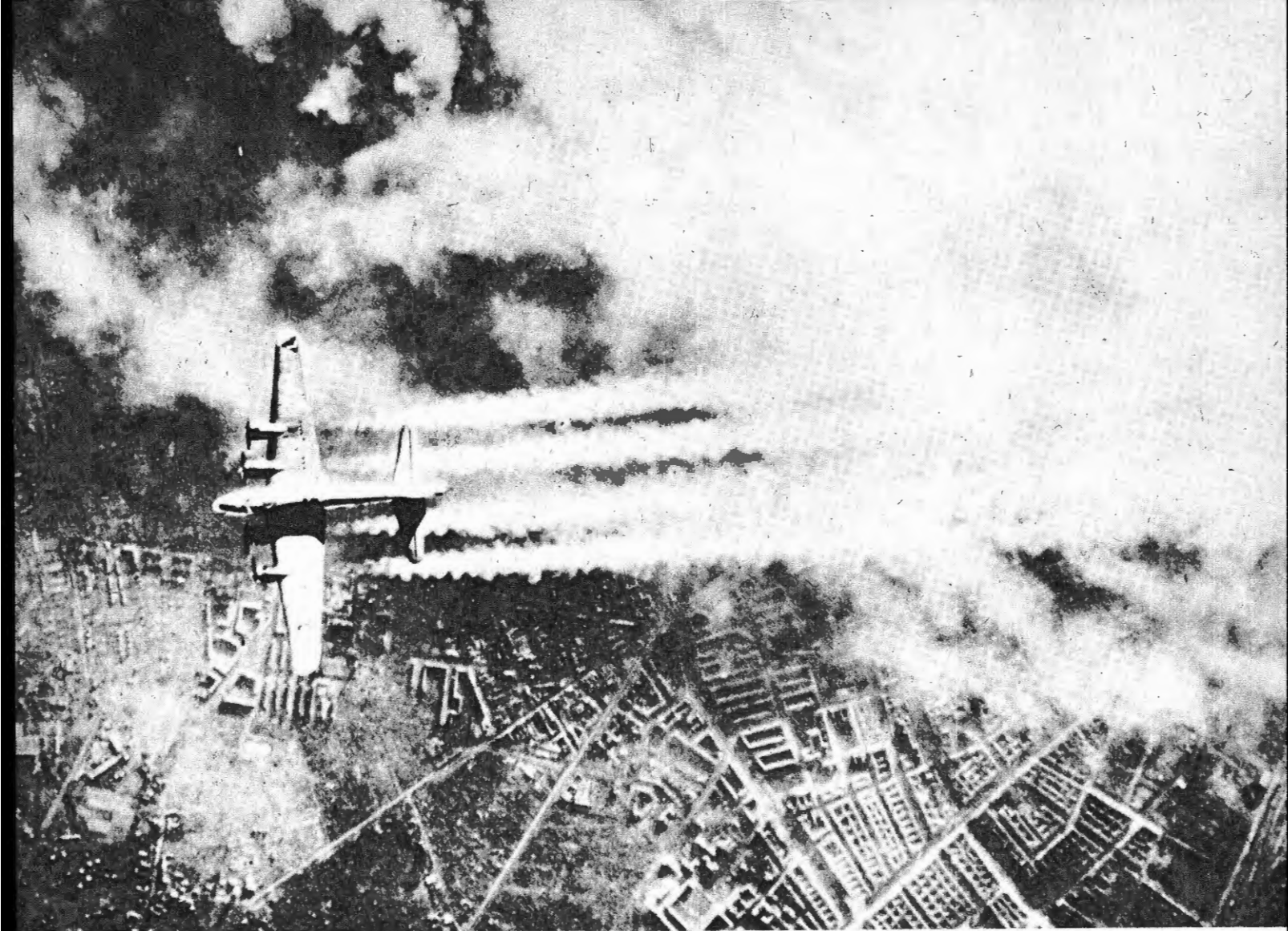
Through the program we've developed, we hope that

the religious community of this country can begin to take the lead, not only from a moral and theological perspective, but also with hard facts. We want to show that the arms race fuels inflation; that it is capital-intensive, providing more and more jobs for machines, and fewer and fewer jobs for people; that the cities are, in effect, being held hostage. If we present pragmatic, biblical, and theological arguments, then perhaps we will be doing something, as the French would say, *tres sérieux*. Quite frankly, I don't think we're going to succeed, but I've long been persuaded that when a religious community deals with enterprises of this sort, we have no God-given right to act as if failure were morally justified. In other words, we're called on ultimately to do what's right, and penultimately to do what's effective.

We are perilously close to midnight. When this many nations get the bomb, or this many terrorists... Imagine the police-state this country is going to become in order to prevent private citizens from engaging in nuclear terrorism! We're probably too late, but I hope I'm wrong. I hope we'll be successful, because it's going to be a long haul. It isn't a one- or two-year proposition. This is going to put us on the stony, long, and lonely road that leads to peace, but I don't see that we have any alternative. If we're not privately charged with preserving God's creation, then what are we charged with? This is such a fundamental religious obligation—trying to keep this planet in one piece. We used to think the Lord was going to end this planet—but now our arrogance has become so great, our weaponry and technology is pounced on with such viciousness, that we are the ones who will decide whether there's going to be life much longer on this planet.

As A. J. Muste used to say, "We need a foreign policy fit for children." I keep thinking of my children and their children, and feeling that if we can't keep this planet going for them, we've simply copped out of one of our most fundamental religious responsibilities. The picture that haunts me most is Michelangelo's "The Last Judgment" in the Sistine Chapel, which shows a Roman centurion being dragged down to hell by demons, his hand over one eye, and in the other eye a look of dire understanding. He understood, but it was too late.

God grant that we will see and understand before it's too late. Hope is the opposite of despair. Hope is the opposite of cynicism. Hope is the only means to a new and better life, but it doesn't guarantee that a new and better life will come along. We don't have to be optimistic, but we do have to be hopeful. We have to go forward with lots of hope in our hearts, and of course a great deal of warmth and support for one another, so that we can pull this thing off in the most efficient and loving way possible. □



Autobiography of a Pacifist

by George Rubin

It is more than thirty-five years ago since I sat as you do now, preparing to finish high school. The world never looked bigger or brighter—even with a world war going on. In the summer of 1943 it seemed so right immediately to join and be part of that exciting world out there, to find one's manhood in that thing called war.

Winter in England, 1944, had started out very cold and wet. I was nineteen years old and already had been on

seventeen bombing missions over Germany. The war, as I saw it, was headed toward its inevitable end and military targets in Germany were becoming fewer. The American High Command had instituted saturation bombing of cities to demoralize the people.

One cold winter night, my pilot asked me and the rest of the crew to meet in his quonset hut. This dedicated airman was sensitive and intelligent. He told us bluntly that he would refuse to go on any more bombing missions that did not have, in his judgment, specific military targets. He said that this refusal was his alone and he would not ask anyone to be part of this action. He had forced us to face and be involved in an act of disobedience and a question of duty. It was a long night, and when we made our decision we knew it would change our lives. Somehow I felt good when I said I would refuse

This article was part of a lecture given at Friends Academy on Long Island, NY. George Rubin is a podiatrist as well as clerk of the Executive Committee of the New York Regional Office of AFSC, and a member of the National Board of AFSC. He is a member of Manhasset (L.I.) Meeting.

to fly even if it meant courts-martial. I had made a moral judgment and taken the first step toward personal pacifism. I did not fully understand it at the time, but for some unknown reason felt I must take this stand.

Our next mission was to Munich and a train marshalling yard outside the city. We flew because it was a military target. It was clear and cold that Sunday and we were flying second lead position at 30,000 feet. Before the target, the first lead was shot down. *Oh Miss Agnes*, our bomber, was now in the first lead position. Over the target, anti-aircraft guns severely damaged our plane. We turned and tried to reach Switzerland, but, like a wounded bird, we could not rise above the mountains around us. A combination of skill and luck brought us down in the Bavarian Alps outside the town of Sonthofen. Some of us were wounded. I was shot in the leg. Our copilot had pieces of plexiglass in his eyes. The German youth and Home Guard seized us, and we were tied to trees and posts to be executed. A German Alpine corps arrived and stopped the execution, and we were then taken to the city jail in Sonthofen. The walk from the valley, where we landed, through the town was sheer torture. We carried the wounded copilot. I was helped by other crew members. The townspeople, in a bitter rage, hit us with brooms, sticks, and their fists as we walked through the town. The cold walls and bars of our fortress-like prison was, at the moment, like a pleasant refuge. Our wounds were treated, and then we were moved in the dark of night to another city and another prison to escape the bitter townspeople.

Then began a long journey across Germany by foot, bus and train. From Sonthofen to Kempten, to Kaufburen, to Regensburg, to Nuremberg, Wurtzburg, Frankfurt-on-Main and lastly, Oberusul, the interrogation center. We were made to stay up all night, sleeping on chairs, and were then called in for interrogation, at which we gave name, rank, and serial number.

After days of this, we were transferred by locked trains to Nuremberg and Stalag Luft Three. Our stay there ended when we were told one day that we were to be evacuated to another camp for our own safety. Little did we know we were in for the long march (Final Plan for Prisoners of War). Hitler had devised a plan to hold all the U.S. prisoners in southern Germany as ransom against unconditional surrender being imposed on Germany by the Allies. The long march was for moving all prisoners to the Bavarian Alps.

Day after day and night after night in sun and pouring rain, we walked across Germany: from Nuremberg south through Neumarkt at Ingolstadt across the Danube and finally to Moosberg just north of Munich and Stalag Seven. Tens of thousands of prisoners of every nationality were here. With little food or water, we stayed until we were repatriated by the U.S. Army in late April

1945.

During all this time we discussed the ideas that had been brought forth in England. As prisoners we were seeing and feeling things differently than we had as free soldiers. First there was survival. I learned to live a day at a time; to think of living when I was locked in a freight car and it was strafed by our own planes while we were at a siding, not being able to escape because the Germans had panicked and run with the keys. I learned to take rolls of toilet paper and spell "P.O.W." on the ground so that we would not be strafed again by U.S. planes. To them we looked like a column of troops, not bedraggled Kriegers on the long walk.

I learned that I was very sick and very tired and scared, and I stayed with the main group, even if someone had to carry me. To fall behind meant to be shot. I learned to sleep standing up. I learned to cook and eat everything, like dandelions with powdered milk, or rutabaga with graham cracker crust. I learned to barter soap with German farmers for an egg. I learned the hard way never to give anything to a Russian prisoner, not even a smile, or the Russian might be bayoneted in front of me. It seemed to me I saw every horror of war. I lived and relived my own life and death.

I was in a country that had been totally destroyed. People in Nuremberg lined up with their children to receive the two buckets of water they were allowed each day. There was a night in a dirty bathroom in the Regensburg railway station while the city was being bombed. People everywhere, under trains, cramped in the bathroom with us.

Families had a dazed look about them. Many of them were traveling with us from city to city to escape the bombing, stopping one day and moving on like robots to the next city. We sometimes carried the guns of our German guards who were mostly men in their fifties and sixties, conscripted for P.O.W. work and too tired and old to carry the guns themselves. All of this mosaic became part of my very fiber. The hunger, the cold, the death, the war became part of my being.

I did not remember not being part of a war, and out of this grows a conviction. I felt a yearning to find another way—pacifism. It had started in a hut in England, a moral position taken against a certain type of bombing mission. It became more defined when, as a prisoner of war, I was forced to live with those I had been sent to kill. I experienced and saw the misery of war from both sides. I came out of this personal holocaust knowing that I would never fight in war again. Human beings were too precious. I had made a total commitment to pacifism. For me it has been a long personal journey—a conversion that started in the unlikely place of an air force quonset in England and grew, not on the road to Damascus, but on the long march from Nuremberg. □

CHINESE ANTI-WAR POEMS

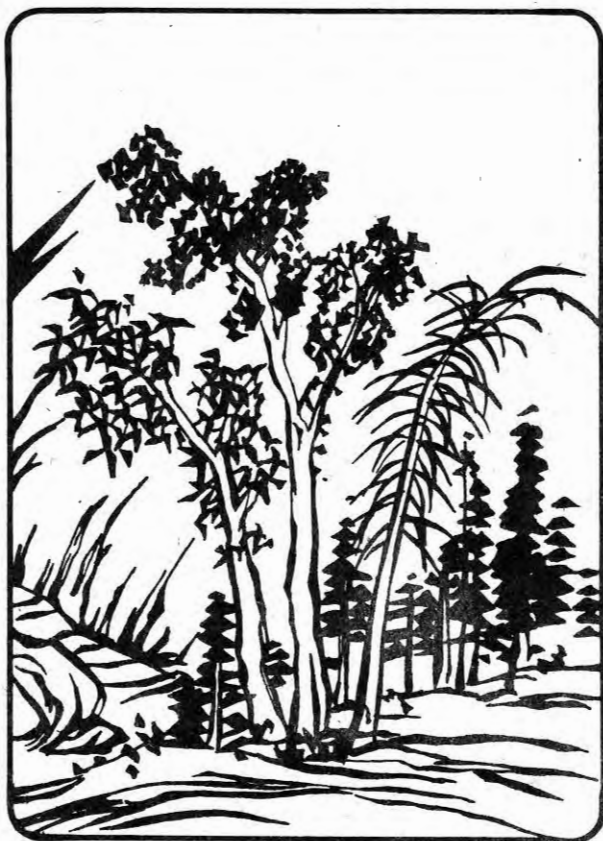
Versions by Basil Burwell

However great a country may be... if it love war it will perish. Arms are ill-omened instruments. He who has reason does not rely on them... He uses them only when it is unavoidable. Peace and quietude, he holdeth high.

These words, uttered in remotest times by a Chinese sage, will do as a statement of the theme of a large body of Chinese poetry, one of the largest of all collections of anti-war poetry in existence, and comparable in quantity and quality with that produced in the Western world during and immediately following World War I. But the Chinese poetry is not the product of one conflict but of century after century of warfare.

The poems, ranging from 800 B.C. to 1500 A.D., reflect the lives of common soldiers, officers, the people left behind at home, the war environment—more particularly, the frontier—and, of course, the destructive effects of war.

Wars go on because there is that in humanity which finds release, excitement and satisfaction in killing, in conquest, in booty, despite the destruction and suffering entailed. Here in these ancient poems we encounter what is universal in the experience of war. "The hard and strong are the companions of death," said Lao-Tse. "The tender and delicate are the companions of life."



Regret in Old Age

As a youth I mastered fencing
And became a better swordsman than old
Crooked Castle.
My spirit was up there in the clouds,
And even beyond the world they had heard of me.
When I raised my sword over the desert sands
My banners fluttered in every wind
And no thunder was louder than that of my drums.

Now war and campaigns fill me with gloom;
A flame of anger blazes within me;
And a toothed fury tears at my heart
When I see how I've squandered my time.

Yuan Chi

Poet, playwright, novelist, and author of an American Heritage article on John Woolman, Basil Burwell teaches creative writing and stages the plays of Shakespeare and others at William Penn Charter School. He is guest theater director at Beaver College.

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Swarm of Locusts

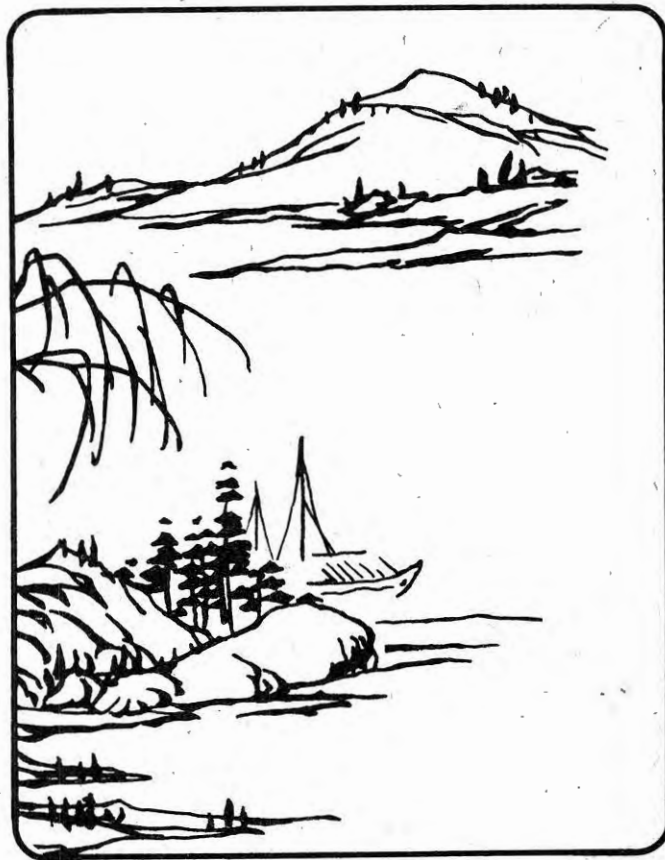
Locusts laid eggs in a soldier's corpse.
When they matured they took to their wings,
An ominous drumming on hard shells.
Obviously they had hatched from unslaked
 anger.
Swiftly flying northward they curtained off
 the sky.
When that soldier's wife saw them
 she went white.
Her breathing stopped. She knew he had died
 in combat,
His body lying unheeded in the desert.
She dreamed that night of riding a white horse,
So speedy it made no hoofprints,
To the spot in the desert where he lay.
Gazing at his locust-eaten face she wept
Tears of blood, and from that time on
Would not let her children injure any insect
Which might have made its meal on the dead.
Lifting her face to the sky she would say,
"Listen to me, locusts, if you seek shelter this
 winter
You can find it here in my heart."

Hsu Chao

Loyang, the Fallen

On an official mission in the reign of Wu Ting
I revisited Loyang.
The city walls were torn down,
The halls of the palace dilapidated,
The temples and pagodas reduced to ashes.
Wild growths covered the ramparts.
Thorny bushes choked the narrow lanes.
Behind the deserted steps lurked wild beasts
In the garden-trees nested mountain birds.
Through the main streets wandered cowherds and
 urchins.
Farmers planted grain at the entrance of palaces.
I thought of the barren wastes of Shang-Yin
And of the Chou capital after its sacking by the Huns.
Once in the cities and suburbs of the imperial capital
There were more than a thousand monasteries
Today there is only solitude and silence
The sound of bells is seldom heard.
For fear that future peoples will not hear of this
I have set down this record.

Versified from the prose of Yang Hsien-chih



Goodbye to My Old Wife

The war goes on. Nobody's safe yet.
Ancient though I am I can't give up and rest.
With my sons and grandsons dead at the battlefield
What use is it to me to go on living all alone?

I toss away my staff and go out doors.
The heart in me aches, I don't know which way to turn.
I'm lucky enough to have sound teeth
Even if my old bones won't stand it.
Don't be worried, I'll wear my uniform.
I give the officer a bow and tell him goodbye.

My old wife lies by the roadside, sobbing
While the winter wind bites through her thin summer
clothing.
Am I so certain we shall never meet again?
I fear the cold will creep into her lungs.
I turn to go, knowing I shall not return.
She calls, "Be well, my darling, be well."

We found the Ti-men fortress to be impregnable,
The river-crossing at Han-hsien most difficult.
We lost the fight at Nu, but won the next one.
I'll live a while yet, though my turn will come.

Death is ready to touch any one of us,
It has little to do with years or health.
How happy I was in youth and middle-age!
I heave a sigh and meditate upon it all.

Is not the whole world a battlefield?
Is not the whole earth lit up with flames?
Everywhere on the grasses sprawl corpses that stink.
Blood darkens the plains, turns the streams crimson.
No place on earth is safe.
I hesitate, fearing to continue my wandering.
I must make up my mind without regrets
That I have said goodbye to my dear home forever.

Tu Fu

A Soldier's Wife

Tomorrow at dawn
A messenger leaves
For the battlefield.

All through the night
She has sewed
On a quilted coat.
Her thin fingers are numb
As in and out she pushes the needle.
When she cuts,
She can scarcely hold the icy scissors.

At last the warm coat is finished
Now she has sent it
On its long, long journey.

How many days
Will it take,
How many days
To reach Lin Tao?

Li Po

Home at Long Last

At fifteen I joined the army,
Grey-headed I come home.
As I near the village
I meet an old man.
"Who remains at our home now?" I ask.
"Down the street there is your house," he says,
"The one all choked with trees and bushes."

Rabbits scamper in at the dogholes now
Pheasants nest among the broken tiles
Wild rice grows in the courtyard.
Wandering vines conceal the well.
I pluck the rice to make porridge
And boil sweet ferns to make a soup.
Porridge and soup are soon cooked.
There's no one now to eat them with.
I gaze eastward over the broken gate.
And tears fall and wet my sleeve.

Anonymous

continued on next page

Poems *continued from previous page*

Fighting on the South Frontier

Last year we fought near the source of the
San-kan River.
This year we fight on the Tsung-ho Road.
We have washed our swords in the waves of
Chiao-chi Lake
We have grazed our horses among the snows
of the Tien Shan.
The emperor's three armies are old and worn out
With fighting ten thousand leagues from home.

The Huns have only one trade—killing. They are
farmers
Of death who plow white bones into the yellow
sands
Near where the Chin emperors built their Great
Wall against the Tartars.

Now the sons of Han light beacon fires that burn
without ceasing.
Of marching and fighting there is no end.

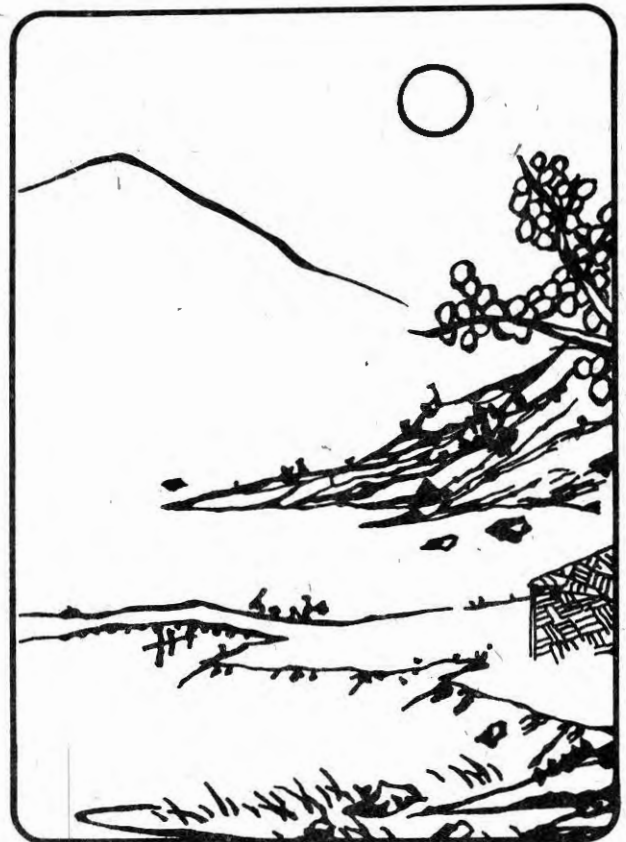
On the battlefield men grapple and die,
The horses of the fallen warriors neigh piteously
to heaven,
Kites and crows peck human guts,
Snatching them up in their beaks
To hang them on the boughs of dead trees.
So captains and soldiers are smeared on the
desert grass,
And the generals shrug off another defeat.
Believe this: a sword is an evil thing
Which a wise man uses only if he must.

Li Po

Famine

On the cooking pot dust is gathering.
The old and infirm starve.
Rice has the value of pearls.
Even the young and strong go hungry.
There's no place left to pawn what's valuable.
When the sun sets the people lie down feebly,
With empty bellies.
All the bark is gone from the elms,
All the wild herbs have been eaten;
You would think they were rare delicacies.
Instead of grain they eat turtle-foot roots.
Bitter "goose-belly" is cooked, roots and all.
People chew reed shoots and rush stems
and leaves.
Only the trunks of willow and camphor
go untouched.
Where, oh where, can one find scrap from
a kitchen,
A little wine in a cup?

Liu Chih



LETTER TO THE EDITOR

World War I Veteran Writes of War and Peace

First, I must give Gardiner Stillwell (FJ 11/15/79) credit for perhaps unconsciously giving many others that which he has given me in his article in which he says, "Perhaps people are too shy, too inhibited to converse about anything." (I have rhetorical difficulty.) He says further, "Any rhetoric is more convincing when supplied with specific illustrations," and that is what has given me the courage to write and try to supply specifics (where I fail in rhetoric) to prove that wars are not vehicles for peace and security.

As a World War I veteran, aged eighty-six, I had an invitation to visit, for the first time in sixty-two years, the fields of war. This tour I've called a God-sent awakening, as I found no armament yet developed—no fort, river, mountains, barbed wire or tunnels—the answer to peace and security. Only faith and trust in one another can bring that about.

What has been disturbing me lately is the stalemate to peace by the Israelis' and Palestinians' demands for either the Jordan River, the Golan Heights or any other particular piece of territory, in the thought of security for their own. Haven't we learned anything yet?

During World War I there were the Siegfried lines, then the Hindenburg lines; both were pierced. Then when the bridges across the Marne and Meuse Rivers were blown up, we put pontoon bridges across. The forts of Verdun, Metz, Sedan, Singapore, and Corregidor were lost and retaken, and Japan, an island, was occupied. What protection is there for a certain piece of terrain? None. During World War II there was the Maginot line, a series of outcroppings of concrete pill boxes all connected by endless tunnels. This was supposed to be an improvement over the trenches. All movement of troops was underground and unseen by the enemy.

Now, in this modern age, intercontinental missiles are deployed in under-

ground silos. Even tanks are not safe from Molotov bombs. Airplanes are brought down with heat-seeking missiles. (You don't have to be a gunnery expert anymore.) Infra-red equipment is the tool for seeking the invaders in darkness.

The tour I took part in was made up of twenty-one people, three of whom (including me) were World War I vets. (I was with the 102nd U.S. Infantry, 26th Yankee Division, when the Armistice was signed.) The others were World War II vets. We visited all the battlefields plus the allied supreme officers headquarters. We saw the table with place names where all of them sat and the war maps on the wall where they planned strategy.

Visiting Verdun, with the resting places of 440,000 French soldiers of two World Wars, makes one think of the empty places at home and the brides left waiting. This is the lesson of the utter foolishness of war which we learned and felt. So I hope what I have learned will be of use to the many Friends who have voiced their concern for understanding among the world's peoples.

When some people tell me that because people are what they are, we will never live in peace again, I say we can have peace if we try. At times, during the war, we were out of the trenches and in the villages where we developed friendships and sometimes love, but there also were strict orders of no fraternizing with German girls. So to my great surprise, as we were aboard the boat for our return home, a lighter with troops and women neared our boat. When I asked a buddy who they were, I was told they were German war brides and their husbands. Later on, in World War II we found our veterans had intermarried with other races, religions, and color, which shows love does surmount every obstacle. Love is where we find it.

Edward A. Schafer
Guilford, CT

FILM REVIEW


"War Without Winners," a film produced by the Center for Defense Information, available from Films, Inc., 733 Green Bay Road, Wilmette, IL 60091, or call 800-323-4222. Cost:

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A nationally televised film made by an admiral who spent eight years in strategic planning at the Pentagon is being shown by Friends meetings across the country. Why is a film by an admiral appealing to Quakers? To understand this, one must know a little more about Admiral Gene La Rocque who retired from the U.S. Navy after thirty-one years of service.

The attack on Pearl Harbor thrust La Rocque into his first combat role and into thirteen major sea battles and several sea commands. Following the war, he was promoted to captain of the guided missile cruiser *Providence*. He had his finger on the nuclear trigger. "We had tactical nuclear missiles on board, and I was fully prepared to use them, even with the nuclear tip, in the event of war," he reminisces in the film. Several years later, La Rocque was actually planning nuclear wars. As Assistant Director of the Naval Strategic Plans Division in the Pentagon, La Rocque became fully aware of how real the preparations for nuclear war actually are. As he later told the United Nations:

I can tell you my country has plans and forces for actually fighting nuclear war. Our military manuals detail the use of nuclear weapons. Our troops, airmen, and Navy men train and practice for nuclear war. Nuclear war is an integral part of American military planning, and the U.S. is prepared to use nuclear weapons anywhere in the world. I believe the Soviet Union is as nuclear-oriented in its military preparations as the United States.

"When I started to think about it—in part prodded by my own children who were outside my Pentagon window marching against the Vietnam War—I began to realize that what we were doing was actually insane," La Rocque now says. "It is insane to be working on planning and calculating your own destruction."

So when Admiral La Rocque retired, after thirty-one years in the Navy, he decided to do something about the drift toward nuclear war. In 1972 he founded the Center for Defense Information, a non-profit, non-partisan, public interest organization. As a project of the Fund for Peace, the Center would make available continuing, objective information and analyses of national defense matters. For La Rocque was convinced that if the general public were more

aware of the unembellished facts about nuclear warfare, they would begin to realize that the arms race "must be slowed, stopped, and reversed, and the time to start is now."

With his deputy director, General B.K. Gorwitz, and a staff of a dozen military analysts, interns and researchers, Admiral La Rocque publishes *The Defense Monitor*, writes articles for newspapers and magazines, appears on T.V. and radio, and puts out an occasional book. But he felt something more was needed:

With the SALT agreement moving to a crucial stage, everyone was debating how many of this missile we should have and how many of that one the Russians should have, but little public attention was being focused on the larger question behind SALT: How are we going to survive in a nuclear age?

To do the film, La Rocque hired one of Hollywood's brightest talents, Haskell Wexler, as director and cinematographer, and Ian Masters as film editor. Wexler traveled to the Soviet Union and across the U.S. filming people from many walks of life and a

Important Notice

Eighth Annual Henry J. Cadbury Lecture

to be presented

Thursday, May 8

Because of the change in scheduling of Philadelphia Yearly Meeting this year, the Cadbury Lecture will be held later, on May 8.

The speaker will be announced in the March 15 issue of *Friends Journal*. Please watch for this announcement, which will give other details as well.



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variety of points of view. In the film he interviews people working in auto factories and military plants. Russian and U.S. ballerinas, vegetable venders, space museum tour guides and retired government officials talk about their fears, thoughts and hopes about our future in an age when nuclear weapons can incinerate civilization in minutes.

"If war ever came," says a Soviet ballerina, "everything would be destroyed. And all I'm hoping for is to dance."

The interviews take place in a setting of action-packed footage of Soviet and U.S. weapons—the strategic weapons which have been the focus of recent debates on SALT and military spending. One scene is of an emergency nuclear alert: The huge electronic "score" board which towers above the computer consoles of the Strategic Air Command comes alive with flashing lights, B-52 pilots scramble aboard their aircraft, missileers simultaneously turn their keys to fire the ICBMs. From under the sea the submarines fire their deadly salvo of missiles. The missiles streak through the air. Then the thunderous mushroom cloud, awesome colors, houses blowing down, bodies flying, and buildings burning.

This time the bodies were only mannequins. The houses were part of a mock "atomic town," constructed by the Pentagon to test the actual effects of a nuclear war.

A dry run for the real thing? Is nuclear devastation likely? This question is addressed in the film by a variety of former high-level U.S. military and government officials from across the political spectrum, including Paul Warnke, who was Assistant Secretary of Defense and SALT negotiator; Lt. General Daniel O. Graham, USA (Ret.); Dr. Herbert Scoville, a former Deputy Director of the CIA; Dr. Ray Cline, who was also a CIA Deputy Director; Dr. George Kistiakowsky, who served as scientific advisor to Presidents Eisenhower, Kennedy and Johnson; William Kincade, a Presidential civil defense consultant and Admiral La Rocque himself.

As a nuclear war planner for eight years, La Rocque makes some surprisingly candid statements in the film:

It is very difficult, and somewhat embarrassing for military men to accept the fact that we have no defense against Soviet missiles and that the Soviets have no defense against our missiles.... There are

no winners in a nuclear war.

"War Without Winners" is a unique mosaic of action, people, and facts reflecting the artistry of Director Haskell Wexler. Wexler directed cinematography for "One Flew Over the Cuckoo's Nest," named by the American Film Institute one of the top ten films of all times.

"War Without Winners" was made with the support and cooperation of the Members of Congress for Peace Through Law Education Fund—an organization whose members make up one third of the members of the U.S. House and Senate. The film is available from any office of the American Friends Service Committee and from the Philadelphia Yearly Meeting Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

Arthur Kanegis

CALENDAR


February

8-10—"Improving Communications, Problem-Solving, and Decision-Making Skills" will be the theme of a weekend couples workshop in Philadelphia sponsored by Friends General Conference. \$75 per couple. Contact Brad or Pat McBee Sheeks at 215-349-6959.

15-17—"Sheep or Shepherds?" will be the theme of a conference at Fellowship Farm, Pottstown, PA, intended as a response to a widespread need on the part of Philadelphia Yearly Meeting Friends for ways to reach out more effectively to others. Register by February 1; send checks for \$40 to PYM, 1515 Cherry St., Philadelphia, PA 19102. Contact: Samuel Caldwell.

15-17—Friends For Lesbian and Gay Concerns annual mid-winter conference will be held in Philadelphia. For information write Bruce Grimes, Box 222, Sumneytown, PA 18084.

23—The Children's Creative Response to Conflict presents, as part of their Winter Workshops series, a workshop on "Teacher Stress," to identify and deal with classroom stress for more effective teaching. Major themes of CCRC's program include affirmation, communication, cooperation and problem-solving. Register by mail or phone at least one week before the workshop: CCRC/FOR, Box 271, Nyack, NY 10960, 914-358-4601. The workshop will be held at the Friends Meeting House, 15 Rutherford Place, New York, NY, from 9:30 a.m.-3:00 p.m. Cost: \$20.

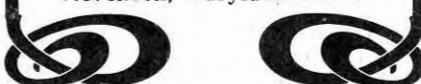


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Wider Quaker Fellowship. 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement.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

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Of Gene Hoffman's book From Inside The Glass Doors Douglas Steere has written: She "takes us with her in this scrupulously honest account of her own sojourn in a private mental clinic from which she emerges unmasked but full of hope. A liberating book to read." It's available from CompCare Publications, Box 27777, Minneapolis, MN 55427. \$4.50.

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A Quaker college teacher of art, single, aged 42 going to Denmark from April 12 to August 3. He would like to contact English-speaking Danes there before and perhaps visit them later. Can you help? Write Carl Newlin, Pendle Hill, Wallingford, PA 19086.

A9/IMTFE-J. A9—"The right of belligerency of the state will not be recognized." Tokyo, 3 May 1947. IMTFE-J d. 1.11.1948 in effect confirms and universalizes A9. Since when therefore the conventional concept **Sovereignty** has no longer had validity. Wherefore since then all 'sovereign state' Armed Forces in effect have been, and are, **illegitimate!** Hollander, age 59, reckons approach along these lines to offer the most effective available means of halting the criminal ongoing arms-race. He seeks contact with post-graduate or more senior academics who specifically are interested in any of the following: The Pact of Paris (Kellogg-Briand Pact) d. 27.8.1928. The Japanese Constitution's Article 9 (A9) d. 3.5.1947. The Judgment of the Tokyo Tribunal (IMTFE-J) d. 1.11.1948. The San Francisco Peace Treaty with Japan d. 8.9.51. Martin Knottenbelt, 's Lands Werf 84, 3063 GC Rotterdam, Netherlands.

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Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 26 Boylston St., Cambridge, Mass.

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Western Yearly Meeting of The Friends Churches seeks Director of Christian Education. Position includes: Oversight of Yearly Meeting camping program for all ages; Working with local meetings in Christian education programming for children, youth and adults. Send inquiries to: Kay Record, 5610 W. Hanna Ave., Indianapolis, IN 46241, phone: 317-856-5825; Western Yearly Meeting, P.O. Box 235, Plainfield, IN 46168, phone: 317-839-2789. Deadline for inquiries is February 15, 1980.

Mature person to administer a small Bucks County Friends Boarding Home. We hope for some executive, nursing and/or dietary training. Please write Box B-737, Friends Journal, with resume.

Help wanted in beekeeping, cider mill, greenhouse, garden, located in Shenandoah Valley close to Harrisonburg. Two small meetings in area. Bill and Kit Jones, Route 4, Box 31, Harrisonburg, Virginia 22801. 703-867-5286.

Director—Scattergood School, July 1, 1980. Small coeducational, college preparatory boarding school in rural community near university. Write: Lois Laughlin, Search Committee Correspondent, Rt. 1, Box 57, West Branch, Iowa 52358.

Friends School in Detroit seeks a Head to begin July 1, 1980. FSD provides a program of individualized academic and personal growth for 240 K-12 day students in an urban setting. The Head's responsibilities include curriculum development, oversight of financial and business affairs and leadership in developing private funding sources. Write: Henrik Schutz, Chair, Head Search Committee, 1501 Henrietta St., Birmingham MI 48009 before February 15, 1980.

American Friends Service Committee seeks Executive Secretary for New England office. Chief administrator with primary responsibility for coordinating regional program development and implementation, overseeing 40 person staff, interpreting AFSC work and concerns. Needs: strong administrative and program development experience, knowledge of national/international issues, peace and/or community organizing experience, commitment to pacifism and social/economic justice. Begin summer, 1980. Salary \$15,000 minimum. Excellent benefits. Submit resume immediately to: Personnel, AFSC, 2161 Mass. Ave., Cambridge, MA 02140. AFSC encourages applications from Third World people, women, open gays, handicapped, ex-prisoners.

Two administrative openings on Westtown's staff: director of admissions; alumni affairs coordinator. Available mid-year 1980. For both positions, please send suggestions or resumes to C. Thomas Kaesemeyer, Headmaster, Westtown School, Westtown, PA 19395.

Sandy Spring Friends School, Sandy Spring, Maryland, announces the beginning of a Middle School, Fall, 1980, Donald P. Cassidy, Head, and five teaching positions: Applicants should be proficient in two subject areas at grades 6, 7, and 8 and committed to Quaker education. Job description and salary range available upon request.

Applications due February 15, 1980. Write to Edwin E. Hinshaw, Headmaster, Sandy Spring Friends School, Sandy Spring, MD 20860.

Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Assistant director and key staff to head departments at Camp Choconut: waterfront (WSI), carpentry, campcraft, programming, and general counselors. Applicants must be 19 and over. We need empathetic students for role models and leadership. Write Box 33F, Gladwyne, PA 19035. See ad page 21 this issue.

Schools

Olney Friends School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curriculum, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

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; bi-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."

Scattergood School, West Branch, Iowa 52358 Co-ed Quaker 4-year college-preparatory boarding school with simple lifestyle, exploring alternative energy sources. Students, faculty share all daily work and farm chores. Small, personal, caring community that promotes individual growth.

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.

Summer Employment

Openings for college students, married couples and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 26 to August 24. Quaker directors. See page 24. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-761-8228.

Wanted

Business executive (CEO \$4.5MM business) desires to relocate back into an area with strong and active Friends meeting, seeks established business or partnership in active sound business with other Friends. Box M-738, Friends Journal.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama

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

Alaska

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

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

Arizona

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

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

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

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

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

California

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

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

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

FRESNO—10 a.m. Chapel of CSPP, 1350 M St. 222-3796. If no answer, call 237-3030.

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

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

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

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

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

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

MARIN 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 meeting 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: 962-0848.

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

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

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

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

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

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

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., 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 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from

UCLA bus stop). Phone: 474-9371.

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

Colorado

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

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—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

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

Connecticut

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

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

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

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

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

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

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

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.

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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.

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

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

District of Columbia

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

Florida

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

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, 361-2689. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone 843-2631.

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. 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.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting 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, 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 234-4645.

McHENRY 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 692-4909 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7367.

INDIANAPOLIS—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 E. 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. Clerk,

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

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

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

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, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

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

Kentucky

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

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

Louisiana

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

Maine

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

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 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, 11 a.m. Phone 522-3116.

Montana

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

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

New Hampshire

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.

PETERBOROUGH—Monadnock Monthly Meeting.

Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 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. Open Monday to Friday 10 a.m. to noon.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcome. 201-635-2161.

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

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

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

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

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

New York

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

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

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

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

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

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

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

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

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

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

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

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

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

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

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

LOCUST VALLEY-MATINECQCK—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., Shelter Island Public Library. Phone 516-749-0555.

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-ED3-3178.

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., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship 1st 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 265-5749 or 265-7062.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

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

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

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

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

SCHENECTADY—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, 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., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

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

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

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 Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

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

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

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

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

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

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

Ohio

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

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 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 Crozman, 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.

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

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

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

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

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

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

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

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

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Koster, 525-2296.

Oregon

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

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

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 370-7721.

Pennsylvania

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

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

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day

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

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.

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

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

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

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

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

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

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

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

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

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 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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 (including adult class). Babysitting 10:15 on.

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

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone:

717-584-3324.

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox chase, 11:15 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

STATE COLLEGE—318 South Atherton St. Adult discussion 9:30 a.m. First-day school and meeting for worship 10:45 a.m. Ph. 237-7051.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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

UNIONTOWN—R.D. 4, New Salsm 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 a.m.

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

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

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

Texas

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

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

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

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

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

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

TEXARKANA—Worship group, 832-4786.

Utah

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

SALT LAKE CITY—Unprogrammed meeting and First-day school, 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.

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

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 183.

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

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

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

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

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 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.

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

West Virginia

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

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

Wisconsin

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

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

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

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, 962-2100.

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

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

Wyoming

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

Through the Prism of Human Suffering...

Four year old Maria lives in a garbage dump just south of the Mexico-US border. She and her family are squatters there. They survive by scouring the trash and rubble in search of paper, glass, tin, or any resalable piece of scrap.

She lives in a cardboard hut. She's never had a glass of milk. In fact, she only gets 65% of the protein recommended by the World Health Organization. Her baby brother was one of the 100,000 Mexican children who died last year from infectious and nutritional diseases. The mortality rate for a Mexican child is 12 times higher than for an American child of the same age.



Antonio is one of thousands of Mexicans, who out of desperation and the fear of starvation, travel to a northern border in hopes of finding a job. He's now an undocumented farm-laborer in southern Texas. He's not permitted a bathroom, a break or even safe air to breathe. The fruits he picks are covered with poisonous pesticides which cause skin and eye diseases as well as respiratory illness. Leprosy, malaria, and tuberculosis run rampant in the camp where he lives. After three years Antonio will be physically exhausted and unable to continue in the fields.

These are just some of the people whose cries go unheard that AFSC is trying to touch through the Mexico-US Border Program. With the help and concern of Friends things can change for people like Maria and Antonio.



**American
Friends
Service
Committee**

1501 Cherry Street
Philadelphia, PA 19102

To: AMERICAN FRIENDS SERVICE COMMITTEE
1501 Cherry Street, Philadelphia, PA 19102

- ☐ Here is my contribution to the Mexico-US Border Program to help the Marias and Antonios have a life of decency and respect.
- ☐ Please send me more information on the Mexico-US Border Program.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

(160LA)