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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



***Building  
Foundations  
For a  
Nonviolent  
Society***

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Vol. 24, No. 14

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Cover Photo: Eighty-three-year-old victim of the Hiroshima bomb, Masuto Haigasaki, embraces Ron Kovic, Vietnam veteran, when Kovic made an impassioned plea for an end to war at the Mobilization for Survival demonstration in New York City at the opening of the UN Special Session on Disarmament. Photo by Geoff Tischbein.

# FRIENDS JOURNAL



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## Mourn Now

Mourn now for the next war's dead,  
weep now for the agony of the injured,  
grieve now for the devastation of homelands.

Now is the time to mourn, to weep, to grieve,  
now when tears can cleanse the future,  
when war starts it is too late,  
then we can only bury the dead,  
shudder at the screams of the wounded,  
grope through the ruins of our cities.

Mourn now in the streets and homes  
where people live who allow war,  
grieve now in the board rooms and factories  
where the machines of death are made,  
weep now in the halls of governments  
whose actions lead relentlessly to war.

Now is the time to mourn, to weep, to grieve,  
for the millions who will die,  
while it still may not be too late.

Wallace Collett

Wallace Collett, chairperson of the AFSC Board, wrote this poem after standing on a vigil line at Rocky Flats, Colorado, during a demonstration against nuclear warhead "reprocessing" in April 1978.



Roberta Levenbach

# The Hiroshima Maidens

The whole world shuddered on August 6, 1945, and the shock waves have continued to spread in ever-widening circles down through the years, even to this morning's paper with its black headlines about the neutron bomb, the latest hideous offspring of that first atomic blast.

Since I am one who must speak experientially, let me tell you what that first blast meant to me.

When the news hit, I too shuddered—but enough empathy to encompass such overwhelming disaster, or to cope in any real way with the enormity of its meaning was far beyond me. But the one thing I *could* comprehend was that, though it was President Truman (True Man) who gave the actual order and the pilot of the “Enola Gay” who released the bomb—as a citizen, I too was inextricably involved in causing this awesome calamity. I was no less responsible than everyone else in this country.

And, on the basis of that understanding, I asked myself: what did it mean in *human* terms to those caught in the blinding flash of the cataclysmic mushroom that rose and spread in the heavens above them on that dreadful day?

It wasn't until ten years later that I even *began* to understand what it meant. I was living by then at Pendle Hill, the Quaker center for study and contemplation located near Philadelphia.

On a beautiful, sunny day in May, twenty-five young women arrived by bus from Philadelphia International Airport, having been flown by a U.S. Air Force plane straight from Tokyo, with only one night intervening in San Francisco. They were heralded as “The Hiroshima Maidens,” a title they had assumed as a small group of “hibakusha,” victims of the atomic blast, those whose offspring, it was understood, would carry the genes producing physical deformities as a result of atomic irradiation. A Japanese Christian pastor, finding these young women scattered, outcast, and alone, had gathered them together in a small band for comfort and aid and to renew their sense of self-worth after the terrible ordeal they had experienced.

A group of U.S. citizens had then become involved and, under the leadership of Norman Cousins (editor of the *Saturday Review*), was now bringing them to this country where they were to receive plastic surgery in New York City hospitals. During their year's treatment, they were to stay in the homes of Friends and others. Perhaps it was not only a crushing sense of guilt that had prompted this undertaking, but a hope that “seeing is believing” and that the consciences of many would be touched—blasted open—by what they saw.

Whatever the outcome might prove to be, I happened

to be among the group of people—staff and students at Pendle Hill—who initially welcomed the Hiroshima Maidens to this country. We were to initiate them to the ways and wonders of our land, to help prepare them for the year ahead.

But when they descended from the bus that morning in the green and budding paradise of Pendle Hill, I was suddenly overwhelmed by a colossal sense of shame at what one glance revealed: a soft cheek twisted into an eternal grimace; a pretty hand into a gnarled claw; tender flesh seared by the bomb, never to be the same again, no matter how skillful any surgery.

But the shining, dark eyes of these young women peered out brightly from behind the scarred tissues, and their laughter, high and delicate, was infectious with excitement as they gathered up their bundles and straw bags to begin their year in the U.S.A.

For two weeks all of us at Pendle Hill opened our hearts and our lives to these emissaries from Hiroshima. They called the women among us their “American mothers”—two of the few English words they knew—and we responded with fervor, overwhelmed by their radiant good will. But in the interior recess of my own mind, I heard the words, “You are a citizen of the country that has wrought this terrible havoc. What will you do? Can you bear their forgiveness?”

But we were drawn out of ourselves, communicating without speech, since we were ignorant of the language. We pantomimed our way through the daily necessities of life, and in the evenings they drew us into their singing dances, one a pantomime version of our great national baseball game, swinging imaginary bats, throwing imaginary balls, parading around and around the big dining room in single file, over and over again. Or they taught us their songs; we especially loved the plaintive one about the lone maiden who sits apart, waiting patiently in the gathering dusk for her lover to come.

They wore their favorite kimonos for us and their golden obis, walking with small, mincing steps in their getas, bringing us gifts, bowing politely, smiling, their voices rising and falling in their own delicate cadence behind their flickering fans.

They prepared Japanese meals for us, taught us to eat with chopsticks, to drink the pale, hot tea without sugar, to bow and kneel. We forgot our guilt and they their sorrow in the joy of sharing.

One night we all gathered before the television set in Firbank, one of the Pendle Hill houses. I sat among the Hiroshima Maidens on the floor of the living room as a documentary film of the bombing of Hiroshima flashed upon the TV screen. We heard the roar of the bomber's



motors all about us. From the sky we looked down on the miles and miles of flat, matchstick roofs of the city spread out below. We heard the detonation of the blast and we watched the stately rise and spread of the great mushroom, "The Death Angel."

Then a strange cry rose all about me from the kneeling forms that swayed and rocked like a wheatfield in the wind—a strange, eerie cry like nothing I ever expect to hear again: a muted, whispered wail in unison that rose—held—fell again, a sound that seemed the essence of sorrow. "For the wind passeth over it and it is gone, and the place thereof shall know it no more."

Shall I ever again sense such mourning?

Or shall I ever again experience the shudder that passed over the room when the face of the pilot of the "Enola Gay" appeared on the screen?

He regretted, he said, what he had done. He had not understood what he was doing. As a token of his remorse, he was shown presenting a check to the Japanese people to atone for his deed!

\* \* \* \* \*

The two weeks were fleet and the close of the visit of the Hiroshima Maidens seemed to come abruptly. During that time, we were supposed to have provided orientation of our guests to life in the United States, to have served as the threshold to their experience here. But what could we tell them? Introduce them to hamburgers, hats, the vast expanses of Chester County farms, where they threw their arms out wide, running down the slopes, exuberating in a sense of freedom? Or taking them shopping for shoes, where the salesmen stared at their disfigured faces and were aghast? Or explain the U.S. psyche? Could we explain the True Man who had ordered the bombing—or the True U.S. citizens who had allowed it?

Rather, in the brief time allotted to us, we found the tables turned. *We* were the ones who received the orientation, who learned to recognize and accept the power of love and the forgiveness of those broken by our might. The great sigh had passed over *our* wheatfield too, and we knelt and wept at the disfigurement of our beautiful "Japanese daughters."

The Hiroshima Maidens were gone, then, to the homes and operating tables of New York City. For a year they lived in this land, a living testimony to the violence and uncaring destructiveness of our power, until they all at last returned to Japan—all but one, who died of heart failure under the scalpel.

And even now—after all these years—sometimes when a plane roars overhead at night, I shudder awake, thinking of that first bomb (miniature in its proportions to what the U.S. has stored and waiting now), and I ask, "Dear God, what does it require to touch our hearts and make us understand?"

RK

# THE STRUGGLE FOR FULL HUMAN RIGHTS

by John Sullivan

When we consider the theme "Building Foundations for a Nonviolent Society," this presupposes certain points. If we are to build foundations, presumably either we don't yet have them or they are inadequate. If we are concerned with a society, presumably we don't just mean interpersonal relations with those near at hand. If we are concerned that that society shall be nonviolent, presumably we are concerned with sophisticated and complex violence as well as simple violence. Finally, if we are addressing the challenge of violence, we don't mean just its superficial manifestations, acutely serious as they may be, such as violence on TV. Instead, it means talking about such massive problems as: war and preparation for war; imposing our national will on others or theirs on us; the organized violence of the state or of its organized opponents; the exploitation of people; discrimination affecting a race, a sex, a religion, an ethnic group, or a group that doesn't fit the majority's norms.

The manifestations of violence permeate all the national societies I know about in this world. That, I regret to say, includes U.S. society as well. And that is our greatest challenge—since U.S. society is ours—as we seek to build foundations for a nonviolent society.

Caleb Smith wrote some highly useful words to me on the subject, saying, "While the ultimate foundations are in our relation with God, the social outworking is a primary way in which the foundations must be built."

These words sent me to the Bible, to the Gospel of Matthew, and to the words there attributed to Jesus: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first

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and great commandment. And the second like unto it. Thou shalt love thy neighbor as thyself."

Those words led me into reflection. I asked myself: If those commandments are the heart of the Christian message, how truly am I a Christian? Do I in any really significant way love my neighbor as myself, and do I love God unless I love my neighbor as myself? And, who is my neighbor? These questions demand honest answers, uncomfortable as that may prove to be.

The world as I know it includes people I know I don't love very much. Some of them are mean or petty people. Some of them intentionally put other people down. Some of them ignore suffering. Some of them unhesitatingly use violence. Some are people who make and then hang over the heads of humanity the Damoclean sword of nuclear weapons. And I am sad to say that there are many more whom I don't love very much, and that—for some of them—is putting it mildly.

But then I think: how then do I love God? And it is then that I feel the anguish in my spirit which cries out: unless you can love those whom you can see, how can you love God whom you cannot see? And I know, with a great and humbling sobriety, that I must start with myself. For whether you take the words that Caleb Smith wrote to me, or the words that Matthew left for the unfolding generations, the foundation that is the most basic of all is love itself. That is the first and great response to the challenge of violence.

If we consider the words of Jesus as one starting point, the struggle against violence has gone on 2000 years. If we think of this in the image of a contest, we would probably have to say that the score is now about ninety for the Lions and only ten for the Loving Christians. Now, the Loving Christians have scored some impressive points. The triumphant life and death of Jesus is a tremendous success of nonviolence. And there are others who have followed on, through Mahatma Gandhi, Martin Luther King, Jr., etc. We need to know the successes and to share the news of them, lest others succumb to the wicked, ancient belief that God is on the side of the strongest legions. We must not lose heart, but we must not pretend that we do not know the score. The Lions in all too many ways are ahead of the Loving Christians.

But there is a strange and important thing about this contest: the game I describe has no known end. If it has no end, then even though scoring points is important, it is just as important *how* the game is played. In other words—and this is central for Quakers—we believe that the means we use are of great importance.

Consider the challenge of violence. We are not focusing, as I said, on the superficial, no matter how serious that may be. We are also not focusing on an abstraction. Violence is not an airy notion, nor a vague, undefined entity. It may be murderously random, or it

may be highly organized. It may be structural, rather than incidental. It has substructures that must be noted. In terms of the violent society and the violent world, the substructures include wealth and privilege, greed and exploitative gain—and the resentments that these foster. They include poverty and denial—and the desperation they breed. They include patriotic jingoism, narrow nationalism, ideological hate, race hate and discrimination, sexism, xenophobia, egotistical self-interest, narrow and exclusive group interest, and so on.

To say that much is to lay bare the complexity of the subject. So I have chosen a focus which I know to be a very major dilemma—or it surely ought to be one—for Friends in the U.S., as indeed it is for human beings everywhere. That focus is on the fact that people are divided, in this country and across the face of the world, as to which we most uphold: religious, political and civil rights on the one hand, or social and economic rights on the other?

In what is called "the West" we have long placed a far greater emphasis on political and civil rights than on social and economic rights: John Woolman, Prudence Crandall, Mary Dyer, and so many others.

In the building years of this nation, non-Quakers also suffered: for democratic government and national independence; separation of church and state; the right of men, women and racial minorities to vote, to speak, write, assemble and worship freely.

Quakers and others struggled nonviolently for the right of conscientious objection, of vigorous dissent against wrong foreign and military policies, and against wrong social, educational and other practices. Friends, and our Quaker service bodies, have struggled for true equality of the races and sexes, the involvement of the young, the overcoming of discrimination and oppression of the poor, the excluded and the powerless.

Some of us have watched with dismay as political and public relations opportunists manipulated public opinion by stressing the mote in the eye of the Communist, while ignoring the beam in the eye of the capitalist. Friends have stood up for fair play in this respect, and encountered much hostility because we insisted that the object of much hatred, the Communist, is a person and entitled, therefore, to full rights.

We refused to join the Cold War even before it was called that. Friends and the AFSC responded to famine and suffering in the fledgling Soviet Union, and we paid a price. It was in 1921 that what was to become the enormous FBI file on the AFSC began over Friends' aid to the Soviet Union. Year after year the file grew as Friends refused to join the Cold War. Year by year the grudging FBI assessment is found: the AFSC and those Quakers are humanitarian, religious, pacifist, sincere, and even though they are not Communist, they do not

attack the Communists. Those aren't the FBI's exact words, but they are the gist of them.

My point, up to now, is that in the face of odds, Friends have stood for the full realization of religious, political and civil rights for all people, regardless of race, class, creed, sex, or place of national origin. Each of us will know how much that has been true of her or him. But regardless of personal variations on the theme, this statement necessarily speaks more of intent and scope than of final successes.

In recent years, the struggle against racism moved from the relatively simple areas of political rights, such as voting, and civil rights, such as eating in a restaurant with members of a different race, to the more complex areas, such as writing of welfare regulations, the desegregation of the schools, the equalizing of economic opportunity. Similarly, Friends have joined the renewed struggle against sexism. These struggles go on within Friends' groups, as well as in society at large.

There have been other recent developments that have affected attitudes among Friends and Friends' groups. The war to prevent Vietnam falling like a domino ended with Vietnam under Communist direction—and lo, the world did not end. Liberation movements, heartened by the Cuban revolution and the Vietnamese revolution, pressed ever harder in their efforts. Our own younger generation, unlike many older Friends, tend to see that, in a world of rising political and economic expectations,

the revolutionary models for oppressed and embattled people are now the Cuban and Vietnamese models, rather than the French or the American revolutions of the eighteenth century.

And young Americans found that there was another important way they saw things differently from many of their elders. They have observed that it was the Dow Chemical Company and Minneapolis Honeywell that supported the war in Vietnam no less than Boeing, Lockheed, General Dynamics, Electric Boat and other munitions makers. It was the oil companies that affected U.S. foreign policy in Cuba, Angola, the Persian Gulf, Venezuela and Mexico. It was the biggest of the banks and corporations that were financing the South African apartheid economy to a powerful extent. It was Kennecott and Anaconda and ITT which put up a direct struggle against the elected government of Chile—one of the few places in the world where a government was trying as well as it knew how to develop a basis for citizens to have not only political but also economic rights—and the U.S. government and the CIA were right there with the big corporations trying to stop it. So the young people—and some of the older people—began to ask critical questions about the corporations.

Let me use my own Friends' body, the American Friends Service Committee, as an example—not the only such Friends' example—of the way Friends are beginning to probe issues with economic dimensions.



Geoff Tischbein



Geoff Tischbein

## Must We Choose?

### Religious, Political and Civil Rights

Our Community Relations Division some years ago pulled together some basic questions about the economy in a booklet entitled *Man and the Economy*, so entitled in an era not nearly as sensitive as ours about the feminist criticisms of language. And in another book, *Struggle for Justice*, we were challenged by the question of whether there could be any hope for a really viable criminal justice system so long as the economic system penalized the least successful of those trapped on the underside of it. And today, we are being challenged by Native Americans, Hawaiians, Chicanos, and others who are indignant from a religious, political, or economic point of view at the way the land they revere is used by the dominant society. We are seeing that their claims are fundamentally challenging some of the dominant society's economic foundations.

Our peace education people have long pointed to the economics of the arms business and the military industrial complex, raising questions about sending U.S. arms and personnel to protect U.S. dollars overseas. Now we are studying what the UN calls the "New International Economic Order," and what Friends call the "Right Sharing of the World's Resources." One major focus is the transnational corporation, its motivations and methods.

Our international programs are asking: If developing peoples are to have authentic development, what do we say about the role of economic imperialism in the affairs

of nations? We know that it is not easy to know all the answers, but we think we are beginning to know some of the questions.

Then along comes that staid British publication, *The Friend*, and in it is an article by a young British Quaker who says, "Call the Quaker overseas programs home!" They become tools of the economic system, the status quo. The best that can happen is for developing people to find their own solutions without us. "So," he writes, "let the young Quakers go home and do what they can to change the economic systems of their own countries which have a far greater effect on the poor nations than any Quaker Service programs do. The job of young Quakers," he says flatly, "should be to get rid of capitalism."

Now that would put us in the U.S. in the middle of a dilemma, wouldn't it? In this country there is no more sacred cow than the economic sacred cow. We invented the term "free enterprise" to range alongside free press, free assembly, free speech, free worship. To tackle capitalism head-on in free enterprise U.S.A. takes great courage or great foolhardiness. What are Friends to do? We do believe in interrelatedness and interdependence. How do those concepts relate to free enterprise? To put it another way: How will we try to see what love can do in relation to the world of big business? Or does business have nothing to do with love?

As we begin to look at such questions, we may find

Peter Chen



Courtesy of American Friends Service Committee



...Social and Economic Rights



ourselves thinking about a new concept, the concept of social and economic rights. And we soon discern that there appears to be a fundamental conflict between those who say they are for religious, political and civil rights and those who say they are for social and economic rights.

Let me pause here. We know about religious, political and civil rights. We know about them in our bones. We have always heard about them. We do not even need to amplify on their very names to understand what they mean. But social and economic rights? What do *those* words mean? *Who* has social and economic rights? Do we know about them in our bones? Obviously, these rights are not as clearly worked out in our structures in the West as are political and civil rights. Perhaps that reflects history, although I am not sure. By that I mean, in a time of unlimited economic growth and expansion, the business leaders of the Western democratic societies achieved some of the privileges that monarchical societies had reserved for loyal courtiers and nobles. The West moved away from feudal and noble traditions but toward the accumulation of personal wealth through industrial, commercial, professional and personal achievement. But in this new age there remained an underclass, although, in most Western societies, the social caste system has been loose enough to permit upward mobility from the underclass. But there has always been an underclass. The right to economic security has primarily come with wealth or some substitute for it, like a protected civil service or a good government or military pension. Only in recent decades have we begun as a society to admit that the underclass also needs security; and we are still experimenting with social security, welfare, unemployment compensation and other measures which add up to a preliminary and tentative form of economic rights.

Slowly we are recognizing as a society that our human resources are as precious as our natural resources. We are seeing that, in an era of limited employment, some people, especially minority people, are not upwardly mobile but have become stuck to the underside of the underclass. We are beginning to see that when there are not enough jobs for everyone, it is not the fault of some that they are unemployed. We are beginning to see that satisfying work is an essential ingredient of that human happiness which each person has an inalienable right to pursue. We realize today that in cold winters it is necessary for people to have warm, adequate shelter. We realize in a period of newly-endangered health that everyone deserves a chance, and has a right to be healthy if he or she can. What we have not yet adequately done is to figure out how to assure the minimum to all.

To be denied the means of economic security, of personal happiness, of adequate shelter and health is to be denied the right of equal participation in our society.

If each person is a child of God, no person should be denied the right and the opportunity to have those things which make life possible and tolerable in the world of the 1970s.

Now, let us acknowledge that these are not sudden, new discoveries. We Quakers, and others with us, have gone to the Soviet Union, to the People's Republic of China, to the Socialist Republic of Vietnam and to Cuba—and we have seen what can be done, sometimes in breathtaking ways, to end social and economic evils that seemed ineradicable, and to overcome ills that less centralized societies were not eliminating. And we have necessarily asked ourselves: can we overcome such evils in western non-socialist nations? Would we have to go Communist first and yield up much of what we have struggled so hard to gain in terms of religious, political and civil rights? Must we in the twentieth century choose between political and civil rights, on the one hand, and social and economic rights on the other?

It seems to me that that is an absolutely core question all across the world and, though we do not face it alone, we Friends and our Friends' agencies face it in a particular way. For we are committed to the love of God and to the love of our fellowhumans, and we do not wish to modify our love and to say it is for democrats but not Communists, for private entrepreneurs but not cooperators or collectivists. For we know that we—perhaps more than others who consider themselves Christians—may not, at the peril of our most sacred beliefs, knowingly discriminate among those we love.

That states our dilemma, and let no one pretend that it is *not* one. For here we are in the United States of America, self-proclaimed citadel of political liberty and human rights, yet abroad the economic models we use have sustained, and still do sustain, other societies which deny the political, civil, social and economic rights of their members. And at home our social and economic institutions are under attack for depriving large numbers of U.S. citizens of their rights.

Let us return to the question: What do we mean by social and economic rights? Where are they mentioned in the Constitution or the laws of the nation? Of course they are not to be found there—and that is the point. You can find them in the more or less socialist countries, including those we criticize for lacking political and civil rights.

Friends, let us consider whether we will make a commitment to the establishment of political, civil, social and economic rights for all! You will quickly identify the fact that that would put us in almost no one else's camp! If we insist on tying together political, civil, social and economic rights, we will be criticized from both left and right. We will not fully vibrate and resonate with U.S. capitalism nor with Soviet or Chinese communism, nor with Cuban or Vietnamese liberation. We may support

some things related to each of those systems, but we will have to oppose other things in each of them.

If we take this position, what tactics do we then employ? Do we identify and condemn all that is corrupt and rotten anywhere? Or all that is dictatorial and anti-individual anywhere? Do we distance ourselves from the evil that men and women do? Or do we go among the evil-doers, recognizing the evil that is or may be in each of us, seeking to learn, seeking to teach, seeking to suffer through the effort to identify and remove the beam in our eye so we may more readily assist our neighbors with the mote in theirs?

If we take this position, we will very quickly come to see that we confront violence and the challenge of it. Chile has taught us that wealth and privilege will not share economic and social rights with the poor, and will resort to brutal violence to prevent that sharing. The socialist revolutions of the twentieth century have, by and large, taught us that—along with the enormous improvements in the well-being of the great majority—the proletarian dictatorship or its equivalent does not share the collectivized political and civil rights embodied in the state or the party with all its citizens—especially with its dissenting citizens who, when they dissent, confront the awful power of their states.

I do not say: Friends, we know how to solve this enormous dilemma. But can I say: Friends, let us determine to struggle with this dilemma, no matter how painful the experience is?

Perhaps the first thing to be done is to search out the implications of a commitment to struggle with the dilemma of full human rights for all, that is: political, civil, social and economic rights for all. In my view, and of course some will differ with me, the commitment for us Quakers does not mean having simultaneously to mount an all-out struggle against capitalism and for socialism. Even if I thought this should be our main business, my sense of realism would tell me that the chances would be slim for any early improvement of the social and economic rights of those who lack them, if they had to wait for socialism to replace capitalism.

To me this means, not a total revolutionary overturn of our economic system, but a growing and insistent demand that our economic system conform to such procedures as will establish and maintain human social and economic rights, and which will neither deny nor subordinate them, nor actually depend on their not being fulfilled.

I believe that Friends should encourage the Quaker social scientists and economists among us to undertake seriously to study how to institute such major progressive reforms in our social and economic structures that will result in the achievement of such universal human rights as: a right to decent shelter, a right to satisfactory

employment, a right to adequate food, a right to adequate health, and so on. If we can actually agree that these are human *rights*, that is a very major first part of the struggle. If Quaker social scientists and economists will also agree and accept the challenge of helping U.S. society move in a new direction, perhaps Friends can make a new major contribution to our times. Friends' service bodies are aware of this grave dilemma and are struggling with it. Together with the young people, the Third World people and many active feminists among us, we are recognizing that this issue is not only one we feel around us, but also *within* us.

It is in that sense not an easy time, but it is a very good time to be alive. It is a tense time. And a time when many people around the world are determined to have their rights at no matter what cost. We who accept the challenge to seek to couple political and civil rights with social and economic rights are staying, not in the quiet backwaters, but in the rushing stream of history—and that is where we Quakers ought to be, discomfort notwithstanding.

There is so much to be done.

We need to look at the social and economic institutions that have served some of us so well, and discover to what extent they have become—like the harnessmakers in the automotive era—socially and economically out of tune with the demand of the great global human market.

We need to look at the differences and distinctions between us to discover to what extent they are the ornamentations of privilege and caste rather than the natural differences which we cherish for what they are. We need to determine whether and how they cause some persons to be privileged and others to be socially and economically inferior.

We need to examine our claims of religious, political and civil rights and liberties to discover to what extent they are universally enjoyed and to what extent they are subtly or rudely denied to some among us.

We need to examine the competition of individual rights with group rights, to discover the extent to which one set is lifted up over the other—and how the balance is redressed.

And so many other aspects of our nation and our economy must be examined.

All of this, if we do it, will make Friends leaders and not followers, except in two very important ways. We do want to follow the way of God as best we can understand that. And we do want to follow our inward guide as to which is the way of God.

If we do these things, then we shall be looking at our neighbors with the eyes of love and, in doing so, we shall be developing that social outworking that is a primary way to build the foundations for a nonviolent society.

Anais Nin wrote a lecture called "The New Woman"

in her collection entitled *In Favor of the Sensitive Man, and Other Essays*. She said, and I say with her:

*We're here to celebrate the sources of faith and confidence. I want to give you the secrets of the constant alchemy that we must practice to turn brass into gold, hate into love, destruction into creation—to change the crass daily news into inspiration, and despair into joy. None need misinterpret this as indifference to the state of the world or to the actions by which we can stem the destructiveness of the corrupt system. There is an acknowledgment that as human beings we need nourishment to sustain the life of the spirit, so that we can act in the world, but I don't mean turn away. I mean we must gain our strength and our values from self-growth and self-discovery. Against all odds, against all handicaps, against the chamber of horrors we call history, man has continued to dream and to depict its opposite. That is what we have to do. We do not escape into philosophy, psychology and art—*

*we go there to restore our shattered selves into whole ones.*

So wrote Anais Nin. And I would add to her inspired words: Having restored ourselves, and even while we restore ourselves, we return to the struggle to bring the human factor into line with the divine. We seek to be restored so that, as we return to the struggle to build foundations for a nonviolent society, we are ourselves whole beings, as nearly as we may be. And it is for the sake of the whole human being that we commit ourselves to the struggle, not just for political rights, but for economic rights as well. However we pursue this question—and I pray that Friends will do so—we may want to confront ourselves with this query: Can we come to see each human being as a whole child of God whom we can love as wholly as ourselves and as wholly as the neighbors that we can see? And through that enormous achievement, can we really come to love the God whom we cannot see—with all our heart? with all our soul? with all our mind? □

## A Call to Friends Everywhere

*During the 1978 Friends General Conference at Ithaca, New York, twenty-eight people drew up the following statement following a week-long workshop on human rights. They commend it to all bodies of U.S. Friends and Friends everywhere.*

Every person is a child of God. We believe that, in the light of Jesus' teachings, we human beings have the joyful opportunity to respond to that of God in all persons, as we seek to walk cheerfully over the earth. In 1966 the United Nations adopted International Covenants on political, civil, economic, social and cultural rights. In examining these covenants, we need to understand more fully the meaning and implications of social, economic and cultural rights. We also need to understand the difficult choices that people and governments have to make as to which rights need priority attention.

We acknowledge the incompleteness of our understanding of all that is encompassed in human rights. As U.S. citizens, we traditionally have championed political rights and freedom, and, more recently, we have felt committed as a society to the honoring of civil rights. We humbly acknowledge that we, in company with most people, have not succeeded in honoring the full human rights of all and we accept the responsibility to do so.

We wish to find the way to act positively in support of human rights and we oppose the violation of these rights wherever they may occur. As U.S. citizens we have a responsibility to help our own society to overcome the denial or impairment of rights, especially in relation to racial and ethnic minorities, Native Americans, women, the poor, the handicapped, those with different sexual orientation, and others. We feel a strong responsibility to persuade our government—federal, state and local—to

correct practices at home, and in our foreign policy, which directly or indirectly have a negative influence on human rights. We believe, furthermore, that all countries should be concerned about the impact which their foreign policies may have on the exercise of human rights in other states.

We affirm that the time has come for our country to become fully committed to the establishment and growth of human rights in social, economic and cultural terms, as in other ways. For example, we believe that it is time to recognize and accept the human right, in this country and everywhere, to an adequate standard of living, including food, clothing, housing and physical and mental health as well as cultural and social equality. We affirm the importance of self-reliance, compassion and responsibility toward others, and avoidance of over-dependence on government as the provider, in the context of seeking wider acceptance of human rights.

We are pleased that President Carter has signed the International Covenants issued by the United Nations. At some future date they will be considered by Congress for ratification. If ratified, they become the law of the land. Friends cannot wait on government law to honor what should be the recognized human rights of all. We commend to all Friends the study and widest possible discussion of these Covenants and the consideration of efforts to achieve U.S. ratification.

December 10, 1978, marks the 30th anniversary of the adoption of the U.N. Declaration on Human Rights. Many religious leaders have called for a Human Rights Week in the United States from December 10 to 17, and the ratification of the Covenants. We associate ourselves with that call.



# A Visit to The Plain Of Jars

by Eryl Kubicka



*Author Eryl Kubicka observes agricultural work on the Plain of Jars*

We left Vientiane in an aging C-123 transport plane, accompanied by officials from the Lao Foreign Ministry and the Ministry of the Interior's Committee to Heal the Wounds of War. As we gained altitude, we could see the Vientiane Plain stretched below us, its patchwork of ricefields yellow with ripening grain. In twenty minutes we passed over the Nam Ngum reservoir, the dead trees sticking up out of the water like bony white hands. We continued over the mountains, range after misty range of dark green forested slopes, with here and there bald summits, cleared by the slash and burn agriculture of the Meo hill-tribes people.

As Indochina representatives of the American Friends Service Committee, my husband, Lou, and I were members of an international delegation—which included representatives of the United Nations and the Mennonite Central Committee—visiting the Plain of Jars and Xieng Khouang Province in northeast Laos for the first time since that region came under complete Pathet Lao control in 1970. Our purpose was to learn about postwar conditions and how the AFSC might help the Laotian people.

Soon the mountains dropped behind and the Plain of Jars came into view. We began to see many bomb craters

*Eryl Kubicka worked as a physical therapist for the American Friends Service Committee at the Quang Ngai Rehabilitation Center, in South Vietnam, from 1969 to 1971. Later, she and her husband, Lou, became Indochina representatives of the AFSC, based in Laos. Eryl Kubicka is from Warrington, England.*

gouging the green hillsides and in the Plain, interspersing the cultivated paddies. Water-filled, they reflected the sunlight like small round mirrors. The number was endless.

The province of Xieng Khouang (on the Plain of Jars), with a population of 105,000 people and occupying an area of more than 7,600 square miles, was probably more devastated by bombing than any place in Indochina, apart from the Ho Chi Minh Trail. United States planes flew over 25,000 attack sorties against the Plain of Jars between May 1964 and September 1969, dropping more than 75,000 tons of bombs, which killed and wounded thousands of civilians and destroyed their livestock, homes, schools, hospitals and temples. In effect, the entire social fabric and infrastructure of a relatively prosperous rural community was wiped off the map. By 1968, 30,000 refugees had been forcibly evacuated to the U.S. and Royal Lao Government-controlled area, and the remaining population was driven to seek refuge in holes and caves in the forests. It was not until 1969 that U.S. officials finally admitted they had been bombing Laos since May 1964, thus exposing five-and-a-half years of secret warfare and an aerial bombardment unparalleled in history. That war included use of a CIA mercenary army, based at Longcheng, whose troops fought against the Pathet Lao for control of the Plain of Jars region. As we flew over the area, our Pathet Lao hosts gestured below to the deserted airstrip of

Longcheng.

Our plane landed at Phone Savane (The Heavenly Hills), the Provincial Capital of Xieng Khouang. Five years after the end of the war, the 30,000 people of this city are living in temporary bamboo and thatch dwellings. The only permanent cement building is a huge warehouse.

Our delegation was greeted by Mr. Yang Yia, the Province Vice Chairman. At his welcoming speech in the wooden provincial administrative building, Mr. Yang Yia gave us some statistics of the destruction caused by a decade of war: 42,500 hectares of land destroyed; 8,083 civilians killed; 3,764 people invalidated by defoliants and chemicals, including forty-nine deformed babies; 2,567 widows; 11,345 orphans; 205 people made blind or deaf from bombing. In addition, hundreds of thousands of livestock were killed, and irrigation systems, schools, hospitals, houses, shops and temples were destroyed.

As Mr. Yang Yia came to the end of the list, he put down the paper, removed his glasses and said quietly, "This is the end of our report. Now we shall take you to see the reality." We left immediately, heading southwest across the Plain of Jars for the town of Xieng Khouang. With a prewar population of 12,000 people, the town was bombed to rubble in September 1969 and today only the foundations of solid two- and three-story buildings remain. Temporary bamboo and thatch houses, home for some 800 people, have been erected in their place. One of our Lao companions from Vientiane, who knew the town well in the old days, was staggered by the emptiness. She told us that there used to be magnificent wooden Swiss-style chalets lining the hillsides.

We visited the Xieng Khouang hospital, which has been partly rebuilt and whose staff trains a competent force of nurses, medical auxiliaries and pharmacists, some of whom we met in other parts of the province. We were impressed by the emphasis being put on the training of cadres in public health, health care and education, parallel to the basic effort of reconstruction. This ensures a better life for the people even now than would be otherwise possible in such a subsistence situation. It certainly points to a brighter future. Generally speaking, we saw few children with runny noses in spite of the cold, and the people looked healthy, if thin. The houses and villages were without exception clean and well kept.

We wandered down the hill from the hospital to the site of the old Siphon temple. Now overgrown with yellow daisies and surrounded by weeds, only the enormous Buddha statue remains sitting among the rubble, its right eye gouged by shrapnel. The local people say that the daisies, which grow in wild profusion everywhere, especially like the places where people used to live.

Today, the stoic people of Xieng Khouang are putting their energies into rebuilding, and it is only when directly

asked that they mention their personal losses. So it wasn't until the day we left that one of the officials accompanying us to Ban Ban confided in me that he had witnessed the attack on the Tam Piou cave.

"It was my job to monitor the bombing. I was up a tree and I saw the first rocket come down near the cave. The second was a direct hit, so was the third and the fourth. I was filled with anger and great sadness. My father and younger sister were in the cave. That was on November 24. We tried to get to the cave immediately, but the intense heat drove us back and it was two days before we could enter. That was November 26. On November 29, the remains were finally cool enough to be brought out."

Before the heavy bombing began, the many rivers in this area provided enough water for 150 families to cultivate 800 hectares of land. The villagers had constructed a small cement dam to improve the irrigation system. The dam was completed in 1969, but collapsed in 1971 due to a heavy wash of sand flowing down from the eroded mountainsides as the bombs tore up trees and destroyed large areas of forest. The sand filled in many small rivers and altered the course of many streams. Today, only 260 hectares of land are under cultivation and the people have been forced to plant highland rice in the nearby mountain area, a form of cultivation involving slashing and burning that the Lao government is trying to discourage because it destroys valuable forests.

We visited a secondary school for 250 students and nine teachers. The site had been cleared by bulldozer and the students and teachers were constructing their own classrooms and dormitories from locally available materials. Here, we saw our first unexploded bomblet lying on the ground. Later, I nearly stepped on another one that nobody had seen before. The method of disposal is simple and dangerous. Someone carefully picks up the small bomb and carries it to a disposal pit on the edge of the school ground and puts it gently in. When we looked in the pit, there were already about fifteen bomblets in it.

We realized that any area in the province is likely to be peppered with these dangerous bomblets. I asked a farmer who had been a refugee in the old Vientiane zone what it was like to be back in his old village. He replied, "It's good, but difficult because of the bomblets when we go to farm our fields."

This problem of unexploded ordnance slows down agricultural production and self-sufficiency in food. Almost five years after the end of the war, even the most fertile areas of Xieng Khouang Province are only producing enough rice for six months—less fertile areas, only enough for three months. Farmers who enjoyed relative prosperity before the war are finding themselves facing less than subsistence living.

In an effort to assist Laotian farmers, the American Friends Service Committee and the Mennonite Central

Committee recently purchased thousands of sheets of tin roofing for Xieng Khouang Province. These roofing sheets were exchanged for buffaloes, needed to help in resettling refugees returning from camps in the Vientiane area. We visited the village of Vieng Kham in Meuang Pek district, where ten of these buffaloes were sent. We were impressed by the cleanliness, neatness and organization of the village. In spite of the fact that these people have nothing in the way of material goods or comforts, they have already established a standard of basic hygiene and health care beyond most villages in the much wealthier and more developed Vientiane area, which was unaffected by the war. Every house has a properly constructed toilet and there are several wells. Lacking cement rings to curb the wells, the people have used old bomb cases instead and a pit has been dug beside the well at a lower level so people can wash their clothes and their vegetables without contaminating the well water.

Because medical facilities are inadequate and there is a shortage of drugs, serious illnesses do not receive the treatment they should. The district hospital we visited in Meuang Kham consisted of ten mud-walled buildings which had been whitewashed. The patients were huddled on wooden beds, swathed in blankets, trying to keep warm. Less ill patients were sitting outside around open fires. The operating room although protected from dust by overhead sheeting, had no proper sterilizing equipment other than boiling water, and it was the opinion of both the Lao and the Western doctors in our group that patients requiring complicated surgery would not survive in these conditions.

On the last day of our visit, we went to a new orphanage in Phone Savane for some 150 ethnic Lao and

*AFSC-donated rototillers help Laotian people reclaim land for growing food crops*



minority children—mostly Meo—the children of war-dead or disadvantaged families. The orphanage provides general education in the Lao language and it is the hope that many of the children will become future cadres and civil servants. When we arrived, the students and teachers were busy thatching a dormitory roof and the atmosphere seemed happy. The drab clothing of the children was considerably brightened by many-colored sweaters which were handknit by people for the AFSC to send to children in Indochina.

In his final address to our delegation, Mr. Yang Yia summed up the enormous unmet needs of Xieng Khouang province and requested help from the international organizations present. Among the priority requests were those for bulldozers and digging machinery to help construct new dams and irrigation systems, sawmills to provide wood for housing, trucks for transporting supplies, tractors, seeds for dry season planting, medicine and vaccines for livestock, material aids for needy people, medicines, blankets, clothing and mosquito nets. They also need assistance in removing unexploded ordnance, and they asked the journalists and international organizations present to appeal to the Carter Administration to “come and heal the wounds of war in Laos, especially in Xieng Khouang.”

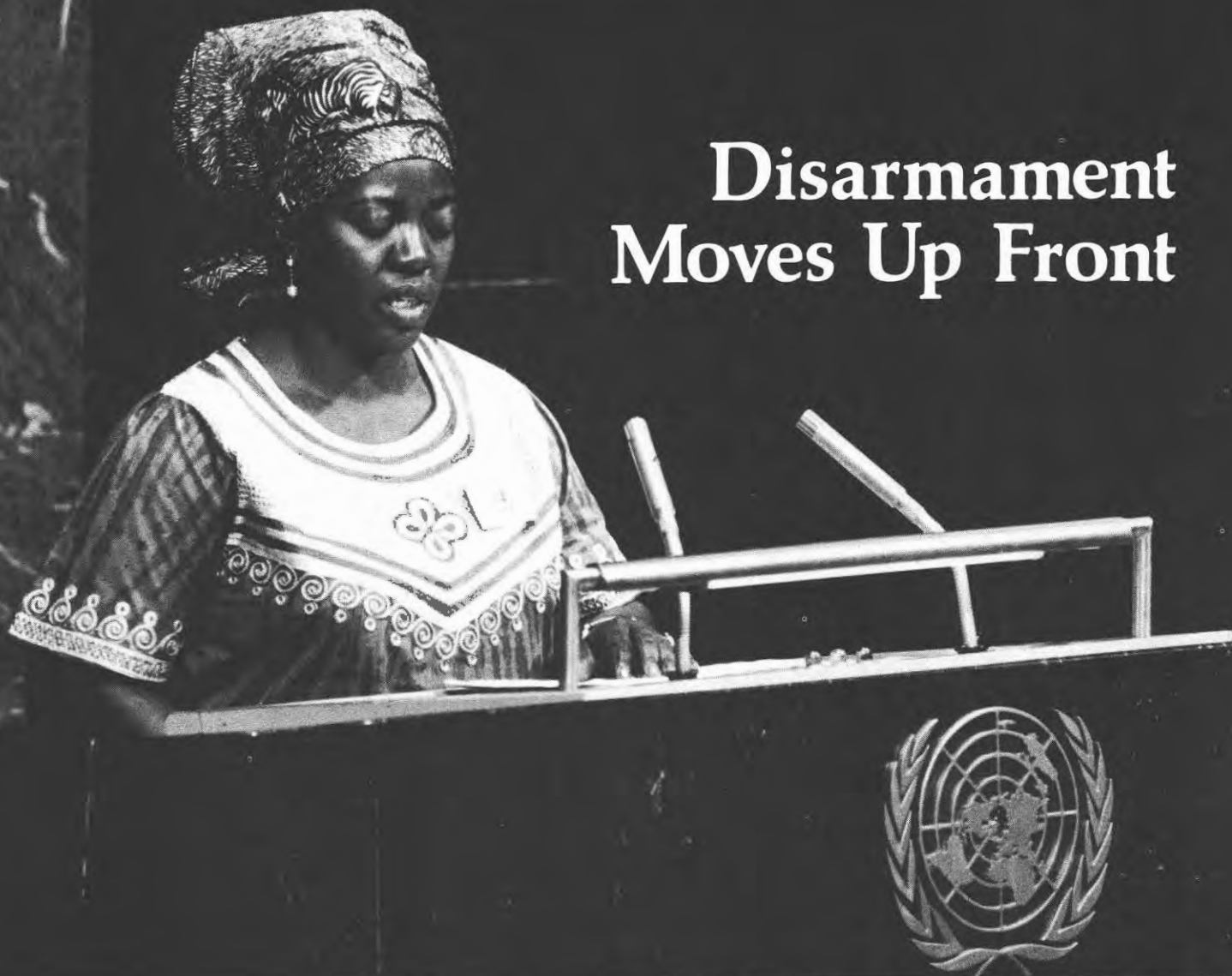
To help with the immediate problem of tilling bomb-ridden land, my husband made the suggestion that garden forks, with their slow penetrating action, might be used instead of the traditional heavy iron hoes, with their striking action which can cause the bomblets to detonate. The vice chairman agreed to accept an initial experimental shipment of garden forks from Quakers and Mennonites. (That shipment has now been made.) He also seemed hopeful that we could come up with some modern technology that would solve the problem quickly and completely.

This year Laos is only one of eighteen countries reported by the Food and Agriculture Organization to be facing abnormal food shortages.\* At the same time, U.S. farmers have experienced a grain glut after abundant harvests. It would be a significant gesture if people in the U.S. would urge the Carter administration and the Congress to provide food assistance to Laos in this time of great need. Such a gesture would go a long way towards reconciling our two peoples and would add real meaning to the traditional strings of friendship which were tied around our wrists at the final traditional “baci” ceremony by our hosts, with the softly whispered words: “Let there be friendship and solidarity between us.” □

\* Since this report was written, the U.S. government has shipped 10,000 tons of grain to Southeast Asia. However, we are informed that the critical need for grain continues. The AFSC, in conjunction with other relief agencies, has sent a small shipment of grain (\$10,000 worth) and some pumps for irrigation.



# Disarmament Moves Up Front



*Salome Nolega addresses the UN Committee of the Whole at the Special Session on Disarmament*

*by Lyle Tatum*

**T**he first six months of 1978 saw disarmament get far more attention and discussion than usual. This was the result of the Special Session on Disarmament (SSD) held by the General Assembly of the United Nations May 23-June 28. The Special Session was preceded by months of active preparation by many of the 149 Member States of the UN, by the UN Secretariat, and many NGO's (non-governmental organizations relating to the UN), including the Quaker UN Office (QUNO).

An intensive series of seminars on disarmament for UN delegates was one contribution of QUNO to the Special Session. Disarmament is a low priority item in the foreign policy of most of the countries of Asia, Africa, and Latin America. Many countries do not even have one person assigned to full-time work on disarmament issues. Yet, all countries participated in the SSD, and all are threatened and deprived by the arms race. The non-aligned countries

had successfully promoted the idea of SSD, because they saw funds going for arms which they wanted to see going into economic and social development.

QUNO concluded that broadening the perspectives of delegates on disarmament, offering ideas and information from experts on the subject, and giving delegates an opportunity to discuss disarmament issues in an informal setting would increase the effectiveness of the seminar participants in the Special Session. The Ford Foundation gave a grant which made seminars possible.

The response from the UN community was fast and remained strong throughout the twenty-three two-hour seminars which were organized. Eighty-two UN delegates from fifty-eight countries participated.

Topics were mostly related to specific subjects to be discussed at the SSD, such as verification of agreements, nuclear proliferation, and budget cutting as a disarmament tool. A few seminars got into important related topics, such as Dr. Jerome Frank speaking on the psychological obstacles to political will for disarmament.

In addition to the above seminars, one weekend seminar with twenty-seven participants considered the topic "UN Peacemaking Beyond Peacekeeping, to make disarmament possible." Kenneth Boulding served as a

*Lyle Tatum joined the Quaker UN Office staff November 28, 1977, to work through the SSD, primarily organizing disarmament seminars for UN delegates. QUNO is sponsored by the Friends World Committee for Consultation and administered by the American Friends Service Committee.*

provocative, stimulating resource person.

Another Quaker program input was the international QUNO team which attended all of SSD, as well as some of the Preparatory Committee meetings ahead of the Special Session. Team members were from India, Canada, Pakistan, Kenya, England, and Switzerland.

The time of the Special Session was about equally divided between general debate, i.e., speeches, and work on a document expressing the consensus on disarmament. An encouraging aspect of the Special Session was the high-ranking speakers who found it important enough to appear in person. Among the speakers were four heads of state, sixteen prime ministers, four vice-presidents and deputy prime ministers, and forty-nine ministers for foreign affairs. Also speaking were the UN secretary general and the directors-general of the UN Educational, Scientific and Cultural Organization (UNESCO) and the International Atomic Energy Agency (IAEA).

Murray Thomson, Canadian Friend who attended the Special Session as an NGO adviser to the Canadian Mission, reports that he is going to compose a good Quaker talk made completely of quotations from these national leaders. It is likely that he can do so. Listeners were told about the waste of resources going into arms, the staggering cost (now \$400 billion per year), the needs of the world which could be met by reallocation of resources, the danger in just the existence of nuclear weapons, the devastation which would result from nuclear war, the destabilizing effect of armaments on national security, and the immorality of the arms race.

For the first time, NGO's were allowed to address the UN. To avoid a precedent which would widen possibilities for speaking to the General Assembly, the NGOs spoke to the Committee of the Whole. Barrett Hollister, Quaker Representative to the UN, carried the heavy responsibility of chairing the committee on speakers. Of nearly 300 organizations which would have liked to have speakers, twenty-five organizations were given twelve minutes each. Salome Nolega, of East Africa Meeting, read a statement for the Friends World Committee for Consultation. The statement is available on request from QUNO and has been reported elsewhere. Other organizations which spoke include the Commission of the Churches on International Affairs (World Council of Churches), the International Fellowship of Reconciliation, the International Peace Bureau, and the Women's International League for Peace and Freedom.

There is no way to report the NGO speeches, let alone the 126 presentations by governments, in a short article. It was a highlight for me when the World Union of Catholic Women's Organizations called disarmament "a global right-to-life issue...dealing with the future of unique, precious, living human beings." If the Catholic Church would work on disarmament as "right-to-life" with the intensity with which they have fought abortion, Friends would have a new and powerful ally on this issue.

The Special Session was held to establish guidelines and

set goals for disarmament for the next few years. These guidelines and goals were expressed in a document divided into four parts: introduction, declaration, program of action, and machinery. The declaration is a statement of principles about disarmament. The program of action details ways in which the UN wishes to see national governments move ahead on specific disarmament or arms control measures. The machinery section outlines certain modifications in the international structures for working on disarmament.

To properly evaluate the SSD results, one must look at much more than the document which was produced by the session. From the standpoint of Friends, probably the two most important items in the document are the reaffirmation of general and complete disarmament as the international goal and the scheduling of a similar Special Session expected to be held in 1981. The date will be set by the next session of the General Assembly. The goal allows Friends, as pacifists, to unite with many others, mostly nonpacifist, in working toward the vision of a disarmed world.

Another Special Session in 1981 gives us three years to work on disarmament with much more viability for our own approaches to governments, all of which will be reporting again on disarmament in 1981. Many of our social concerns utilize a mix of stimulating private agencies, taking individual or corporate Quaker action, and attempting to create pressure on government. Disarmament is a matter of action by governments, and we need all of the help we can get to keep governments sensitized to the idea that disarmament is a high priority item.

The final document does not call for anything Friends would see as radical action, but it does call for more than is going to get done immediately. The United Nations is powerless to enforce disarmament measures, or anything else, on any individual or any country. As an international focus of debate on issues, it does gradually build an international consensus, and the Special Session was one more step in that welcome process for disarmament. We need to support this process while urging the U.S. government to do the same.

Although some have expressed disappointment that no immediate arms control measures resulted from the Special Session, the SSD was never intended as a negotiating body. The UN just doesn't have that kind of authority. The power of the UN is as a sensitizing and international standard-setting body. The Special Session contributed to that purpose simply by its existence and by being addressed by such a distinguished group of persons.

Unfortunately, the United States distinguished itself neither in preparation for the Special Session nor in activities at the Special Session. There were good persons representing the U.S. for the Session, but they were handicapped by a lack of advance policy discussions and decisions in the State Department. There was great disappointment that President Carter didn't appear and that the U.S. was urging much higher military expenditures by

all NATO countries at the time of the SSD. Vice-President Mondale's speech broke little new ground and can most kindly be described as unexciting.

Non-governmental organizations from the U.S. were doing much better than their government. The NGO activities energized many persons and should be counted among the good results of the Special Session. The Fellowship of Reconciliation ran a coffee house in the church center across from the UN with daily programming on disarmament-related issues and opportunity for exchange of ideas among people from around the world who are interested in peace.

A storefront across from the UN was established by the NGO disarmament committee as an information service for the public and a clearinghouse for NGO activities. The same committee sponsored the *Disarmament Times*, a daily newspaper covering the Special Session and related events. This was an invaluable service, especially since the regular press was giving scant coverage.

An ad hoc committee of Friends, representing Quaker organizations in the New York City metropolitan area, organized hospitality for visiting Friends and set up a public meeting for the QUNO team to report. Other groups also organized public meetings on disarmament topics.

The Mobilization for Survival had three successful programs—a weekend planning convocation, a “sit-in” at the U.S. Mission, and a march. The “sit-in” (I use quotation marks, because it never got inside the building) was a ritualized operation with nearly 400 persons arrested in the street outside of the Mission. The U.S. Mission faced the prospect of a sit-in with considerable apprehension. The willingness of so many persons to be arrested for the cause of disarmament was impressive, as was the peaceful way in which it was carried out.

The march was tremendous and involved at least 15,000 people. The Quaker section of the march was near the end; the leaders had walked for forty minutes and reached the endpoint of the march before the Quakers started to move. Never before has there been such a large public demonstration in the U.S. for disarmament. The march and the sit-in may be early signs of rising public opinion which will make disarmament happen.

In January of 1946, the first resolution of the United Nations was on disarmament. In the thirty-two-and-a-half years between that resolution and the beginning of the Special Session, 3,968 other resolutions were passed on disarmament. Meanwhile, the arms race has been going ahead at full steam with only an occasional arms control measure indicating any interest at all in reversing the process. President Carter's projection of U.S. military expenditures indicates more than \$170 billion budgeted for 1983. That is more than the entire world spent on the military just a few years ago. Foes of excess gov-

ernment spending, such as the supporters of California's Proposition 13, must be helped to see that it is in the military budget that billions can be saved.

Observing the Special Session, I was appalled by the realization that, for more than thirty years, our representatives and the representatives of most of the rest of the world have sat in the General Assembly in comfort: wearing their good clothes and good manners, warmed in winter, cooled in summer, overfed, and working on disarmament. Many of the same delegates, and many others, have done exactly the same in Geneva, in Washington, in Moscow, in London and many other places, discussing arms control in the midst of luxury while children die of malnutrition and starvation and the arms race escalates.

Saturday, May 27th, as noted, more than 15,000 persons marched to Dag Hammarskjold Plaza. They packed all of the space in the Plaza and in the street, wall to wall, from First Avenue to Second Avenue. They came from many places, more than 500 from Japan. They were of all ages and all races. Some were in wheel chairs, some on crutches. For more than five hours they marched, sang, and listened to speakers. They came together because of the Special Session. They are supporters, so far, of an orderly process of disarmament. They have a simple message. They have something to say to the United Nations and to the rest of the world. They say, “Lay down arms. Support human needs.”

To lay down arms, must the governments of the world once again be driven back to the basics of political action? If the will of the people is constantly frustrated, the ultimate decisions are not made by legislatures, by courts, or on the battlefield. If the will of the people is denied, decisions will be made in the street. England learned this in India. France learned this in Algeria. The United States learned this in Vietnam. Colonialism and racism are nearly finished as legal structures, because they are no longer acceptable to the people. Must the world go through the same trauma to get rid of arms?

It is past the time when diplomats and other political leaders can just smile politely at the naivete of those who only say, “Stop” to the arms race. The most naive of all are those who think they can endlessly discuss disarmament within some kind of a political vacuum while the world patiently awaits their decisions. The arms race may be ended by a catastrophic nuclear war which ends all else along with the arms race. The arms race may be ended by the people of the world taking the decision into their own hands. Or the arms race may be ended by orderly, serious, rapid strides taken unilaterally, bilaterally, and multilaterally by governments. The Special Session is a step in a process which may move the world toward general and complete disarmament. Friends need to seize new opportunities which have been opened to us to help the world lay down arms and meet human needs. □



by Mildred Loomis

No doubt Amos, Elijah, and Ezekiel were not perfect human beings, but records include no writer persistently pointing out their flaws.

Chuck Fager and I agree, from differing relationships with Ralph Borsodi, that he is a modern prophet. Chuck Fager is a young man who has read some of Borsodi's books, talked with some of his associates, and interviewed Borsodi a few times late in the latter's life. In two journals which I have seen, Chuck emphasizes Borsodi's flaws. This surprises me, the more since Chuck identifies himself as a Friend, whose orientation usually is to seek that of God in human beings.

After teaching and Chicago social-slum-work, I met Borsodi in 1932, and have chosen to work in his pioneer undertakings ever since: the Liberty Homestead Project 1933-34; the Bayard Lane land-reform community, the School of Living and Melbourne University for new adult

by Chuck Fager

It is not necessary to disagree with Mildred Loomis about her list of reasons for Borsodi's obscurity to reaffirm my own; the two analyses are not really contradictory. He did reject Madison Avenue-style self-promotion; he was, in many ways, ahead of his time; and his books were, indeed, mostly amateurishly distributed and poorly financed.

However, when Mildred Loomis goes on to describe her positive experience of Borsodi's personality, she misses my points. My criticisms were not directed at Borsodi the man, but rather at his ideas, and not all of those. I asserted that there were racist, sexist and anti-religious tenets in his philosophy, and that he advocated government control of reproduction in support of ethnic purity and aristocratic values.

Mildred Loomis does not really respond to these specific criticisms. In the *Green Revolution* dialogue she

## A CONTROVERSY ON BORSODI

education for solving major problems of living, 1936-1956. Ralph Borsodi lived for long periods in our home, Lane's End Homestead, Ohio. Together, we organized seminars and national decentralist conferences; for many years we jointly edited *The Interpreter*, decentralist comment on current events.

Lane's Enders—John Loomis and I, and the many friends and sojourners who came to share with us—knew Borsodi well. This prophet in our midst was an articulate critic of modern life, yes, but his vision of a better world, his practicing what he preached, his ability to clarify “hidden” exploitation and fraud in abstract “economics and politics” enlivened us all. Energetic, vital and determined he surely was. He was sometimes blunt and brusque—but impatient only when a discussant or co-worker was obviously egotistic, arrogant, or uncooperative. Borsodi did recognize obvious differences among people. He had a habit—and we supported him in this—of expecting attention and respect from a novice in ideas, which he generously discussed with almost everybody. Sometimes we witnessed his “blowups” of impatience at obtuseness.

Where more space is available—in my biography of

*A member of the Unitarian-Universalist Church in Dayton, Ohio, Mildred Loomis has been referred to by Mother Earth News as the “grandmother of the counterculture.” She was director of the School of Living adult education, 1940-70 and the editor of its journal (now Green Revolution) during that time.*

mentions, she affirmed Borsodi's position on compulsory sterilization of “sub-normal” people and cited the section of his book, *Education and Living*, in which this position is stated clearly. I have not read that book; my description of his position was based on my conversation with him, in which I questioned him closely on this topic. In this conversation, he went on to talk about “gene pools” among various races, and how especially the black African “gene pools” were “inferior” in their actual and potential contributions to civilization.

With regard to women, Borsodi may have suggested that men and women would share work and roles on his model homesteads; but I will stand by my quote from his book, *This Ugly Civilization*, about the “lifelong frustration” awaiting women who flout nature's “mandate of fecundity.” Moreover, I must add here a citation by Borsodi—with obvious approval—of the philosopher Schopenhauer, whom he describes as “one of the most astute misanthropes who ever lived,” and who declares that the partial emancipation of women in ancient Sparta largely caused its downfall, and that a similar increase in the “influence of women” in the French court paved the way for the Revolution of 1789 and the downfall of the nobility. Schopenhauer concludes: “That women [sic] is

*Chuck Fager is a freelance writer whose work is “related directly or indirectly to Quaker testimonies and concerns.” His work has appeared frequently in the Journal.*

Borsodi and in a long response to Chuck Fager, "Borsodi Revisited," in *Green Revolution*, April, 1978—I interpret Borsodi fully. It seems well to recall that there are *two* sides to every communication. In many cases where one has held Borsodi accountable, it seems to others that error and misunderstanding were the "other's" responsibility.

Like most people today, where one's "public" image is important, Chuck Fager repeats, "Why, if Borsodi's influence is so broad, did he live and die in such obscurity . . . while a newcomer, E.F. Schumacher, is a publishing phenomenon?" For me this is not hard to see; some five reasons explain it.

First, Borsodi lived and worked *before* Madison Avenue techniques and *reputation* had become the *sine qua non*. While Borsodi first earned his living via advertising (and later rejected it as he did all surface values), he did not promote *himself*.

Second, Borsodi was a heretic—in *every* field of thought, including orthodox religion. He did not use a single established group to interpret or support him. If Chuck admires Schumacher for "being shrewd enough to cloak his teaching in Catholicism and Buddhist economics," this seems to some not to match the stark honesty of Borsodi.

Third, it's trite to say Borsodi was ahead of his time. In the 1930's he foresaw the errors of agribusiness, of pollution, of an energy crisis, and said so in *Agriculture in Modern Life* (1959). He didn't have nuclear warheads, *Silent Spring*, *Limits of Growth*, etc., to prepare the way for him as they have paved the way for E.F. Schumacher. In about 1968, Schumacher told me how much he, himself, owed to Borsodi.

Fourth, Borsodi was a *doer*, not just a writer and a prophet. He was not content to declare from some mountaintop, "The land is ours!" With vision and fortitude he put that idea into *practice* in real communities of real (obstreperous) human beings, time after time. Toward the end, he was able to legalize it—to write it in parchment—in The Independence Foundation Community Land Trust. Similarly, he not only wrote about but practiced an ethical money system athwart the path of an age-long banking monopoly. It's harder to *start* an alternative money system than it is to chase the money-changers out of a temple.

Fifth, why are Borsodi's books out of print? Mainly because he and his co-workers were too poor—and too busy homesteading—to concern themselves with skills and funds to keep the books circulating.

To the end, Borsodi was active and vigorous—completing *Inflation Is Stealing: Let's Stop It!* (September

meant to obey may be seen by the very fact that every woman who is placed in the unnatural position of complete influence, immediately attaches herself to some man, by whom she allows herself to be guided and ruled. It is because she needs a lord and master.' " (*Seventeen Problems*, page 51.) This quotation, I might add, is from Borsodi's chapter on "Human Nature," which left me very disturbed about some of his ideas. Mildred Loomis has not written much that would reassure me.

When I began my investigation of Borsodi's ideas, it was as a seeker, undertaking to better understand a figure of some familiarity to Friends. I wanted to know, above all, why he had never achieved the public notice of someone like E.F. Schumacher. My account of what seemed to me the key reasons was not an attempt to concentrate on the negative as much as an effort to speak plainly and with proportion.

Since my earlier article was written, I have read E.F. Schumacher's *A Guide for the Perplexed*, which is the successor to his *Small Is Beautiful*, and discusses more explicitly the philosophical outlook which underlies Schumacher's economic views. A comparison of Schumacher's outlook to Borsodi's, as expressed in *Seventeen Problems*, is thus more possible and instructive than the parallels I pointed to in my earlier essay. The key difference between them is easy to spot: Borsodi declares in his opening pages that he is "a rationalist (I believe in the ultimate criterion of reason)"; whereas Schumacher opens his book with a searching critique of just such an attitude, describing it as inadequate for truly making sense out of life. Schumacher argues that more than reason is needed to comprehend fully human problems and possibilities: we also must have wisdom, faith and what he calls revelation; his is, in short, a religious view. He believes this wisdom and revelation can be found, to some degree, in all the major religions; thus his description of "Buddhist Economics" is not only a shrewd packaging of his ideas to appeal to Western readers, but also a legitimate, artful expression of them.

Borsodi said to me, and to others, that looking back over his career he would liked to have emphasized rituals and festivals more in his recipes for community living, because they were of greater importance than he once realized. This lack makes his works, to me, deficient in a warmth and depth of which Schumacher is always conscious, and at his best moments expresses tellingly.

No doubt Schumacher did owe much to Borsodi's thought; many of their practical proposals are quite similar. But between the two I prefer Schumacher; his work maintains a dimension that Borsodi's lacks, and is free of most of the more serious flaws that, in my judgment,

## Loomis

1977), with instructions in how to create people's cooperative banks with noninflationary currency. He had plans for pamphletizing his eighteen Major Problems of Living. I did not see him as Chuck did, "too old and infirm" to continue. At ninety-one he did welcome relief from administrative decisions, and said in answer to my query, "If I had it to do over again I'd give more place to psychology and human relations."

This is a lack being supplied by newcomers to his work—especially in a new book integrating the process of human maturing with solving serious economic and political problems, entitled *Evolving Persons Create a Mutual Society*. The door is wide open to young people, including Chuck Fager, to come in, to fill the gaps and enlarge the scope of the heritage Borsodi left us. □

## Fager

rightly denied Borsodi the wider audience that Schumacher commanded.

Readers who are interested in this dialogue and the principal characters would, I think, do best at this point not to devote further attention to secondhand discussions, but rather to go to the sources themselves. Schumacher's books are generally available; and the books of Borsodi's that I have cited can be ordered from the School of Living, or searched out in larger libraries. If decentralist ideas are as important to Quaker thinking and work as I believe them to be, the exploration will be a fruitful one, regardless of whether one ends up agreeing more with Fager than Loomis (or vice versa) or, in typically Quaker fashion, carves out an independent position of one's own. □



## FRIENDS AROUND THE WORLD

**Hiroshima is not a typical tourist town.** Indeed, many U.S. tourists avoid it, not wishing to be reminded, perhaps, of the holocaust of August 6, 1945. How fitting to establish a small World Friendship Center at such a place! Who is better qualified to speak for peace than those who have experienced the worst of war? Just its very existence in the city of Hiroshima gives the World Friendship Center an authenticity not possible in any other place.

The WFC is located in a typical Japanese house, with recessed entryway and sliding shoji screen partitions between rooms. It provides housing for the directors and a meetingplace for the Center's varied activities: friendship evenings where workers and students meet for discussions on pressing issues, English classes which combine language study and peace education, visits to the A-bomb Hospital to provide small services for survivors who are patients

there, social action such as letter writing to the Harlingen, Texas, Air Force Base to protest its re-enactment of the flight of the Enola Gay as an act of insensitivity to the people of Japan, social gatherings for the scarred survivors of the A-bomb, a guide service for visitors to the Peace Museum and Memorial Park, and a rest and relaxation stop for weary travelers. The World Friendship Center is a place where peace concerns are kept alive.

WFC publishes a monthly newsletter, to which people with peace concerns submit articles and letters for publication. Support for this newsletter, and for the Center's expenses, comes from both individual and group contributions. Membership is open to people of good will all over the world, regardless of race or religion, at \$12.50 per year. At the present time, WFC has approximately 900 members, 200 of whom are Japanese.

The idea for a World Friendship Center originated primarily in the vision and dream of a U.S. woman living in Hiroshima after the war—Barbara Reynolds, and with a Japanese surgeon,

Dr. Tomin Harada, who believed that Hiroshima might become a city with international significance for a world peace movement. Barbara and her husband, Earl, an anthropologist who was working in Hiroshima at the ABCC testing laboratories, sponsored a world peace pilgrimage in 1962. With the help of Dr. Harada and other Japanese citizens interested in peace, two young survivors were chosen to accompany Barbara on this mission for peace. In 1964, Barbara sponsored a second peace pilgrimage, taking twenty-six survivors, twelve volunteer interpreters, and her son. This mission took seventy-five days, and was partially financed by a personal inheritance and sale of Barbara's own property. In the United States, these persons met with members of the United Nations, with President Harry Truman, and citizens of fifty-six cities. In Russia they met with the Soviet Peace Committee. Communication between the pacifists of Hiroshima and pacifists in many other places began to develop. In 1965, Barbara Reynolds became the first director of the newly-established World Friendship Center, with Dr. Tomin Harada serving as chairman of its board of directors, a position he still holds with honor. Dr. Harada has devoted much of his professional skill for surgery for A-bomb survivors, and gives generously to the Center's support.

Since its founding, more than 2,000 guests from twenty-five nations have received hospitality there, and have participated in a shared dream, the



dream of world friendship as a deterrent to world war.

For more information about the World Friendship Center, contact The American Committee, WFC, 2425 E Street, La Verne, CA 91750.

**The Hiroshima/Nagasaki Memorial Collection** in Wilmington, Ohio, is the only location outside of Japan which is systematically collecting, preserving, and making available materials relating to the dropping of the atomic bombs on the cities of Hiroshima and Nagasaki in 1945, and to the profound and far-reaching effects which these events have had upon the whole of human life and thought.

Documents, books, magazines, newspaper articles, records of the anti-A-and-H-bomb movements in Japan and the United States, of Hiroshima Day observances, and of the humanitarian efforts to aid the *hibakusha* (survivors of the atomic bombs) are being gathered, as well as films, slides, photographs, and other memorabilia which have been deposited here by individuals from all over the world. Special and invaluable help and support is given by the Hiroshima and Nagasaki Appeal Committees.

The purpose of H/NMC is not only to keep alive, interpret, and transmit to future generations an understanding of what happened when the nuclear age began in destructive holocaust, but to provide information as new knowledge and insights become available. It is also to serve as a "Window on the World" for Hiroshima and Nagasaki, so that their unparalleled spirit of forgiveness and their concern for all humanity might spread. There is especially a concern that we face up to the realities of the nuclear age and the need to develop global thinking and cooperation through education and training for peace.

For further information, write to the Hiroshima/Nagasaki Memorial Collection, Wilmington College Peace Resource Center, Wilmington, OH 45177 (Telephone: 513-382-5338).

Among the various international services such as AFSC's VISA, the Peace Corps, and several sectarian international services, the organization of United Nations Volunteers (UNV), though perhaps least known, is uniquely valuable. Now under

the United Nations Development Program (UNDP), this Skills/Service/Commitment for Development attracts more skilled volunteers than it can handle because of insufficient funding, though the demand has increased.

UNV is unique because of its generality among nations, its support and cooperative planning between United Nations' recipient nations and donor nations. It meets needs of skilled technical assistance not only by technical service rendered, but by the training of native youth in such skills on a scale large enough to further the development of their country.

Women and men eighteen to thirty-five years of age are usually chosen for their expertise, experience, and commitment to helping others. They should be able both to learn from, and adapt to, the people with whom they work. They receive subsistence pay in keeping with the local wage for their particular occupation—from \$250 to \$450 per month—for their two-year period of service.

Volunteers are selected essentially by the recipient government, UNDP, and other pertinent UN agencies, and work under the supervision of the recipient government. They work on a supplemental basis, not displacing native workers.

At present there are 300 United Nations Volunteers, though the goal has been set for 500. To achieve this, greater financial support is needed for specialized services and for the participation of non-developed nations. Government, UNDP representatives, UN agencies, and International Non-Governmental Organizations need to give greater consideration to the use of United Nations

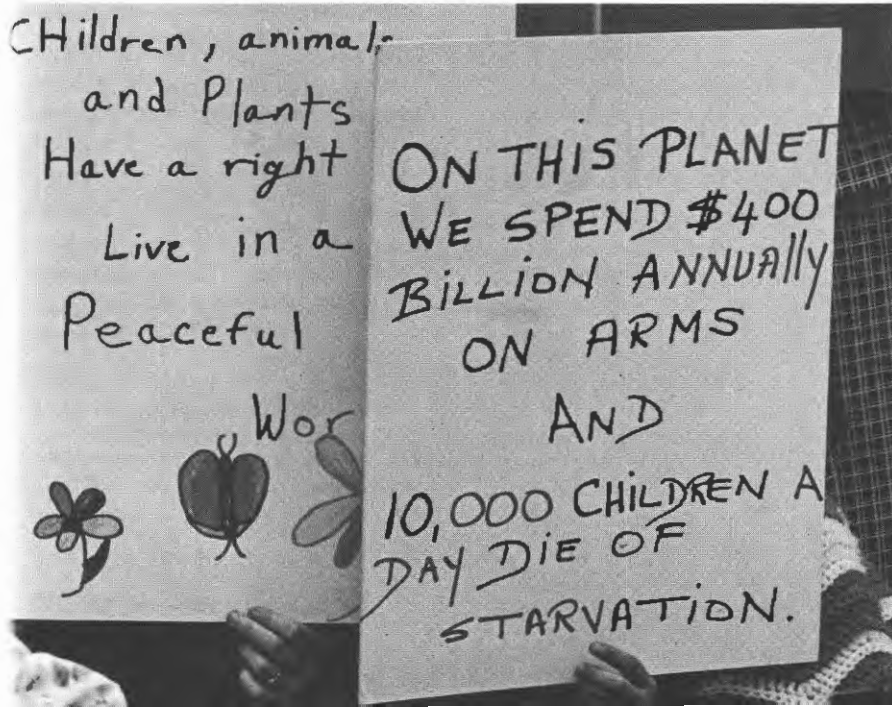
Volunteers in their projects, as do Friends themselves.

**The International Fellowship of Reconciliation** has made public a letter received from Richard Knottenbelt after his release from prison on January 11, 1978. IFOR National Secretary in Rhodesia/Zimbabwe, he had been incarcerated for months for refusing national military service on conscientious grounds.

After thanking all the people around the world who had written to Ian Smith on his behalf, Richard expresses his conviction that "the prison system is totally primitive and negative in its administration, attitudes and effects.... So many decisions are made for you, presented as orders which have to be obeyed, that you find yourself less and less able to make significant everyday decisions." He described the prison as an "unstable ecosystem" where "any small incident might rapidly escalate into something very serious and often violent." He was particularly impressed by the fact that "the prison authorities seem really afraid of religion catching on and influencing other prisoners."

Richard and Pushpa Knottenbelt, with their two children, David and Sushilla, travelled to Woodbrooke College in England to stay until Easter and doubt very much that they will return to Rhodesia.

A final observation in Richard's letter was that in prison, as in most of Rhodesia, it helped to be white—"black prisoners are more closely controlled, have fewer privileges and much worse food."



Geoff Tischbein

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# YEARLY MEETING REPORTS

## Southern Appalachia

"QUAKERISM OF THE FUTURE" was the theme of the Southern Appalachian Yearly Meeting and Association, May 18-21 at Lutheridge Conference Center near Arden, North Carolina. SAYMA Friends, who traveled to the mountains of North Carolina from distances as long as 700 miles, are elated over Quakerism of the future in the Southeast, as we witnessed the growth, vitality, and evidence of true seeking for Light in ourselves and in our meetings. John Yungblut, our resource speaker, encouraged us "to re-evaluate our beliefs in the light of present-day understanding of evolution and psychology, to reach upward in spiritual growth toward mystical union of self with God."

What began nineteen years ago as an annual picnic for a few isolated Friends in the South has become a yearly meeting for Friends meetings and worship groups in Alabama, North and South Carolina, Georgia, Kentucky, Tennessee, and West Virginia. This year a preparative meeting in Memphis, Tennessee, and a worship group near Johnson City, Tennessee, presented meeting reports to SAYMA for the first time. As we have grown in numbers, we have also grown in our concerns and our commitments. This year SAYMA approved that letters be sent to Jimmy Carter, Cyrus Vance, Andrew Young, and Zbigniew Brzezinski calling for U.S. support of the United Nations Special Session on Disarmament. Another letter will be sent to Jimmy Carter urging him to release Gary Hendrix, a prisoner at Ashland Federal Correction Institution and leader of the Friends worship group there. SAYMA also approved a minute stating its support of the Equal Rights Amendment and formed a committee of concerned Friends which will meet to develop a variety of means for support of the ERA. A minute concerned with civil rights for all people, regardless of

their sexual orientation, was approved.

Our meetings for business can best be characterized by the words of a Chattanooga Friend, who said when a spirit of reconciliation and trust was manifested after a lengthy discussion of the manner of showing support for the ERA: "We are really looking for the truth."

Our traditional Quaker testimonies and concerns were renewed within through the witnesses of two visiting Friends. Nirmal Kaul brought greetings from the General Conference of Friends in India and spoke of plans to build a Quaker Centre for Worship, Study, and Service in Agra. Nirmal's special request is that we learn more about each other without passing judgment, that we see the spirit behind the labels we are conditioned to use. If we are ever to be true disciples, true peacemakers, Nirmal reminded us, we must first recognize Christ in all people. Only then will they recognize Christ in us.

Lee Kleiss of Quaker House, Fayetteville, North Carolina, brought to us news of a current witness to the Quaker peace testimony and concern with prisoners. Quaker House, located just outside Fort Bragg, the world's largest Army base, provides potluck suppers, meetings for worship, and fellowship for soldiers. Moreover, just a few Friends with limited funds are able to counsel young men and women who are realizing for the first time the common spirit in all humanity and can no longer allow themselves to be trained to kill. Friends at Quaker House intercede with the military on behalf of those who have run afoul of the military system, and visit and minister to those in the stockade.

The Younger Friends achieved a sense of unity through their activities, including hiking, tie-dying, films, and in-depth discussions of the Holocaust. They enjoyed the meeting-wide Saturday night square dance, and Nirmal Kaul held them spellbound for over two hours. The smaller children performed a Shaker dance to "'Tis the Gift to be Simple," and the eight-to-eleven-year-olds sang "High Hopes" and presented a hand tree. We noted the growth of the baby population who treated us to their beautiful smiles from their carriers on the backs of their parents.

Everyone at SAYMA will tell the first timer not to miss the final meeting for worship, and, as always, this was a truly gathered meeting. Our unity in the Spirit, our love for one another, manifested itself in the silent worship, which nobody wanted to break. The

Spirit is felt in the words of a round sung out of the silence:

Dear Friends, Dear Friends

Let me tell you what I'm feeling.

You have given me such treasure,

And I love you; and I love you.

*Nancy Whitt*

## New Zealand

NEW ZEALAND YEARLY MEETING was held at a Teachers Training College, Auckland, starting with a quiet day on Friday May 12th. Bruce Dickinson was clerk, assisted by Clare Gregory. The business commenced at seven p.m. with meeting for worship and the welcoming of visitors. Nancy Shelley of Melbourne represented Australia Yearly Meeting which was being held in Perth at the same time. Only business needing a decision from yearly meeting was taken. This was in accord with the expressed hope that "this year we may be able to give more attention to our spiritual needs and be less taken up with administrative matters."

Many Friends availed themselves of the small early morning groups which met at seven a.m. There was an interesting array of options.

There is no doubt that the state of the Society contains all those elements which are perplexing serious-minded people everywhere. We were reminded that human "morals are of time and not eternity—that we must inhabit our tents in the present, and not be afraid to fold them up and go on." Older Friends, some of whom were over eighty, expressed themselves with much clarity and insight, not only on spiritual matters, but on every issue. This was very acceptable to all present and appreciation was voiced.

Friends Wanganui Educational Settlement is proceeding according to plan. Since last yearly meeting the number of residents has increased from twelve to twenty-four.

Friends World Committee was concerned for New Zealand to support more fully the World Food Program, especially in Vietnam, as the New Zealand government involved itself in the war. A letter was sent to the Hon. Brian Talboys, Minister of Foreign Affairs, who is representing New Zealand at the U.N. Disarmament Conference, saying, "that the risks of disarmament are no greater than the risks of war. We are glad that you have chosen to represent New Zealand personally at this Special Session of the

*"In her book, Joy Nachod points out to us with great clarity and poignancy the oppressed life of prisoners....I highly recommend this narrative to anyone interested in prisoners, poets, or people."*

Sarita Berry  
FRIENDS JOURNAL

## OF PRISONERS... POETS... AND PEOPLE

BY  
JOY NEVILL NACHOD

A white, female pacifist with a degree in French literature suddenly finds herself teaching a class in poetry to a group of militant black prisoners in a maximum security prison. This is the fascinating story of how she was able to draw forth their creative spirit and to ignite some sparks of love.

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United Nations, and we urge you to take courage and to speak out with a forthright and prophetic voice, calling all nations to positive and urgent action and giving a lead in being willing to take risks for the sake of international trust and goodwill, so that this Special Session may become a constructive force in determining that there is a future for life on earth."

Young Friends reported their yearly meeting camp, but so few were present at this session that a feeling of inadequacy was expressed, which led to the six young Friends remaining arranging a meeting in an endeavor to bridge the gap which has developed over the years. A small room was chosen, but was packed with over-sixties, -seventies, -eighties and others. There was a lively exchange of views; young Friends mostly felt that they did not reach any great depth of experience in meeting for worship, except occasionally. Nancy Shelley, who made a considerable impact upon us by her forthright and compelling contributions, assured them that this was largely so for Friends of all ages; that we do not expect to have a consistent level of worship.

Cathy Wison gave a paper on Sunday afternoon entitled "Resting Comfortably on our Laurels." It was a clarion call—a stirring up—appealing to Friends to leave quietism, and become passionate in the true sense of the word. To become "Brothers and Sisters" in Christ Representing Extension Committee, Cathy urged that our quota for advertising be substantially increased. This was agreed to, as it was felt that there is an upsurge of seeking among young people for a faith to live by. "The Listener," the journal of New Zealand Radio and Television, was chosen as a good medium for this purpose. The question is, can we cope if the project succeeds!

Philip Pleasance spoke of us on the work of the Inter-church Trade and Industry Mission.

On Sunday evening, Dr. George Armstrong, of St. John's theological College, Auckland, quietly addressed us on the subject of "Protest and Disarmament." He is Commander of the Peace Squadron, a flotilla of small boats and yachts which led the demonstration in Auckland Harbour against U.S. nuclear warships.

Yearly meeting 1978 was a time of threshing: "What can we say as Friends in our diversity and maintain our unity?"

*Irene and Jack Spencer*

## ANNOUNCEMENT

### Marriages

**Bradford-Phelps**—On June 18, *Gail Phelps* and *Geoffrey Bradford* under the care of York (PA) Meeting, the second marriage there since 1867 when the meeting was laid down during the Civil War. The meeting was resumed in 1932. The bride has been a student at Sidwell Friends School, Washington, D.C. She is involved in The Hunger Project for York.

**Brady-Tozer**—On June 3, *Carol Isabel Tozer* and *William Henry Brady* under the care of San Diego (CA) Meeting in La Jolla (CA) Friends Meetinghouse. The bride's parents, Lowell and Jean Tozer, of El Cajon, CA, are members of San Diego Meeting. The bridegroom is the son of Verna Brady Honold, of Spring Valley, CA, and the late William Henry Brady. The couple are self-employed artists, and will live in Santa Barbara. The bride will retain her birth name.

**Chiffer-McKay**—On June 24, *Patricia McKay* and *Carlos Chiffer* under the care of Eastside (WA) Monthly Meeting. The bride is a member of Purchase (NY) Monthly Meeting.



**Coghlan-Walton**—On December 25, 1977, in Hawaii, *Betsy Walton* and *Terrance Coghlan*. The bride and her parents, Joseph H. and Margaret S. Walton of Media, PA, are members of Middletown (PA) Monthly Meeting. The bridegroom is the son of Mr. and Mrs. Raymond Coghlan, also of Media.

**Haines-Russell**—On May 20, *Edna S. Russell* and *J. Ellison Haines* in Mickleton (NJ) Friends Meeting. The bridegroom is a member of Mickleton Meeting.



**Montabana-Briggs**—On May 13, *Barbara Pennell Briggs* and *Donald Joseph Montabana*, under the care of Middletown (PA) Monthly Meeting. The bride is the daughter of Franklin H. and Elinor P. Briggs of Westtown, PA, all members of Middletown Meeting. The bridegroom is the son of Mr. and Mrs. Joseph Montabana of Bridgeport, CT.

**Parker-Durgin**—On November 26, 1977, under the care of Gwynedd (PA) Monthly Meeting, *Judith Margaret Durgin* and *William Paul Parker*. The bride, her parents, Ralph and Margaret McNeese Durgin, and her grandmother, Helen McNeese, are members of Gwynedd Meeting. Helen Durgin, Judith's grandmother, is a member of Sandy Spring (MD) Meeting.

**Røyrvik-Weeks**—On March 4, *Alice Anne Weeks* and *Ola Røyrvik*, in and under the care of Urbana-Champaign (IL) Friends Meeting, and the Boulder (CO) Friends Meeting. The bride is the daughter of Francis and Dorothy Weeks of Urbana, and the bridegroom is the son of Bjarne and Gunvor Røyrvik of Lillestrøm, Norway. The bride is a graduate of Earlham College, class of 1967.

**Sanford-Stabler**—On June 17, *Sylvia Wills Stabler* and *J. Patrick Sanford* of Newport, VA. The bride, a member of Sandy Spring (MD) Meeting, is the daughter of Thomas M. Stabler of Worthington, OH, and the late Suzanne Slauch Stabler.

**Schroeder-Gray**—On April 22, *Rebecca Gray* and *Robert Kim Schroeder* in a meeting for worship in Danforth Chapel, Tempe, AZ. The bride is the daughter of Thornton W. and Norma Adams Price, members of Tempe (AZ) Meeting.

**Stanton-Buskirk**—On October 15, 1977, *Martha J. Buskirk* and *Richard D. Stanton*, in the Santa Clara Mission Church, Santa Clara, CA, in the manner of Friends under the care of San Jose (CA) Friends Meeting. The bride's parents, Frances Buskirk Chadwick, of Bolinas, CA, and J. Philip Buskirk, of Miami, FL, and the bridegroom's mother, Mrs. Mildred R. Stanton of Bull Shoals, AK, attended the wedding. The bride is a member of San Jose Friends Meeting. The couple presently resides in Park Forest, IL.

## Deaths

**Benoit**—In St. Luke's Hospital, New York, of a heart attack on May 4, *Emile Benoit*. He was a member of Morningside (NY) Monthly Meeting. An economist, of the School of Business Administration, Columbia University, he had been in charge of the postwar division of the U.S. Labor Department, Washington, D.C., and was promoted to an attaché of the American Embassy in London and stationed with the Marshall Plan. He was moved with his wife and son to Vienna.

He was a graduate of Harvard University where he earned his Ph.D. prior to becoming

a teacher there. He had taught at the University of Illinois (Champaign-Urbana), Wells College for Girls, Mohawk College, etc. For some years after returning from Europe, he was employed by McGraw-Hill, publishers.

He is survived by his widow, economist Ethyl Benoit of the United Nations, and by an only child, John Lawrence Gohn, of a former marriage, who lives in Baltimore; by two grandchildren, Elizabeth and Andrew; a brother, Prof. Raymond Merrill Mullan of New York; and a sister, Gladys Gwynne, language teacher in New York.

**Borden**—On May 25 at the Friends Home, Woodstown, NJ, *Herbert T. Borden*, aged ninety-three, a lifelong member of Mickleton (NJ) Meeting. A retired dairyman, fruit and vegetable grower, and life insurance agent, he was also a co-founder of the Delaware Valley Earth Sciences Society.

He is survived by five children: Wilmer H. Borden of Wayne, PA; Jeanette Munson of Durham, CT; Lucille Ostberg of Westville, NJ; George W. Borden of Ft. Worth, TX; C. Lawrence of San Diego, CA; a brother, B. Walton Borden of Woodstown; and nine grandchildren and four great-grandchildren.

**Croasdale**—On December 23, 1977, *Edith Croasdale*, aged eighty-nine, a member of Merion (PA) Meeting in which she had served on Worship and Ministry Committee. She was a graduate of Trenton State Normal School (now Trenton State College), and had taught in the Morrisville Grammar School. In 1948, after the death of her husband, she became the first superintendent of the Reyerthaler Memorial Home in Bala-Cynwyd, PA. At the time of her retirement, she was superintendent of Locomotive House in Germantown, Philadelphia, PA. She was a member of the Letitia Penn Doll Club of Philadelphia, and belonged to the Pennsylvania and the Lower Merion Historical Societies.

She is survived by four daughters: Esther Myers, Emma Dulkerian, Ruth Coppock and Rachel Tennis; two sons, Laurence K. and W. Franklin Croasdale; twenty grandchildren, and twelve great-grandchildren.

**Hicks**—On June 2, *Caroline Jackson Hicks*, aged 106, a member of Westbury (NY) Monthly Meeting. She was a member of the class of 1892 of Swarthmore College. She was the widow of Henry Hicks and is survived by her daughter, Esther H. Emory, her son, Edwin W. Hicks, eight grandchildren, nineteen great-grandchildren and one great-great-grandchild.

**Hill**—In early May, *Thomas R. Hill*, aged ninety-seven, a member of Wrightstown (PA) Meeting. He was a 1908 graduate of Haverford College and was in the electrical engineering business until he retired in 1970. He is survived by his wife, Elinor Twining Hill; two daughters, Charlotte A. Patterson and Elizabeth H. Brady; five grandchildren and one great-grandchild.

**Ramsey**—Suddenly on May 11 in an auto accident near Chandler, AZ, *Paula Jean Price Ramsey*, aged thirty-two, a former member of Gwynedd (PA) Meeting and member of Tempe (AZ) Meeting. She had lived in India from 1955-1957, and again in 1964, part of it at Friends Center in Rasulia where she taught her first pupils, the children of Drs. Ed and Vivien Abbott, the latter the clerk of Canada Yearly Meeting.

Paula Jean Ramsey graduated from Earlham College in 1968, did graduate work

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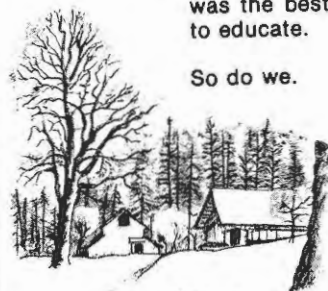
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at Washington University, and received a master's degree in zoology from Arizona State University. Since then she has taught mathematics, science and crafts in the Chandler Jr. High School system.

A lover and trainer of animals, she had an understanding nature toward her fellow human beings.

She is survived by her husband, Edward Thomas Ramsey (they were married on May 21, 1975); her parents, Norma Adams and Thornton W. Price; her sister, Rebecca Price Schroeder; and her brother, Thornton Walton Price III.

**Smith**—On May 12 *James B. Smith, Jr.*, aged eighty, a member of Manhasset (NY) Meeting. He was a graduate of George School and Haverford College. After World War I he served with the American Friends Service Committee in France for a year. He had served as clerk of Westbury (NY) Monthly Meeting.

He is survived by his wife, Katharine Bell Smith (they celebrated their 50th wedding anniversary in 1977), a son, David Hallock Smith, a sister, Nancy Smith Comly of Horsham, PA, and two brothers, Arthur L. Smith of Towson, MD, and Walter E. Smith of Williston Park, NY.

**Tatum**—On March 29 in Cherry Hill Hospital, *Oliver P. Tatum*, aged eighty-one, a member of Barnegat (NJ) Meeting. A graduate of Haverford College, he taught French in Philadelphia public schools for 28 years. He served with the American Friends Service Committee in France, 1918-1919. After his retirement he published the *Shoreline News*, 1954-56. He served as councilman in Seaside Park from 1957-1960 and was a member of Toms Rotary Club for 22 years.

He is survived by his wife, Katharine Angle Tatum; two daughters, Anne Hayes and Marguerite Cackley; a brother, Charles M. Tatum; a sister, Dr. Julianna Perry; 14 grandchildren, and a great-grandson.

**Waring**—On June 5, *P. Alston Waring*, aged eighty-four, a member of Solebury (PA) Monthly Meeting. Early in life he traveled in Europe and the Far East. During his travels he met Beulah Hurley and they were married.

He was most honored by the creation of the Honey Hollow Watershed Association and its recognition as a national landmark. A soil conservationist, he worked long years at restoring and preserving the farmlands of his own valley. At times he was controversial, never backing away. He took on neighbors, officials, and even the Philadelphia Electric Company. He and his wife went to India, facing up to problems of millions of people.

He established a nature education program for school students and teachers. He wrote endlessly, books, articles, letters to friends and to editors who needed straightening out.

Besides his wife, he is survived by four children: Theodore Waring of Princeton, NJ; Alexandra Turner, Beverly Hills, CA; David Waring of Florida; and Joan Breslin; and 14 grandchildren.

**Wheeler**—On June 13, *Sarah Webster Wheeler*, aged sixty-four, a member and clerk of West Chester (PA) Meeting and former member of Concord (PA) Meeting. She was a teacher at Westtown School for 22 years. She is survived by her husband, Nelson Wheeler; two brothers, Merritt and Philip; four sons, Larry, Glen, Douglas and Steven; and ten grandchildren.

# CALENDAR

## August

1-6—Iowa Yearly Meeting near Paullina, IA. Contact: Olive Wilson, Primghar, IA 51245.

2-6—Illinois Yearly Meeting at McNabb, IL. Contact: Margaret B. Dupree, 4816 Francisco Ave., Downers Grove, IL 60515.

3-6—Shalom weekend at Kirkridge, Bangor, PA. An intensive growth and learning experience in the context of community building and theological reflection. Led by the Leverings. Cost: \$120.

4-6—"The Use of Silence in the Helping Professions" will be the theme at Powell House in Old Chatham, NY 12136. Led by Frank Culley, psychotherapist, member of the Friends Conference on Religion and Psychology, former Trappist monk. Program: \$10; housing: \$8-\$34.

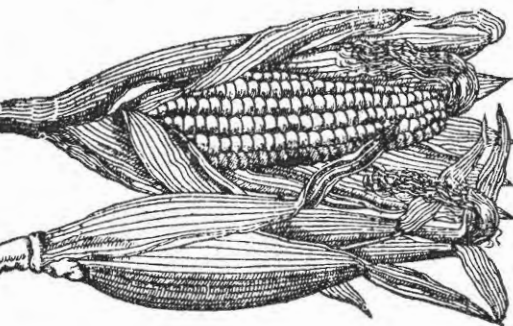
4-6—"Racism Today" will be the theme of a workshop at Fellowship House Farm, in Pottstown, PA 19464. An in-depth look at a world problem, led by William Guy, sociology professor at West Chester State College.

5-6—"Personal Explorations of Anger" will be the theme at Turfan II Farm, near Gays Mills, WI. Led by Phyllis Berentsen, it will explore possibilities for dealing with anger. Cost: \$20.

7-12—New England Yearly Meeting at Wheaton College, Norton, MA. Contact: Caleb A. Smith, 374 Hawthorn St., New Bedford, MA 02740.

7-12—Pacific Yearly Meeting at Whittier College, Whittier, CA. Contact: Lowell Tozer, 1074 Merritt Dr., El Cajon, CA 92020.

7-12—Workshop for Monthly Meeting Records and Clerks to be held at New England Yearly Meeting. Conducted by the NEYM Committee on Archives and Historical Records. Preparations have included letters to every yearly meeting in the world to learn current practices and obtain sample forms. Contact: Ruth Burgess, 1178 Tucker Rd., North Dartmouth, MA 02747.



8-13—Baltimore Yearly Meeting at Western Maryland College, Westminster, MD. Contact: Virginia Rice Sutton, 10707 Rain Dream Hill, Columbia, MD 21044.

11-19—Central Yearly Meeting, Central Friends Campground, Muncie, IN. Contact: Arthur Hollingsworth, 302 S. Black St., Alexandria, IN 46001.

12-13—"A Nightingale's Songfest" will be the theme at Rosalie Wahl's farm home, 10231 47th St. N., Lake Elmo, MN. Please bring songbooks and musical instruments. Limited to 20. Cost: \$20.

13-18—"Games Families Play" will be the theme at Fellowship House Farm, Pottstown, PA. Jim Madison and Rosa Zimmerman will lead in international and non-traditional games, seeking ways to improve communication and interaction within families. Cost: \$165.

13-20—Canadian Yearly Meeting at Memramcoud Institute, St. Joseph, NB, Canada. Contact: E. Vivien Abbott, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada.

13-26—Peacemaker Orientation Program in Nonviolence at the Center for Peace and Life Studies, Muncie, IN. A primary focus will be learning about nonviolence by exploring the steps we take in transforming our lives. Contact: Al Hein, 1018 Northwood, Ft. Wayne, IN 46805.

16-20—Ohio Valley Yearly Meeting at the Olney Friends School, Barnesville, OH. Contact: Merritt S. Webster, 225 Connolly St., W. Lafayette, IN 47906.

17-20—"For the Formerly Married" at Kirkridge, Bangor, PA. A three-day experience designed for men and women separated, widowed, divorced—seeking resources to deal with pain, alienation, anger. Cost: \$125.

18-25—Temenos Life Week is set aside for any who wish to share the life of Temenos with a small group. In the tradition of the forest-ashrams of ancient India and of the Native Americans, the group will seek to let the quiet of the woods flow over into their work. Fee: sliding scale.

20-25—"Children's Celebration" at Fellowship House Farm, Pottstown, PA. Bernie DeKoven of the Games Preserve will act as consultant to staff leading this program for children aged nine to twelve. Cost: \$75.

23-26—Ohio Yearly Meeting at Stillwater Meeting, near Barnesville, OH. Contact: William L. Cope, 44550 St. Rt. 517, Columbiana, OH 44408.

24-27—A Creative Movement Workshop will be held at the Valley Mime Studio, near Spring Green, WI. Led by Nancy Brock, the workshop will be attentive to the source of life's creative energy in our bodies allowing it to move us by opening ourselves to its flow. Cost: \$90.




Photo by: Akira Hashimoto

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## Books and Publications

**Experience in Meditation**, 16-page booklet, ideal with or in lieu of Christmas cards; voluntary contributions only. Adventures in Christian Living, 78 Mountain View Road, Fairfax, CA 94930.

**Old books:** 50 Quaker, 74 pacifist. Also 80 Pendle Hill pamphlets. Request lists: R. Steele, 829 Beacon, Boston 02215. Enclose addressed, stamped envelope.

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

**To Discover, to Delight** by Joyce Bolton and Yvonne Wilson. A book on appreciating and nurturing the natural creativity of the young child. For postpaid copy send \$7.55 to D.J. Bolton, 1476 Phantom Ave., San Jose, CA 95125.

## Family Camps

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## For Rent

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**Room for travelling friend** in seashore home. Write: Box H-720, Friends Journal.

**The Barclay Home**, West Chester. Fire code renovations completed. Rooms available July 1st. Apply to: Mrs. Wm. Plummer, III, 115 Birmingham Rd., West Chester, PA 19380. Phone 436-0838, or Margaret Ann Crisman, Barclay Home, North Church St., West Chester, PA 19380. Phone 696-0522.

**Looking for a few ecologically aware**, caring individuals to join our 1 1/2 year old mini-community in beautiful Chester County. Share cooking, gardening, chores. Rent \$100 plus phone. Eight minutes from Westtown by car. Dorothy C. Lenk, 1270 Birmingham Rd., West Chester, PA 19380. 215-793-1383.

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## Positions Vacant

**William Penn House**, a center for seminars and conferences in Washington, DC, seeks a resident staff person. One major qualification is an interest in the preparation of simple and wholesome lunches or dinners as needed for groups of 15 to 30. For further information or to submit a resume write: Personnel Committee, 515 E. Capitol St., Washington, DC 20003. 202-543-5530.

**Coordinator Ridgeway Quaker Center** starting September 1, 1978. Ridgeway is a non-residential center near Madison, Wisconsin. The coordinator plans and conducts workshops for area Quakers and monthly meetings. Coordinator procures leaders and topics, sends out publicity, arranges meals and overnight accommodations, works with RQC Board, reports at yearly meetings, maintains PR with Quakers in Illinois, Minnesota, Iowa, oversees Ridgeway property and yurt, communicates with neighboring Rockridge Farm. Contact Martha Chester, Box 171 A RR. #3, Muscoda, WI 53573.

**Friends World Committee** seeks an experienced Friend for position of Assistant Secretary in Philadelphia office. Duties similar to those of an administrative assistant and office manager. Expert typing and knowledge of office organization required. Start not later than September 1st. Further information and application form from Friends World Committee, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

**Fundraiser/Program Developer** required by the Gray Panthers. (Age and Youth in Action) a national volunteer network seeking radical social change and the elimination of discrimination based on chronological age. The Gray Panthers are not a "senior citizens" pressure group. Maggie Kuhn is the founder and national convener. The person sought must have fundraising experience and is needed to secure funds from foundations, corporations, government sources, private individuals, etc. Full-time position with a minimum commitment of two years. Salary \$14K to \$18K. Please send letter with resume to Edith Geise, Interim Executive Director, The Gray Panthers, 3700 Chestnut St., Philadelphia, PA 19104.

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**Very much wanted:** book by Rufus Jones—*Service of Love in Wartime*. Box N-721, Friends Journal.

**San Francisco Monthly Meeting** needs a host (or, preferably, host couple) for Friends Center, beginning September, 1978. One-bedroom apartment is provided as compensation. Applicants should be knowledgeable in the ways of Friends. Write: Property & Finance Committee, 2180 Lake Street, San Francisco, CA 94121.

# MEETING ANNOUNCEMENTS

Plan to visit meetings along the way when you are travelling this summer. All Friends meetings in the Western Hemisphere are listed in the 1977-1978 FRIENDS DIRECTORY. For your copy send \$2.50 (includes postage and handling) to Friends World Committee, 1506 Race St., Philadelphia, PA 19102.

## 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

**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. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

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

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

## California

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

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

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

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

**HAYWARD**—Worship 10 a.m., 22502 Woodroge 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**—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

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

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

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

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

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

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

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

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

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

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

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

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-426-5992.

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 707-539-8053.

**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 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

**WESTWOOD**—(West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

## Colorado

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

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

**ESTES PARK**—Meeting for worship 9:30 a.m. Jellison Library, YMCA of the Rockies. Discussion follows.

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

**PUEBLO**—Worship group, 543-0712.

## Connecticut

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

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

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

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

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

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

## Georgia

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

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-6327.

## Hawaii

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

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

## Illinois

**BLOOMINGTON-NORMAL**—Unprogrammed. Call 309-828-9720 for time and location.

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

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

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

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

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

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

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

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

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

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

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

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

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

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m., 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 987-7367.

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

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

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

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

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

## Iowa

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

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

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

## Kansas

**LAWRENCE**—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

## Kentucky

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

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

## Louisiana

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

## 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, MCA Bldg., College Ave. Phone: 866-2198.

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

**VASSALBORO QUARTERLY MEETING**—You are cordially invited to attend Friends meeting in the following Maine Communities: Bar Harbor, Belgrade, Brooksville, Camden, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orono, Orono, South China, Whiting, and Winthrop Center. For information call (evenings) 207-942-5940.

**WASHINGTON COUNTY**—Cobscook Meeting. Worship 10 a.m. Whiting, Route 189, 8th house on left from junction U.S. 1. Phone 733-2062 or 259-3332.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

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

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2156.

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

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

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

**UNION BRIDGE**—Pipe Creek Meeting. Worship and First-day school, 10 a.m. Worship sharing, 11 a.m. For information, call 876-2231.

## Massachusetts

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

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



**BOSTON**—Worship 10 a.m.; fellowship hour 11. First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle St.) One meeting for worship 10 a.m. during summer beginning June 18 through Sept. 3. Visitors welcome. Phone 876-6883.

**DORCHESTER-JAMAICA PLAIN**—Summer schedule: Wednesday evenings 6 p.m. potluck, worship. 40 Pond St., J.P. 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**—North Main St. Worship and First-day school, 10 a.m. Phone: 432-1131.

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

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

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

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

## Michigan

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

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

**BIRMINGHAM**—Phone: 313-334-3666.

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

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

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

**GRAND RAPIDS**—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. Forum follows, child care. 228-7677, 475-7959.

## 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: 826-6159.

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

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

## 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, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0815.

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

## Nebraska

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

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

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

**RENO**—Worship, usually 5 p.m. on Sunday, 560 Cranleigh Dr. Phone 358-6800 or 322-0688 to verify.

## New Hampshire

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

### DOVER MONTHLY MEETING

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

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 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. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

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

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

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

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

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

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

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

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

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

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2851.

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

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

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

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

## New Mexico

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

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

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

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

## New York

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

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

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

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

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

**BULLS HEAD RD.**—N. Dutchess Co., ½ 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: 914-769-4810.

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

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

**ELMIRA**—11:00 a.m. Sundays, 155 West 8th St. Phone: 607-733-7972.

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

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

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

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

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

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

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

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

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

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. 11:30 a.m.

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

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

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

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

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

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

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

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

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

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

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

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

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

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

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

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

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

**SCARSDALE**—Meeting for worship July 2 through Sept. 3, 10 a.m. Meeting for worship beginning Sept. 10, 11 a.m. First-day school beginning Sept. 24, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

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

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

## North Carolina

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

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

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

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Bill Clarke, 286-4870. Unprogrammed.

**FAYETTEVILLE**—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kielsa, 919-485-4995 or Bill Sholar, 485-3213.

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

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

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

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

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

## Ohio

**AKRON**—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-8972.

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

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

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. 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 Roger Warren, 486-4949.

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

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

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

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

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

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

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

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

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

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

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

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Cyrus Young, 751-2808.

## Oregon

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

## Pennsylvania

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

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 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 9:30 a.m.

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

**FRENCH CREEK**—New meeting 7 p.m. 1st and 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

**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. 482, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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

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

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

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

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. 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, 10:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5938.

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

**SAYLESVILLE**—Meeting, Lincoln-Great Rd. (Rt. 128) 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**—Meeting for worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 799-8471.

## 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, 518 Vine St. Larry Ingle, 829-5914.

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

## Texas

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

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

**EL PASO**—Worship 10 a.m., 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.

## 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, 11 a.m., 232 University Street. Phone 801-487-1538.

## Vermont

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

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

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

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

**PLYMOUTH**—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-6942.

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

**SOUTH STARKSBORO**—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

## 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. 193.

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

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

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

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

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

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

## West Virginia

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

## 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 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

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

**KICKAPOO VALLEY**—Friends Worship Group, 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 829-5132.

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

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

## Wyoming

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



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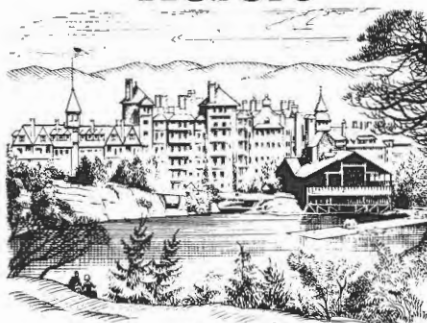
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