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FRIENDS JOURNAL

Quaker Thought and Life Today

"FOR THERE IS A NEW AGE
OF GREATER HUMAN LIBERATION
THAT AWAITS ITS DAWN..."

—page 16



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HAM SOK HON

an
interview

Left to right: Margaret Bacon, Ham Sok Hon, and Chin Young Sang

by Margaret Bacon

Born in the North of Korea in 1901, Ham Sok Hon has spent his life in struggles for human rights; first against the Japanese rulers of Korea, then against the Russians, and most recently against repressive aspects of the Park regime. He has been in and out of jail many times, calling prisons "the university of life." Aside from ten years spent teaching, and a few years of farming, the resistance movement has been his life work, coupled with a deep search for the religious meaning of life, and a radiant outreach to his fellow human beings. Since 1962, Ham Sok Hon has been a member of the Religious Society of Friends. He is currently visiting the United States for the fourth time as a guest of the Friends World Committee for Consultation. Recently Ham was nominated for the Nobel Peace Prize by the American Friends Service Committee. His commitment to nonviolence has earned him the name of the Gandhi of Korea.

Although Teacher Ham understands and speaks English, he is more comfortable using an interpreter. Playing this role in the interview for the Journal was Chin Young Sang, clerk of Seoul Friends Meeting, who is accompanying Teacher Ham. Ham listened intently to the translation, and frequently broke in to interject his own interpretation. This three-way conversation led to some occasional misunderstandings and diversions, but the essence is transcribed here much as it occurred.

Margaret: Teacher Ham, you said in your pamphlet, *Kicked By God*, that you believe in the progress of the human race. Yet this morning at the American Friends Service Committee staff meeting, you warned us that if we are to be the servants of the people we must be prepared to clean up more messes—more "dirty things" you said—produced by the disintegration of society. Does this mean you have lost hope?

Ham: I think that civilization at present is going in a wrong direction and producing a "dirty" society and war. If human beings seek only for happiness, quite naturally the remnant will be dirty.

Margaret: Where must we head?

Ham: If human beings seek the meaning of life, in the process of seeking, happiness will naturally come. If you do manual work, physical fitness quite naturally comes; likewise, if you seek the meaning of life, happiness quite naturally comes to us.

Human beings create the machine in order to get efficiency and some profit. We can divide people into two

kinds, those who use the machine to get some leisure time, and people who do not use the machine and are in a sense exploited because they have no time to seek the meaning of life. Both of these groups of people have lost happiness in the process.

I very often criticize this civilization for its emphasis on recreation and amusement.

Margaret: How can we help the exploiters?

Ham: The human being should give up big-scale business. It may be a dream, but I believe he must give it up.

Margaret: Are there other obstacles to the human being's search for truth? What about institutions, government, church or schools that prohibit freedom of thought?

Ham: True happiness and truth come from within, not without. If you have some good things inside, you can see good even in the bad things and use the good things in good ways.

In that sense Lao-tse is quite right! True happiness and true joy is without joy.

Margaret: Once we are ourselves liberated, how can we help our neighbors?

Ham: In order to liberate our neighbors we must liberate ourselves first. The person who is liberated from self is autonomous, and experiences joy. When one has found one's own truth [Ham himself interjected]—atman—one becomes one with God. Jesus was the son of God, or should I say the person of God?

Margaret: Once we have achieved self-liberation, can we use the methods of nonviolence to work for justice for our neighbors who do not yet accept nonviolence? Is it still possible for us to work together?

Ham: It is not only possible but perhaps inevitable. I cannot take the weapon from his hand. George Fox said to William Penn, "Wear your sword as long as you can."

I think we should keep to the principle of nonviolence but not leave the people who are struggling. We should try to keep with them and to educate them. In the struggle there are several degrees or states—the best one, the second best one, the third best one. If you feel that it is impossible to follow the best one you should choose the second best or the third one. Just to keep silent and remain unmoved is much worse than to choose the second or even third state.

If you find a social evil, and you find you cannot overcome it with nonviolence, you should resist. Using violence to resist the social evil is better than just keeping the silence and doing nothing. Still, we must always urge the people to use the best method.

Margaret: How can we convert people to nonviolence?

Ham: Saying it with the mouth is not enough. The person who insists on nonviolence should demonstrate it and show with their action that they are ready to sacrifice themselves.

Margaret Bacon is a special writer for the AFSC and author of four books and many short stories and articles. A Quaker historian and active feminist, she is a member of Central Philadelphia (PA) Meeting. She has three grandchildren, and is interested in birding, nature study, and sailing.

Margaret: Do you feel that the struggle for human rights in Korea today is nonviolent?

Ham: The human rights groups do not insist that they should use violence, but they insist that a limited use of violence is sometimes necessary. I feel very sorry that I cannot lead them in the nonviolent way.

Margaret: But is it true that they use nonviolent means? Sit-ins and prayer sessions and peaceful demonstrations?

Ham: It is a very difficult position for me, because they do not truly believe in nonviolence.

Margaret: One aspect of nonviolence is to try to change the heart of the oppressor. Do you feel you have had experiences that support this?

Ham: To some degree, yes, I have experienced it, and I have a very strong conviction that if I really try to keep to nonviolence and overcome evil with love I can change the heart of the evildoer.

On November 25, 1945, I was arrested by Russian soldiers because they thought that I supported the student demonstrations against the Russian troops. Many guns were aimed at my heart and my body. I myself felt puzzled because I felt very comfortable and had no sense of physical fear, very peaceful, in fact. If I had used violence at that time with the soldiers I might have been killed, but I had a very peaceful attitude—no cowardice and no fears—and they suddenly left me alone, took the guns away from my body. This is my small experience of a nonviolent attitude. I think at the time I had no strong conviction. I think I became peaceful in that situation because of my Christian beliefs.

Margaret: This experience has been described in the lives of other Quakers. But to return to the discussion, you often say that if there is a social evil we must resist it by the best way possible, but that we must resist it. Why is it our duty to resist it?

Ham: We should never surrender to evil.

Margaret: Why is that?

Ham: (himself) There is no Why!

Margaret: Suppose we feel we are a very small part of a far-away evil. For instance, suppose I know that the clothes I buy are being made by women in Korea who do not get paid enough. What must I do?

Ham: (looking alarmed) If you feel you are doing wrong things, you should act *immediately* for the right. If you delay, if you trample on your conscience, it will become weaker. However small the thing, do not trample on your conscience!

Margaret: Is there something that we can do about the multinational corporations which are exploiting these women?

Ham: Handiwork is better. Maybe it is not possible to get rid entirely of the machine. But *you* can follow the principle, try to live a simple life.

Margaret: Are there other things we can do to help in the human rights struggle in Korea?

Ham: The only way is sharing the burden. The burden is



Courtesy of American Friends Service Committee

for all human beings. Good is not personal. Evil is not personal. The whole of goodness should be mobilized to overcome the small part of evil.

Margaret: Do you mean the churches and the nations should act?

Ham: I myself should be selfless. Most people will be moved if they see the action of a person who is purely selfless. The people who depend on force of arms neglect the potential eternal power in themselves and in others. Selflessness cannot move *all* human beings. Even Jesus had a Judas. But in most cases we can move the people's hearts if one is selfless.

The persons involved in the human rights struggle in Korea are trying to remove the evildoers, the outward evildoers, but they are not trying to mobilize the potential of the great force that comes from the persons who will follow their spiritual life, or Light.

Since the olden times, the great leader is the person who can mobilize the force of the common people. These leaders do not gain their power from talking; their power comes from the conscience of the common people. The mobilization comes from the pure heart of great persons.

Margaret: Cannot the people be mobilized by evil leaders? Mobilized for nationalism or war?

Ham: Even the evildoers can mobilize the people with a lip-service appeal to the common people, but they cannot last long. The evildoers are profit-oriented, benefit-oriented. They disguise their minds to make it appear they have a pure conscience.

Margaret: Are you saying that because there is that of God in every person, there is a force in the common people that resists evil?

Ham: The peacemakers believe that every person has that of God in every heart. The politicians believe that every person has evil in his heart. That is the difference between peacemakers and politicians.

Margaret: You have said that we must love our enemy...

Ham: Of course, ideologically, we cannot sacrifice even one person.

Margaret: Is this very hard to teach people to understand?

Ham: Of course it is difficult. We should not hurry. It takes a long time. The reason I like Quakers very much, they can wait. Some time ago a very young student criticized me, saying why must we be in a hurry? Why can't we wait? At that time many students were suffering in jail and I was becoming impatient, losing my conviction about nonviolence. Nowadays I have a very strong conviction that without nonviolence we cannot succeed. They may criticize me, it is all right. I don't mind. With hurriedness we cannot have any result. No true good...

Margaret: What hope is there for the human rights

struggle in Korea today?

Ham: The hope is to mobilize the conscience of the common people. I am sorry I cannot do it. I can only do what I can do. The future is dim, but I do not despair. I learn from the *Bhagavad Gita*: do not become attached to the fruits of your action. The will to hurry up comes from the attachment to those fruits. The so-called revolutionaries kill many people in the name of happiness for all the people. The greatest good for the greatest number. That comes from attachment to the fruits of action. When we are liberated from this attachment, then spiritual force will come.

Margaret: It is like a riddle then: when we give up trying it will happen? We know that there are many Christians in the struggle for human rights in Korea. Are they liberated? Or attached to the fruits of their actions?

Ham: Very few are liberated.

Margaret: What advice do you have for the AFSC and for Quakers? How must we continue to resist evil?

Ham: You have already started the good work of cleaning up the "dirty" world. You must continue to clean, and clean very well. □

"... But what canst thou say?"

1

A child stands, hand outstretched.
In silence I ride the train to Seoul,
See the slums,
People upon river banks in poverty.
American soldiers and weapons keeping watch.
Silence
that endures too long
That covers too much time and space.
Silence
That finds me walking green hills,
Climbing mountains,
Standing still with placard
To end yet another war.
Silence
Reaching out
Across the Denver morning.
Names of dead men,
I have never seen,
Read to the end of night.
Silence
Pitted against a war I never saw,
Against injustice I haven't known.
A burden it grows
As anger it lies.
As dreams of being just blow away
Carried with uranium dust
Across the stillness of empty land.

Quiet,
Which hides the bombs,
The weapon makers.

2

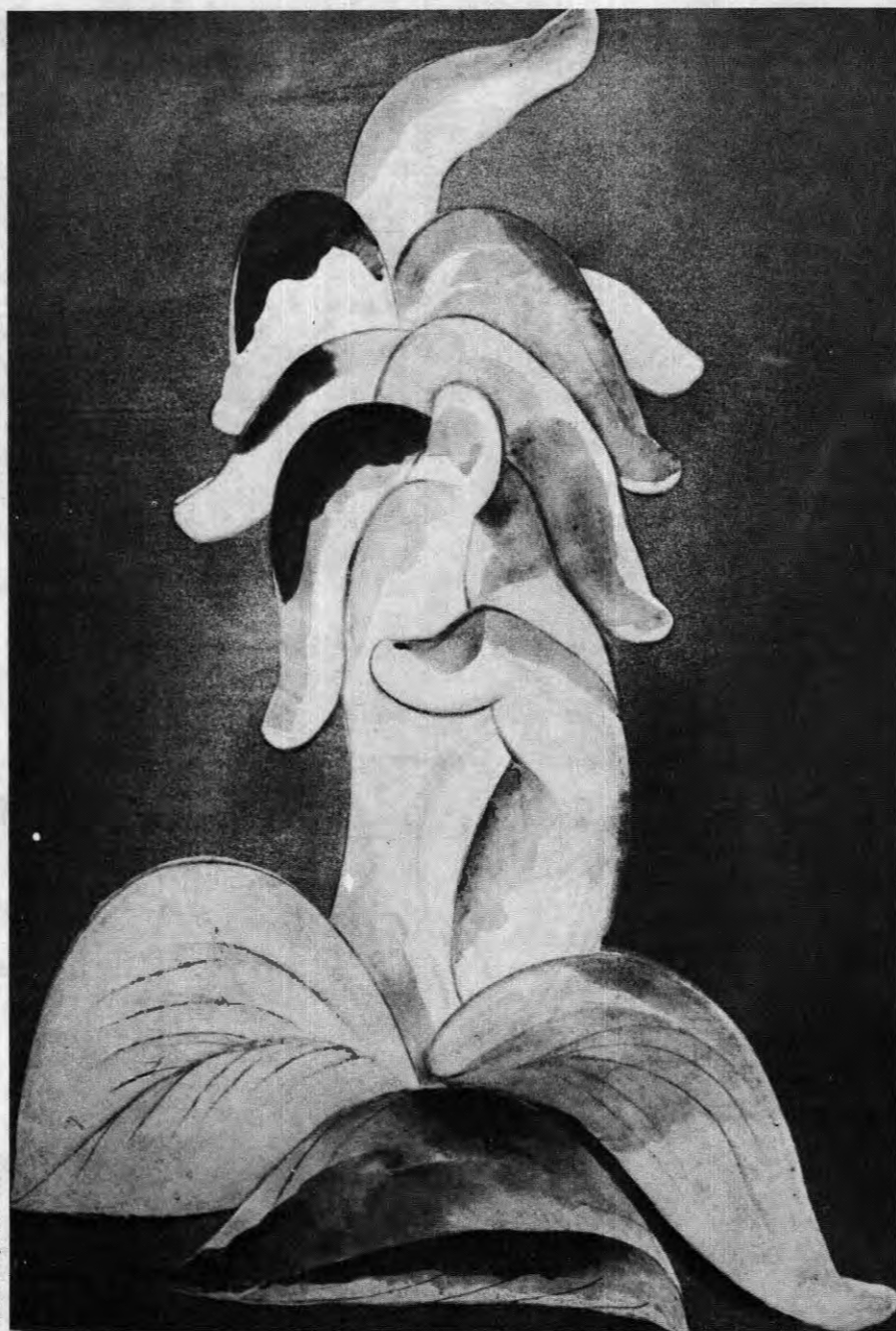
Which is stronger I wonder
Quaker anger or Quaker silence?
Not that stillpoint,
That gathered in spot
From which joy rises,
Which isn't silent
But a chorus loud of rejoicing.
No,
Not that silence.
But the pause,
The waiting
The restless, jiggled chairs.
Knowing a decision waits
Knowing not to hurt
And thus not to speak.
That burden silence
That holds me down
That brings me fear.
That's the silence I must break
Rising to answer:
"This, I can say."

—Vickie Aldrich

This is a report about the response of a midwestern Friends meeting to the stirring appeal of Colin Bell at the Friends General Conference at Ithaca in July 1978 to restate for today the historic "Declaration from the Harmless and Innocent People of God, called Quakers" of 1660, commonly known as the Quaker Peace Testimony. In this appeal on the occasion of the launching of the "New Call for Peacemaking," Colin Bell stressed, as he developed later in a condensed letter to me, that such a statement should be part of a much more comprehensive renewal plan, and that this plan should include the following steps:

- (1) that each member examine her/his inner state of both peace and violence, as well as that with spouse, family, friends, meeting members and groups of those who feel a need to meet;
- (2) that small meeting groups lovingly discuss different viewpoints and the enormous moral dilemmas of the pacifist position (only exceeded by the dilemmas of the non-pacifist);
- (3) that the whole meeting try to agree on a wording to be displayed in public view; if they cannot and a reasonable number of meeting members are eager to do so, they go forward if others are comfortable not to refute a statement or oppose its display;
- (4) that members who are prepared to go out "in the world" with the peace message first discuss where they stand and then be able to articulate their commitment and know what they will say in answer to classic arguments against pacifism;
- (5) that they ask for a meeting with members of neighboring churches to *listen* to their interpretation of what is their gospel of peace and what they do about it—and, if asked, tell them what our commitment is, and what it should be;

"United" by Jan Cox



Updating the Peace Testimony

by Herbert Spiegelberg

Herbert Spiegelberg is an emeritus professor of philosophy, Washington University, St. Louis (MO), and the author of many books and articles. A member of the St. Louis Friends Meeting, he notes, "Since [Hiroshima] my pacifism has become total."

- (6) that meeting members then seek to meet with other churches and secular groups;
- (7) that some members take up special peace causes.

Let all involved persons recognize that People Power is the only ultimate influence on governments, and that a campaign of this sort is long-term and not for the faint of heart.

To me and others present at the Ithaca Hill Gymnasium, the most challenging part of this appeal was Colin Bell's call for fresh peace testimonies from each meeting that would speak to the condition of our time, and for their prominent display on the outside of every meetinghouse. So, immediately after our return from Ithaca, I mentioned this appeal in our Sunday meeting as one of the major challenges of the Ithaca conference. It was fortunate that the annual fall family retreat at the end of September had chosen the New Call to Peacemaking as the theme of several discussion groups. At a final joint meeting of these groups, the project of a restatement of the Peace Testimony for public display was given priority. The task of preparing a draft was turned over to me.

I confess that at this stage the idea of improving on the classic Peace Testimony seemed to me still presumptuous. Nothing could rival its passion and uncompromising forcefulness. True, some of its phrases may no longer have the same meaning to us that they had at the time. (In fact, already the Peace Testimony in *Faith and Practice* represents a considerable reformulation of the decisive sentence in the Declaration of 1660 as included in George Fox's *Journal*, edited by John L. Nickalls.) Most of the sentences following the radical denial of "all outward wars" were based on Christological beliefs Friends had at that time and that no longer speak to the condition of many who will read such a declaration on the outside of the meetinghouse. Nevertheless, a shortened version in quotes, adding a brief reaffirmation by today's Friends, seemed to me the best and most impressive message we could offer to our time. So, after several false starts I submitted to the monthly meeting for business the following combined text:

We utterly deny all outward wars and strife and fighting with outward weapons for any end and under any pretense whatsoever. This is our testimony to the whole world.

More than three hundred years ago English Friends thus opened their historic Peace Testimony. Today, after two total world wars, and living under the constant threat of nuclear annihilation of all life on this planet, we call upon our fellow human beings to awaken to the necessity of total peace as

the condition for the survival of humanity. We base this call on our reverence for all life and for that of God in every human being.

The contemporary addition incorporated new foundations for this call to peacemaking by including Albert Schweitzer's central idea of "reverence for life," combining it with one of the basic Quaker tenets.

The meeting for business accepted this combined text without alteration and was even ready to go ahead at once with the preparation of a special sign for display on the outside of the meetinghouse. However, mindful of Colin Bell's admonition that "public statements not be displayed before a reasonable number of meeting members are eager to do so," I asked those present, only a fraction of the entire meeting, not to trust "the sense of this meeting," and to postpone final action until every member had had a chance to consider the text carefully.

The statement was published first by an announcement in the November newsletter and exposed to a study group on the New Call to Peacemaking before a meeting for worship. Then, as suggested at a subsequent meeting for business, the new text was displayed conspicuously for a month on the inner door of the meetinghouse, with a request that members express any dissent, reservations, and/or suggestions. Since no such responses were received, the new sign is to be displayed on an outer wall of the meetinghouse in Rock Hill, St. Louis, Missouri.

Thus far, we are not aware of any parallel action by other meetings in this part of the country or elsewhere. But we hope that Colin Bell's appeal and the echoes heard in the east will soon result in similar actions elsewhere.

While a meeting like ours has not yet been able to follow up Colin Bell's further suggestions, I should like to mention that since the Ithaca conference we have held five meetings with the local Mennonites. The joint group is working with other churches against registration for the draft, and for the World Peace Tax Fund. It also gave, with synagogues as well as churches, a Peace Testimony on the weekend before Hiroshima-Nagasaki Day, August 6 and 9.

We are indeed aware that the Peace Testimony is not a message for the fainthearted. In this connection, it may be well to recall the not-widely-known telegraphic message which Albert Schweitzer, himself anything but an orthodox believer, sent from Lambarene, Africa, to the Third Christian Peace Conference in Prague in 1960:

Christianity by its very nature can do no other than demand the abolition of atomic weapons and trust God that He can protect us without our needing atomic weapons if we do what the spirit of our Lord Jesus commands us to do. We must not be of little faith. The time demands of us the strong faith that God helps us if we ourselves allow ourselves to be guided by the Gospel. □

Jo Ann Yellow Bird



Barbara Benton

The Yellow Bird Story

by Diane Payne

In North Platte, Nebraska in July of this year, a jury was asked to put a value on the life of a Native American—an unborn child. The incident brought before the midwest jury of farm people and small-town folks carries a history—much of it bloody, riddled with racism, and the Old West mentality toward Native Americans.

Bob Yellow Bird and some friends had decided to leave a bar after harassment from the bartender. When someone slammed the door too hard, the bartender came after them with a can of mace. Jo Ann arrived at about that time; police arrived within minutes and began attacking the crowd. Bob Yellow Bird was trying to get everyone to leave when he was attacked by Officer Robert Barnes. Jo Ann, who was seven months pregnant, yelled at Officer Barnes to stop choking Bob, "...and he turned and kicked me in the stomach. I was knocked against a car and fell to the ground. Another officer, Clifford Valentine, kicked me too," Jo Ann said. She felt the baby heave violently inside her. After being arrested for disorderly conduct and handcuffed, Jo Ann was thrown into the back seat of the police car and driven to the Sheridan County Jail, despite repeated requests to be taken to a hospital.

At the jail, Jo Ann's cellmates showed such concern for the extreme pain she was in that the sheriffs finally took her back to the Gordon Memorial Hospital, twenty miles away. There only "questionable" fetal heartbeats were detected, yet Jo Ann was refused treatment and sent by the doctor consulted to the Indian Health Service hospital on Pine Ridge Reservation in South Dakota. She was again roughly pushed into the back of the police car and driven to Pine Ridge, an hour-and-a-half away. No

fetal heartbeat could be detected at the "Indian hospital."

Zintkalazi Yellow Bird was stillborn two weeks later. She was buried in the Wounded Knee cemetery, near the site of the massacre of hundreds of Lakota men, women and children in 1890 by the Seventh Cavalry; and near the graves of those who died during the 1973 Siege of Wounded Knee by U.S. Marshalls, the Federal Bureau of Investigation and military forces.

On September 15, 1976, the life of unborn baby Zintkalazi Yellow Bird ended in violence. The police officer who kicked Jo Ann Yellow Bird in the stomach, and the Gordon Memorial Hospital doctor who denied her medical attention, were later sued for eight million dollars each. County authorities rejected attempts to file criminal charges, so the Yellow Birds could only file civil charges.

In Nebraska, accepting Indians as complete human beings is still questioned. Gordon is in an area the use of which was guaranteed to the Lakota Nation in the 1868 Ft. Laramie Treaty. It is in close proximity to lands within that area which were guaranteed for "absolute and undisturbed use" (see cross-hatched area on map). Violations of that treaty began soon after its ratification by the U.S. Senate. The Pine Ridge Education/Action Project of the AFSC has been working with the Lakota Treaty Council (traditional government) in educating the non-Indian community about the treaty and related problems and crimes, thus including the events in Gordon. The long history of violence and racism in non-Indian communities near Indian reservations is a part of the Yellow Bird tragedy. The AFSC Minneapolis office, through the PRE/AP, has sought to bring an understanding—and change—of these matters and the responsibilities of the people of the U.S. to urge the United States government to redress past injustices and prevent further abuses by recognizing the

Diane Payne is a researcher/writer living in Washington, D.C., where she works with the FCNL Indian Program Committee and serves as a consultant on Indian matters at the Smithsonian Institution. She is a member of Spokane (WA) Monthly Meeting.

treaty obligations already made to the Lakota.

Jo Ann and Bob Yellow Bird went to Gordon in 1972 to participate in a protest against the murder of Raymond Yellow Thunder, an Oglala from the Pine Ridge Reservation. The fifty-one-year-old Yellow Thunder was beaten by three men and two women, pushed naked into an American Legion Hall where he was forced to "dance Indian," and beaten again about the head with a hammer, then locked in the trunk of a car. Eight days later his body was found in an abandoned car; he apparently had died of cerebral hemorrhage. The three men and two women were arrested; the men served less than two years of their six-year sentences; the women were acquitted.

Most of the 1300 Native Americans who live in the Nebraska panhandle are Lakotas from the Pine Ridge or Rosebud Reservations, which border on Nebraska. An estimated sixty-five to seventy-five percent of these reservations' incomes is spent in Nebraska border towns. And, though it would seem that the economy of these towns is improved by Indian shopping, Ethel Merrival, a Pine Ridge tribal attorney who grew up in Gordon says, "...Gordon has always been a town that hated Indians." The first public demonstration of the American Indian Movement (AIM) followed Raymond Yellow Thunder's death. Over 1000 Indians came together, creating a panel to investigate the death and other charges of brutality and racism in Gordon. The panel demanded a grand jury investigation into Yellow Thunder's death, a concern which was echoed by South Dakota's Senator James Abourezk.

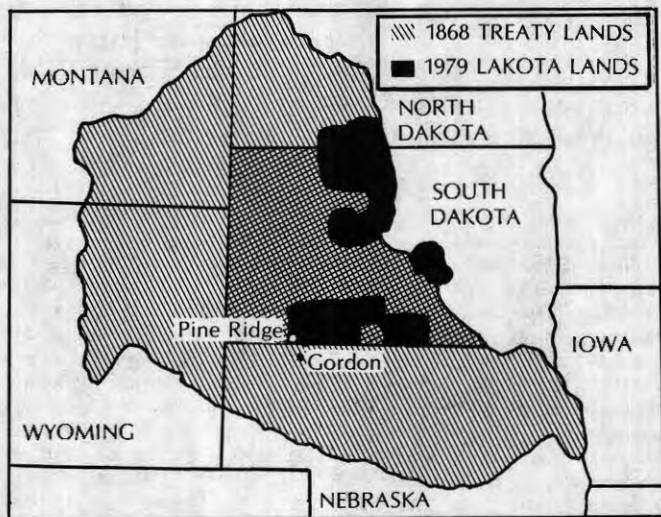
The Yellow Birds returned to Gordon soon and became known for their efforts in community organizing—especially regarding selective law enforcement and police brutality. Under the provisions of the 1851 and 1868 treaties, Bob led an attempt to reclaim Fort Robinson, a military outpost, turned into a tourist attraction. The

Yellow Birds and their eight children were frequently harassed and threatened, but they continued to press local federal authorities for inquiries into increased police misconduct, brutality and harassment of Indian people.

In May 1976 Bob Yellow Bird was charged with attempted murder, but was acquitted by an all-white jury in another part of the state. It was while awaiting this trial that the arrests in Gordon—and the death of their unborn child—took place. Mounting tensions even brought in the Community Relations Service of the U.S. Justice Department to monitor the area.

The civil suit filed by Jo Ann Yellow Bird cited charges of civil rights violations based on the first, fourth, sixth, eighth and fourteenth amendments, false arrest, false imprisonment, battery, intentional infliction of emotional distress, and negligence against the following parties: the city of Gordon, three Gordon policemen, Sheridan County, three Sheridan County Sheriff's Department employees, and a Gordon physician. The location was changed to North Platte, in hope of finding a less prejudiced jury. Even with the move, racial slur against Jo Ann was a part of the defense team's argument against the charges. Volunteer lawyers from the National Lawyers Guild, Committee on Native American Struggles (CONAS), Jennie Rhine and Doug Sorenson, came in from out-of-state after Nebraska lawyers turned the case down with the excuse that even if liability could be proven, a Nebraska jury wouldn't consider the life of an Indian child valuable enough to make the case a profitable one in terms of contingency fees. In filing the suit for a total of twenty-four million dollars, Jo Ann explained that it is for her children and her grandchildren. "At first I was scared and embarrassed when I filed the lawsuit," she said, "but I don't ever want to go back to Gordon again. I want my children to grow up on the reservation." She was born on Pine Ridge, as were her mother and grandmother. And the violence in Gordon, not new to this generation, will not likely end here either.

More than thirty organizations sent representatives to North Platte to assure justice for Jo Ann Yellow Bird—for the fear of nations on the warpath has been greatly reduced by the "civilizing" efforts of the U.S. government since earlier Indian massacres. Some who observed the trial proceedings in its early stages expressed surprise that the final judgment was so low—a \$300,000 fine for the city of Gordon and Officer Valentine. Charges against all other parties were dismissed. June Webb, a member of the Nebraska Yearly Meeting of Friends, and an observer, was initially astounded that the incident could have happened in the first place. She indicated surprise that the judge threw out charges against the doctor so quickly (the jury was instructed to acquit the doctor), feeling that a doctor is always



responsible for medical care for those who need it. Another observer indicated disappointment at the biased press coverage in South Dakota and Nebraska.

The frustration of the Indian and non-Indian defense team and supporters was perhaps summed up best by Nick Meinhardt, Minneapolis AFSC staff member for the Pine Ridge Education/Action Project, who attended the trial. He called for honoring the 1868 Treaty saying,

If this treaty, this international agreement, had been treated with respect, with dignity by the U.S., as it has been by the Oglala Sioux, then we would not find ourselves in situations like we are seeing today in North Platte.

Meanwhile, the City of Gordon and Officer Valentine have appealed the judgment; the lawyer for the city said, "I'm shocked by the amount of damages awarded. We're surprised and disappointed and a bit confused."

The punishment seemed to be only a hand slap—a mere fine for the loss of a life. For Zintkalazi Yellow Bird's life it is the price of an attitude and a system of unequal justice which has evolved within the dominant society in control. It remains the burden of a larger society—the expressions and actions of some are the responsibility of us all.

There was a dream of peace and justice for their people which kept Jo Ann and Bob Yellow Bird struggling in Gordon, Nebraska. At the close of the trial the Yellow Birds, unsatisfied with the outcome looked ahead. Bob commented,

If Jo Ann had been white this would not have happened. Whites and Indians will have to talk together because we are all brothers. Maybe it's time to start walking hand in hand and start straightening out the problems in our society.

But what of dreams? In closing arguments, attorney Sorenson told the jurors,

*What happens to a dream deferred?
Does it dry up
like a raisin in the sun?
Or fester like a sore—
And then run?
Or does it explode?*

—Langston Hughes

The International Year of the Child should not begin and end in 1979, but should give rebirth to our consciousness of future generations. The dream of Jo Ann and Bob Yellow Bird for an end to the violence against their people must endure. □

Human Economic

by John A. Sullivan

I consider that the supreme crisis of our era is how the human race can achieve real liberation, certainly in political and civil terms, with which we are more familiar in the West, but also in social and economic terms as well. This is what seems to me to be the foundation issue under all the other enormous and catastrophic issues of our times. The world is drawn into armed camps, with more and more nations having doomsday weapons that can slay the human race, and with more and more nations maneuvering to become so armed. It is a recipe of idiocy, but the best brains, the richest resources and the highest echelons of government are all at work on it for all they are worth. SALT II with all its ridiculous deficiencies is only a step, seen by some as a license for destructive madness, and by others as a necessary step back from the abyss. And why? Why are we on the lip of the abyss?

There are, of course, many reasons but underneath lies the basic question: must humankind choose between different human rights? Between some kind of political freedom which today is interpreted in the West to include the arrogated right to conduct corporate business in disregard of the basic economic condition of people, and, on the other hand, the economic and social levelling of classes on a state-socialist and collectivist principle? This core question is interwoven with all sorts of other questions, but for clarity of thought we need to address

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Rights and Wrongs

it, at least initially, in those unadorned terms. It is a question which pits the lives of millions of people against each other, which threatens ultimately to snuff out the whole race, which confronts us with the prospect of a cataclysm the likes of which we can hardly imagine in our wildest dreams.

For the sake of discussion, let us for a moment assume that you cannot have both sets of rights, political and economic. Then how would you choose? In considering that question it is helpful to look at the argument of Sylvia Ann Hewlett, an assistant professor of economics at Barnard College, who had a column on the subject in the *New York Times* of July 28, 1979. She notes that the rapid growth among underdeveloped countries in the decades from 1950-1970 brought income levels up by an unprecedented seventy-five percent. Despite that, they experienced deepening poverty and increased repression. She says that analysts are beginning to suspect that an organic link exists between contemporary growth processes and social and political repression. If true, this is explained by the demand for unprecedented levels of savings and investment in such growth economies. That means that the mass of the people must be denied uncontrolled consumption. The developers then face the necessity of severe poverty for the masses of people and severe political repression in order to prevent a mass revolt.

Why wasn't this as true when western Europe and the United States were expanding? That came in the age of imperialism when a trade surplus could be exacted from Asia, Africa, and Latin America. This importantly helped to finance the Industrial Revolution, and the poverty necessary for savings and investment was felt more by Third World people than Europeans or North Americans.

But in this century, new nations have no colonial subsidy. Nor do they have a world open for emigration, as the British did in the nineteenth century, when thirteen million people left the British Isles. Today the economic growth nations settle for mass poverty to allow for savings and investment, or like China and Cuba they develop economically but restrict individual civil and political freedoms, especially for the middle class. Sylvia

Hewlett leaves us with this harsh outlook:

Socialism is better adapted to the realization of fundamental social welfare goals, while capitalism has performed better in the growth sphere and has produced a limited degree of political freedoms for upper class groups. How one judges these results depends on personal value judgments. In particular, it depends on how one rates the fulfillment of basic needs for the majority against political freedom of a minority.

In these words she tells us there is a choice for the developing countries: less poverty for the many or more political freedom for the few. If I were a Chinese peasant, a Cuban sugar cane cutter, or an African farm worker, who had not experienced the heady wine of political freedom, the choice might be easy. And I, as a Westerner, should come to grips with that present reality. But as a Westerner I find it an intolerable choice, and I am challenged to confront the Western world with the question: have we bought the political freedom we cherish, and which we scold others about when they do not struggle for it, by an accident of history? If so, do we not have an obligation to recognize that others in a different historical period do not have the choices our ancestors did? Should we endlessly scold them because they didn't? Don't we have an obligation to help discover the twentieth century alternatives which would permit economic development without having to pay for it with political repression? Don't we have to discover the way to help establish a human universal economic right to a decent standard of living, even if it means we have to pay back some significant portion of the surplus of trade that our ancestors exacted from Asia, Africa and Latin America? Given the human misery and oppression in those places, don't we have to acknowledge that our bill has become due?

These are questions we are not accustomed to hearing. But they are questions that others are asking the U.S. and, as the Quaker observer at the fifth United Nations Conference on Trade and Development in Manila reported, they are questions we had better begin to hear.

Don't we have an obligation to help discover alternatives which would permit economic development without having to pay for it with political repression?

So, despite the stubborn reluctance of U.S. society to examine and discuss basic economic questions, somehow we must, for the inexorable flow of history has placed us where we are and we cannot wish ourselves away. In the balance is the question of whether we blow ourselves away. It is a very tough time for all people, but particularly so for pacifists, as I see it, for the battle lines are drawn and people are choosing up sides all over the globe. When the pacifist comes down hard on the side of political freedom for all, he or she may well encounter the challenge of armed revolutionaries and the revolutionary states that political freedom as we know it in the West is flawed, elitist, and often illusory—and there is a measure of truth in that, which we need to address. If the pacifist stresses the need to even out the wretched disparities between rich and poor and accepts the idealistic economic and social goals of left wing movements, he or she is red-baited and accused of siding with armed revolutionaries and of abandoning pacifism and nonviolence. This is no easy time to be a positive pacifist seeking the full range of human rights, for such a stance puts us in some awkward kind of straddling posture, reaching toward idealism but located in the midst of an unholy global brawl. And we are faced with the reality that if we shift from either position, we may abandon our idealism or our relevance.

The only comfort at this juncture is that no one ever said that it is easy to be a Quaker or a pacifist. There is solace in the fact that, if we could reorder human affairs with a blend of idealism and realism, the whole world might discover the way to real brotherhood and sisterhood and to a better future than otherwise we and our children are likely to have.

It is important at this point for me to say that pacifists and others concerned for social justice and peace must recognize that the armed violence of the warfare state of of the national liberation movements is far from the only violence we confront. I would like to quote a pacifist, Bill Sutherland, who is testing his nonviolent beliefs in the revolutionary scene in southern Africa today. He wrote to me:

Violence is not only war. It is the violation of body,

mind and spirit built into oppressive and exploitive political, economic and social institutions. Some of us hold, with Bishop Dom Helder Camara of Brazil, that institutional violence is the number one violence in the world today and it is out of this institutional violence that war and military violence grow. Since we are part of a society that practices institutionalized violence as well as war and has supported institutional violence in other parts of the world, our first responsibility is to practice nonviolent opposition to our own society's practice of violence and war and its support of such practices in other parts of the world.

An essential component of our commitment to non-violence is a deep concern about human suffering which results from oppression and exploitation, as we attempt to meet the needs of people, which would be otherwise unattended.

All over the world are people whose needs are unattended. We in the West can hardly imagine the bone-crushing poverty of India or the oppression of many right wing and left wing regimes, different though they are in their character. U.S. society, with its established military history and tradition, would rise up in arms, were it faced with such conditions, and would cite the Declaration of Independence to document its right to revolution. It is therefore perhaps surprising that there is, comparatively speaking, little insurrectionary violence from the oppressed among us: the urban poor, the migrant agricultural workers, the underclass among the blacks, Hispanics and Native American people, and many others.

Quakers, liberals and radicals—and even some thoughtful conservatives—all too often waste their substance on the desert air because we struggle against each other and weaken our energies, which should be focussed on the effort to build a better, freer and more human world. We focus intensely on what divides us and take too much for granted what unites us. What divides us of course cannot be ignored, and that may include either aims or methods. But what unites us should not be overlooked. What unites us is a human focus on people

and their needs, their dignity and worth, their desire for a better world, a desire which we should cherish and build on.

Quakers have a guiding thought which predisposes them toward a human focus. There is that of God in everyone, Quakers say, and amplify that concept in thought and action.

What does "that of God in everyone" mean in terms of economic rights? How ready are not only Quakers but others in this country to stand as solidly for economic human rights as for political or civil human rights? If we are not ready, then we must begin to learn how to be.

The movement for social change has made historic strides in some particular struggles. The civil rights drive in this country turned a page in history, but that is a process which still has far to go. The Indochina war brought young and adult war resisters together in a strongly human-focussed concern at home and abroad. The Middle East crisis has taught us far more than we previously knew about Israelis and about Arabs, and it is hard but very crucial to maintain a human rather than a partisan interest in the outcome of all that's going on there. The liberation efforts in southern Africa have forced us to examine the question of majority rule, racial separation, and the aspiration of oppressed people to achieve self-rule and dignity. All of these efforts have involved economic questions, but not everyone concedes their significance. And all of these struggles have brought some desirable changes, but they have also left us pitted against one another and divided, when we need to be mutually reinforcing and strengthening.

We look at the newer socialist countries and we marvel at their eradication of illiteracy and disease and their spreading of social and economic development—but we are saddened at their resort to arms, their imposition of state-ordained values, their suppression of dissent. Dissent is a vital part of the political process. In our own country too many of us fail to value our political freedom, even as we make use of it. And left, center or right, most people ignore the Universal Declaration of Human Rights which requires us to look at the *full range* of human rights, and not just the ones we habitually favor.

Let me quote a few passages from the declaration and you can rate them for their degree of universal acceptance:

Everyone has the right to life, liberty and security of person.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

No one shall be subjected to arbitrary arrest, detention or exile.

Everyone has the right to freedom of opinion and expression.

Everyone has the right to equal pay for equal work.

Everyone has the right to a standard of living adequate for the health and well-being of self and family.

All peoples have the right to self-determination.

And there is more in the declaration, equally potent in the promise of a more fully human-oriented social order.

Fouad Ajami of the Princeton Center of International Studies wrote on human rights and world order politics for the Institute of World Order in this vein: that Secretary Vance and President Carter make a standard liberal plea for a world where all peoples can enjoy the same civil liberties and procedural rights which are enshrined in Western liberal constitutions and legal codes. The Soviets dismiss traditional Western freedoms as a bourgeois luxury, a mere form without any substance. The Brazilians give a higher priority to order than to liberty and place a greater stress on development of society than on individual rights. All of them, says Ajami, are self-serving. He concludes his paper with these words:

If the moral incentive to enhance the life changes of over one billion human beings is not a sufficiently compelling argument for a genuine global commitment, the "world order" that our leaders and statesmen are constantly invoking will remain nothing more than a quest for stability, and that quest will make it difficult for the managers of order to elicit enthusiasm, tap idealism or unleash creative energy.

Most people ignore the Universal Declaration of Human Rights, which requires us to look at the full range of human rights, and not just the ones we habitually favor.

How are we to reach a point of enthusiasm, idealism and creative energy in a world of violent nationalism and materialistic self-interest?

It may seem strange to turn to a figure of the eighteenth century to help with the future. But John Woolman, the revered Quaker tailor of Mount Holly, New Jersey, has much to tell us. In his Pendle Hill pamphlet, Phillips Moulton ranks Woolman spiritually with Albert Schweitzer and Mahatma Gandhi, different as Schweitzer and Gandhi were from each other. Woolman was deeply saddened by U.S. slavery and set about the super-human task of ridding the Society of Friends of involvement with the "peculiar institution," long before others realized how pernicious the institution was. "Have we not one Father?" he asked, "hath not one God created us?" Why then exploit our brothers and sisters most grievously? Woolman had primary and deep compassion for the oppressed, but saved some of his feeling for slaveholders, because he believed that treating others as slaves dimmed the owners' vision and depraved "the mind in like manner and with as great certainty as prevailing cold congeals water." He was anguished that slave-holding and other exploitation by churchgoers brought religion into disrepute and caused people to reject Christ. "How are the sufferings of our Blessed Redeemer set at nought," he wrote, "and his name blasphemed amongst the Gentiles through the unrighteous proceedings of his professed followers!" As was his practice, Woolman went straight to the core in his concern for slaveholders. His concern for them did not blind him to their motivation. In his words: "The love of ease and gain are wont to take hold of weak arguments to support a cause which is unreasonable."

Woolman took as clear a stand on payment of taxes for military ends as he did on slavery. He wrote,

I all along believed that there were some upright-hearted men who paid such taxes but could not see that their example was a sufficient reason for me to do so, while I believed that the spirit of Truth required of me as an individual to suffer patiently the distress of goods rather than pay actively.

Another major Woolman focus was on economics. He believed that all would have enough, if each sought only what he or she required. In his words:

we cannot go into superfluities or grasp after wealth in a way contrary to his wisdom, without having connection with some degree of oppression, self-exaltation and strife.

He felt himself, for example, "carried in spirit to the mines where poor oppressed people were digging rich treasures for those called Christians." He therefore decided for himself that he would take heed how he fed himself from out of silver vessels. He reduced his conduct of his business in order, he said, to have "a way of life free from much entanglements."

Woolman's teachings imply social criticism, addressed to an economic system which intensifies the profit motive. He saw that system as one that exalts wrong values. A God-loving and humble man, he set an economic example and preached an economic lesson that his contemporaries and spiritual descendants find hard to follow. He walked, as the Native American saying goes, in the moccasins of others. He traveled in the steerage of ships to experience the miserable condition of the sailors. He often visited Quaker meetings on foot rather than horseback so as to understand better the condition of oppressed slaves. He avoided travelling in England in coaches and receiving letters by post because the stage-coach postboys who rode outside would sometimes freeze to death in the long winter nights. He would not consume sugar and molasses produced by slave labor for others' profit. He wanted social action but the condition of one's own soul was critical. He avoided as much as he could adding to existing evil. But he knew that individuals form groups and he did not neglect seeking to influence groups to find better ways. And he was rooted in nonviolence.

Where violent measures are pursued in opposing injustice, the passions and resentments of the injured frequently operate in the prosecution of their designs, and after conflicts productive of great

calamities, the minds of contending parties often remain as little acquainted with the pure principle of divine love as they were before.

Note that Woolman's concern is that justice should prevail and that the use of violence damages that goal.

In his last essays he left a heritage in these words:

Now to act with integrity, according to that strength of mind and body with which our creator hath endowed each of us, appears necessary for all.

Today, in our hedonistic and materialistic world beset with a monumental need for change, to act with integrity on the beliefs Woolman practiced is no mean challenge, and to go beyond that to seek a world order that comprehends such values is even a greater challenge. Yet that is the challenge we now face. How do Woolman's eighteenth-century principles apply to the twentieth century?

Can we expect business people to have the interest of consumers uppermost in mind? Can we expect the major industrial nations to be more concerned with the problems of the poor nations than their own economic gain and balance of trade? Can we expect the corporations and the nations deeply involved in the multi-billion dollar arms trade to put the vision of an unarmed world ahead of their profit-and-loss balance sheets?

It is not an easy matter to get such questions elevated to the realm of serious public discussion. There are major obstacles to such a course. One of those is both psychological and political. Let me put it this way: In the twentieth-century United States, the guardians of the temple have ordained a new orthodoxy. It is not for ordinary people to question the economic theories and practices of the day. The socialist is beyond the pale. The communitarian is a freak. The pursuers of economic alternatives are naive visionaries who are not to be worried about as long as they don't make waves or even big ripples. Religion has nothing to do with politics and less to do with economics. Vilification and abuse are to be heaped on transgressors. And the major merchants and

industrialists and financiers are to be brought into government and the organs of society, that their orthodoxy may prevail and their economic goals be achieved and their profit margins enhanced so that good may trickle down from the heights. Columnists and commentators shall scorn their detractors. And the economic opportunities of those who are on the outside shall be conformed to the needs of the system.

That is strong language, and I realize that there are exceptions, as there are to any good rule, and, further, that the guardians of the temple and their successive generations who profit from their enterprise are likewise acculturated by it and trapped in it.

It was, after all, front-page news when a western U.S. publisher recently sold his business and gave a hefty share of the windfall profits to each secretary, clerk, press operator and mail room handler and all others in his firm!

But let me not be misunderstood. I do not advocate a sudden, drastic and precipitous junking of the U.S. economic system. I certainly advocate human-oriented and therefore considerable institutional change in it. But as a pacifist, I am concerned that a sudden drastic change would bring tremendous suffering to the poor and the middle class and would push the holders of wealth and power into an oppressive and violent authoritarianism which they would see as the only alternative to chaos and their own impoverishment. I have no ready recipe for rapid peaceful change at home or elsewhere in the world, nor do I believe that such a general program that is complete in full human terms has been conceived. But this is a time when cooperatives, community growth in self-sufficiency, experiments with labor-management changes, and the introduction of conscious and enlightened social and economic planning, broadly applicable and based on the worth of every individual, are to be encouraged and supported, so that the blueprints for change can be tested in reality and the lessons learned on which a transformation of our economic institutions can be based.

I believe that John Woolman, if he were around today, would be saying that much, and much more. We do a disservice to John Woolman if we take from him only the lesson that we should focus on our own life style and seek

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for ourselves the utmost purity in a context of surrounding suffering. We need to do at least what he did within his beloved Society of Friends: give an example of personal accountability, have concern for the suffering of humanity and include in that what the holders of wealth and power are doing to themselves, but never lose sight of the goal of social and economic change. He was not content with purifying his soul and a few others. He aimed clearly and fully for the transformation of a slave society, and he knew profoundly that such a goal, if achieved, would mean an economic price which would fundamentally alter the direction of U.S. society. That was the consequence of his Quaker truth. He accepted the need for basic economic change in the world in which he lived.

How clear is our goal to us, now that human economic rights in the language of the United Nation's Declaration of Human Rights have been declared as an idea whose time has come? The Society of Friends is not a group of economists, and Quakers are feeling their way into the complex area of economic rights and economic change. I believe that our goal is to be instrumental, as far as we are able, in helping the human race toward the vision of peace and, if not plenty, at least less poverty.

I acknowledge that this is an idealistic view, but in my mind that is what is needed. I do not believe in sticking passively with the *status quo*, nor do I believe in any revolution that is not also a respecter of persons.

I am, I suppose, a person in the middle of vast contending forces, and I believe that the great majority of humankind is right there with me. I do not—as they do not—have easy, cheap answers to the hard social, economic, civil and political questions of our times.

But I have a declaration of interdependence to light up my vision and to strengthen my hope and to give body to my intentions. It is contained in the UN Declaration of Human Rights and the international covenants and protocols designed to implement them. Mr. Carter has signed them and one day the Senate will consider ratification. If they are ratified, they will, in effect, become the law of the land.

Then the struggle will intensify, because there is a danger that they will be left on dusty shelves, only to be

reached for when a pious platitude is needed to propagandize a point of view either of the Western or the Soviet or the Third World. We have to learn, in the West and in the face of opposition, to stand as clearly for social and economic rights as we do for political and civil rights. This is not a time to be hung up on *isms*, either in fear of them or in submission to them. For there is a new age of greater human liberation that awaits its dawn—and it is of the sort that will not come automatically as the sun, so far, has always risen. You and I are needed in a new seeking together if the human promise is to be approached more nearly, and if there is to be substance to the great human hope that all religions support in one way or another, and which was attributed to Jesus in these words: "Thou shalt love thy neighbor as thyself."

We will need to discover how to be specific and to proceed from the specific to the general. We will need to open ourselves to new revelations for ourselves and others. Although we recognize the heavy odds we face and the tremendous stakes at issue and the long hard road to be travelled, we will take courage from each other and, in the words of William Penn, we will try to see what love can do.

But we must acknowledge profoundly that love is not something romantic and sentimental in this context. Our religious leaders urged us to love one another, but they also said we can not serve two masters, God and Mammon. In the U.S. in 1979 that is hard to avoid, because the economic system in which we function, nationally and internationally, pervades our lives and sets limits on our actions. But even if most of us are not economists—or maybe because we are not—we can resolutely ask questions and confront authority as political and economic developments are undertaken, especially if they are matters of executive or legislative action. We can ask in the ways appropriate to the circumstances: Will this step advance human freedoms? Will it diminish the poverty of the needy? Will it relieve those already suffering? And finally, we can say, and try to make it happen: if the answers to the above are in the negative, the matter in question must be changed or opposed in the name of all the human rights of all the people. □

WITH THE POWER OF GOD, LET US MAKE PEACE!



A Nationwide Call to Worship

Having listened for months while leaders of the Soviet Union and the United States have debated the future of the arms race and the human race, we now raise our voices to urge all people of good will to join us in turning our attention toward the Power of God and the Spirit of Peace.

On the Sunday following final Senate action on the SALT II Treaty, we are calling the members of our churches and meetings across the country to gather in special meetings to worship together for peace before, during, or after our usual services. Our expectation is to begin our worship simultaneously throughout the nation at 1:00 p.m. Eastern Standard Time with a ten-minute period of silent meditation and shared "waiting on the Lord."

Although members of a small religious minority—the Brethren, Mennonites and Quaker "peace churches"—we have endeavored over the years to play a responsible part in the affairs of our country. From the early days of Friends' "Holy Experiment" with the government of Pennsylvania, to the current involvement of our religious service agencies in rendering humanitarian relief, we have been proud to identify ourselves with, and do what we can to further our nation's commitment to freedom and human dignity.

In recent years, however, we have found it harder and harder to straddle the widening rift between the requirements of our faith and the economic, military and political priorities of our country. As people of peace, we can no longer reconcile ourselves to this crisis which daily troubles our lives.

We seek to live peaceably, and yet we find our taxes, our productivity, and our government's own tentative steps toward disarmament co-opted to serve the aims of the military-industrial complex.

We seek to live simply and lightly on the Earth, and yet our best-intentioned efforts to do so are frustrated by the inflationary manipulations of special interest groups with little regard for the health and welfare of our people.

We seek to practice democracy, and yet we are obliged to watch helplessly as more and more power, including the authorization of new "first strike" weapons systems, is conceded to a few military and political leaders.

We seek to serve all people in need, but face a

government disposed to reduce human-services funding, leaving those who endeavor to assist others in this way struggling to avoid "burn-out," and swamped with the casualties of a society at war with itself.

Such are the dilemmas which confound us in our desire to live true to the testimonies of our faith.

Realizing our need for strength and guidance greater than our own, we have undertaken to call ourselves back to the Power within, while sharing our condition and inviting the prayerful reflection and support of others outside our faith.

Some Questions

- Must our nation's fears of war forever tax our way of life?
- How can we reclaim the right to help allocate our nation's resources for the kind of society in which we want to live?
- What can we do to transcend entrapment in our nation's misuse of its wealth and power and rediscover for ourselves the meaning of Jesus' life, death and resurrection?
- How can we continue to bear witness to the values of peace, simplicity, democracy and service, while living under the shadow of the world's increasing arsenal for war?

These are a few of the questions we have chosen to lift up for ourselves and our worshipping communities as we come together on this Sunday. It is difficult to know just where our search may lead us. But of this we are sure: We know that war and all preparations for war are wrong and that God calls us to love one another. We know that we cannot live at peace with ourselves so long as we remain silent accomplices to our nation's part in the arms race. And we know that all who resolve to ponder such questions in our hearts will be led by the spirit of God in the direction of truth.

Won't you join us and our sisters and brothers across the country on this Sunday following Senate action at 1:00 p.m. Eastern Standard Time as we prayerfully gather for worship in silence to dispel those fears which divide us and welcome the spirit of Peace?

Sponsored by the Central Planning Committee of the New Call to Peacemaking, Norval Hadley, Chairperson. Box 235, Plainfield, Indiana 46168, phone (317) 839-6317, in cooperation with:

Friends Peace Committee, Philadelphia Yearly Meeting of the Religious Society of Friends, James Bristol, Chairperson. 1515 Cherry Street, Philadelphia, Pennsylvania 19102, phone (215) 241-7230.

World Ministries Commission, Church of the Brethren, Chuck Boyer, 1451 Dundee Ave., Elgin, Illinois 60120, phone (312) 742-5100.

Peace Section (U.S.) Mennonite Central Committee, Attention: John Stoner, 21 S. 12th Street, Akron, Pennsylvania 17501, phone (717) 859-1151.

Further information concerning this National Call to Worship can be obtained by contacting one of the above offices.

FRIENDS AROUND THE WORLD

"That hand is not the color of yours, but if I pierce it, I shall feel pain. If you pierce your hand, you also feel pain. The blood that will flow from mine will be the same color as yours. I am a man. The same God made us both."

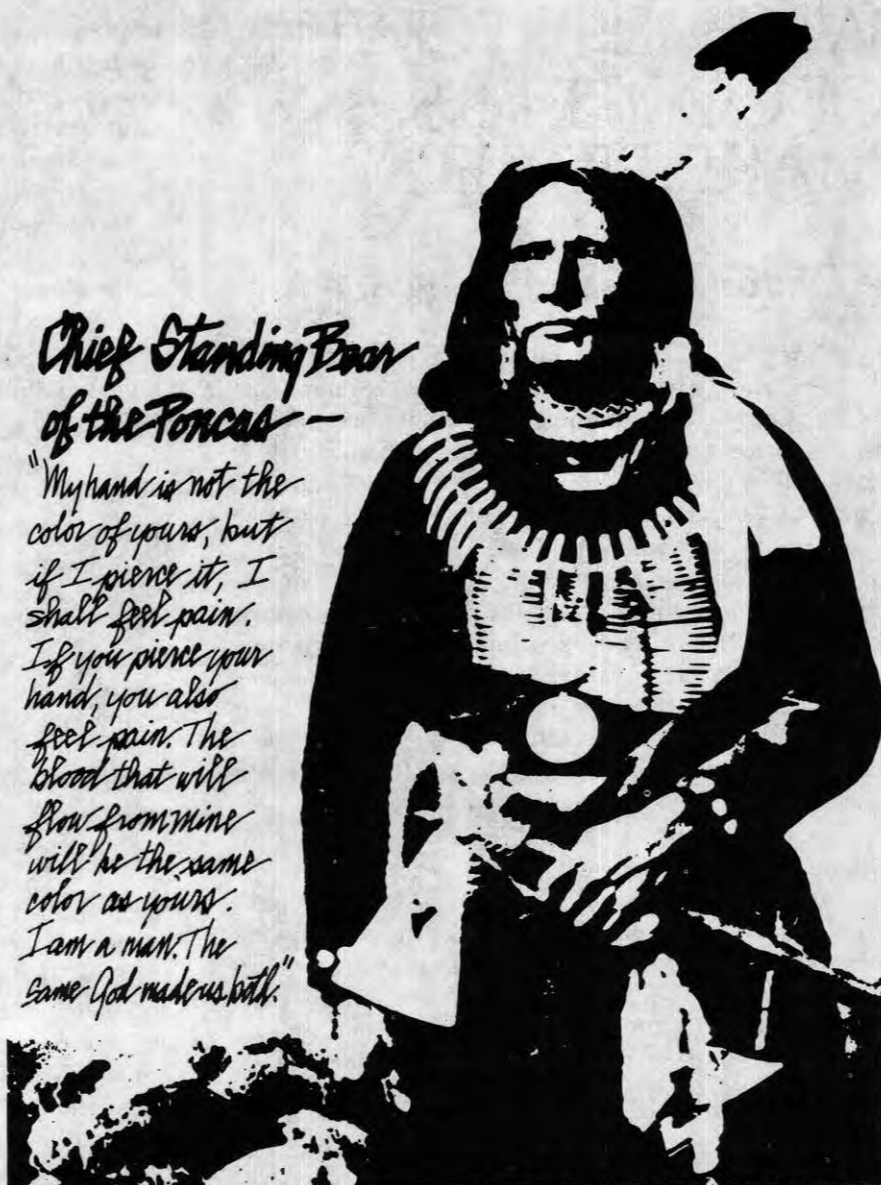
The words of Chief Standing Bear of the Ponca Nation before Judge Dundy just 100 years ago capture the dramatic impact of the re-enactment of the historic trial called "Footprints in Blood," which was given in the Omaha Civic Auditorium in early September under the auspices of the American Indian Center (613 South 16th St., Omaha, Nebraska 68102).

Written by Christopher Sergel, who dramatized *Black Elk Speaks* and *To Kill a Mockingbird*, "Footprints in Blood" represents an actual incident during the bitter winter journey of 500 miles to his homeland, during which Standing Bear lost a brother, sister and son. (Footprints in blood were noticed as he walked in his shredded moccasins across the floor of a house where he sought shelter for his people.)

Standing Bear's forty-day trek back to Nebraska to bury his eldest son (as he had requested) in their native Niobrara Valley, culminated two years of exile and suffering after the Poncas had been driven out of Nebraska to what is now Oklahoma and subsequently relocated. "The treatment of the Poncas," writes Robert T. Reilly in the *Sunday World-Herald Magazine*, "by the United States government is among the most shameful episodes in a shameful history. In the end, the citizens of Nebraska partially redressed these wrongs—but only partially." The latter reference is to the landmark decision of an Omaha federal court declaring "Native Americans (specifically Standing Bear and his twenty-nine Ponca followers) [to be] persons within the meaning of the law," and therefore entitled to the protection of the U.S. Constitution. This incident is also highlighted in the play production.

Chief Standing Bear of the Poncas —

"My hand is not the
color of yours, but
if I pierce it, I
shall feel pain.
If you pierce your
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flow from mine
will be the same
color as yours.
I am a man. The
same God made us both."



*photo courtesy Neb. State Historical Society

Davis (CA) Meeting, near Sacramento, reports the *Langley Hill Friend*, has approved paying taxes on their meeting-house, in rejection of the exemption given religious bodies. Assuredly, the meeting is not the first to take this action, it is noted, but the decision is something to stimulate thought in others and balance out those of us who do not pay war taxes.

Also noted in the newsletter is that Berkeley Meeting, on the day before Hiroshima Day, organized 2000 people to make a circle all the way around the University of California, as witness against the development of nuclear weapons which goes on there so extensively.

Movingly reported by Olive Smithells in the New Zealand Friends newsletter was an overseers' session on "Non-Attending Friends" at London Yearly Meeting, at which Janet Shepherd listed ten typical reasons customarily given for non-attendance at meetings for worship or business, together with responses which overseers might give.

Among the reasons given were: during some grave family crisis, emergency or tragedy no one from the meeting came to give comfort or support; Sunday was the only time the former attender had to be alone at home; a formerly-attended meeting had a better atmosphere; Quakerism seemed too theoretical for the former attender who was "a

practical person, a doer, not a talker;" the husband (or wife) had since died—it was too painful to come alone; the former attender was an unmarried mother, was divorced or had become an alcoholic and therefore had a feeling of guilt;—and so on.

To these, various possible rejoinders of courses of action were suggested but all had a central theme which might be summed up somewhat as follows: "If we have erred in our duties, forgive us. No matter how inadequate you may seem to yourself, we need your presence to help draw us together.... The meeting for worship is more than the sum of the parts.... We must be as infinitely patient with our members and attenders as God is with us.... We must learn to walk *beside* people, letting them see that we, too, are vulnerable.... And most of all, we must learn to use, in a creative way, what comes.... We must walk in fellowship and partnership—a walk, the end of which, we do not know."

During a discussion on membership in the society of Friends, as reported in the Morningside (N.Y.C.) Meeting newsletter, one Friend attributed the reluctance on the part of some attenders to become members to "the spiritual difference between meeting for worship on one hand and meetings for business on the other." This Friend felt that the latter, instead of being meetings for worship with a concern for business, too often degenerated into gatherings "replete with rancor." The inhibiting effect of this dichotomy was regretted. It was also observed that "this discussion will probably continue as long as the Religious Society of Friends continues to exist."

In the aftermath of Three Mile Island, Harrisburg (PA) Monthly Meeting has been considering what further action it should take. In its minute of 1975, reaffirmed in 1977, the following summary is worth repeating.

We recognize:

- that there are current and potential hazards to present and future generations associated with the production of electricity through nuclear fission.

- that the successful operation of nuclear power plants is predicated upon a level of technical and human infallibility that has never been achieved.

- that condemning future generations to guarding nuclear poisons indefinitely without their consent is morally irresponsible.

- that the instances of nuclear power plants' failure to meet legal standards low-level radioactive emissions pose carcinogenic and genetic hazards to present and future generations.

- that spent fuel from nuclear power plants may be reprocessed to make nuclear weapons.

Stony Run Meeting in Baltimore (according to the *Langley Hill Friend*) has "...labored over whether they feel comfortable investing meeting funds in U.S. treasury notes, given the heavy use of government funds for war-related activities, and they have decided for now that they do not feel free to do so."

A fascinating article by Akie and Earle Reynolds in *Friends Bulletin* about their trip to South Korea some time ago includes, among other details, a number of observations about Quaker patriarch, Ham Sok Hon, of interest also to readers of *Friends Journal*.

They found him "...full of vitality. The best description of Ham Sok Hon is that he looks just like his photographs, which we have all seen. His eyes are particularly alive, and his white beard and robes most impressive."

Then from Akie's journal: "Teacher Ham told me that he could speak Japanese better than English. No political intention was implied, no doubt, but the statement brought up for me the historical fact of Japanese occupation of Korea in the early part of this century, including the forced education in the Japanese language. This historical knowledge made me a bit uncomfortable speaking in Japanese, but Teacher Ham seemed beyond this barrier, and to be infinitely understanding and forgiving, and perpetually forward looking...."

The following day at meeting for worship held in the same room where they had met, Akie records: "Individual mats were placed around the walls. People (thirteen attended) sat with their backs against the wall. We sat facing Ham at the other side of the table [in the center of the room]."

During the meeting, after hearing carillon bells from a nearby Christian church, they also heard a "priest-like chant" from the road outside. When

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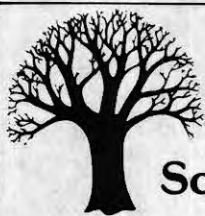
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* amateur, n. 4. a lover or devotee of an art, activity etc.; syn. 2. a non professional.

Earle Reynolds asked Ham Sok Hon about this later, he laughed heartily and said—well, it might have been a kind of priest perhaps—it was the cry of a fish monger.

"At last, Teacher Ham looked at Akie and smiled. He said, in Japanese, 'without food, there is no peace,' which was the signal for us to go to lunch."

BOOK REVIEWS

Gandhi in London by James D. Hunt, *Promilla, New Delhi, 1978. Distributed in the U.S. by South Asia Books, Box 502, Columbia, MO 65201. 264 pages. \$9.60*

James Hunt, who is Professor of Religion and Philosophy at Shaw University, Raleigh, South Carolina, has written a book which is an important addition to Gandhi literature. He has undertaken some very thorough research, in England, in India and in South Africa. He covers more ground than the title suggests. In order to show what took Gandhi to London three times during his twenty years' residence in South Africa, he has shown in some detail how Gandhi's life in South Africa developed. Yet the main part of the book is a close examination of Gandhi's several visits to London, including his three years as a law student (1888 to 1891). His final visit, in 1931, when he was a world famous "Mahatma," and when he represented the Indian National Congress at the second session of the Round Table Conference, for discussing the future government of India, is more briefly treated, as the official conference has been fully described in other books; but even here, he has thoroughly studied Gandhi's out of conference activities, and he has given generous space to the invitations he received from English Friends—though he recognizes that there were sharp divisions among Friends concerning him.

James Hunt has discovered a number of things about Gandhi's life as a student in London which are not clear from his autobiography. It is generally known that his first public activity was as an active member of the London vegetarians. Indeed, it was in London that he became a convinced vegetarian. Before that, in India, he had been a vegetarian to please his parents and he had eaten meat secretly with the idea of becoming strong enough to stand up to the meat-eating British rulers. What is perhaps less known is his interest as a student in Theosophy. His contact with leading Theosophists in London may be said to have aroused his dormant religious search; he associated actively with a body called the Esoteric Christian Union, which recognized the close relationship of all the great world faiths, and gave honor to Hinduism.

During his student days, Gandhi became very fond of London and of numbers of English people, especially, perhaps, of unconventional middle class people. In 1931 I recall his having a long and friendly conversation with an elderly lady who had been his landlady forty years earlier. He talked to her about her family as if he had known them all yesterday.

But the main theme of this book, if one may so call it, is the gradual disillusionment that Gandhi underwent through the years with the British and more generally the Western way of life. One of the first examples of the British failure to live up to their stated ideals came in response to the strong appeals made by Gandhi and his colleagues when they were faced with the determination of the white rulers of Natal (South Africa) to discriminate against the Indian settlers there, most of whom had gone to Africa as workers in mines and on large estates. The British insisted that throughout the Empire there was no legal racial discrimination. The Indian deputation was so well received in London that they thought they had achieved their purpose. However, London in the end refused to veto the local legislation. Again and again in later years the same kind of thing happened.

Mr. Hunt's book reveals the process by which Gandhi moved from his admiration of the British Empire and of the English way of life to a rediscovery of some of the finest ancient Indian traditions, as found in the study of the *Bhagavad Gita* and other Indian scriptures. By 1909 he was ready to compose, as he journeyed back by ship to South Africa, the book he called

Hind Swaraj or Indian Home Rule. This takes the form of an argument with a young Indian nationalist in London, who is hoping to throw the British out of India by force, and then set up an Indian government with all the features of a Western state. Some of the things Gandhi says about Western civilization in *Hind Swaraj* are difficult for a Westerner to swallow, even today; but he insisted to the day of his death that this was still his political philosophy. Some of what he had learnt came from such English writers as G.K. Chesterton and Edward Carpenter, much more from Tolstoy; the influence of Ruskin and Thoreau perhaps came later. Positively, no doubt he owed much to the Indian scriptures. It is a mistake to think of Gandhi as primarily an Indian nationalist. His great desire was to save India, even to save humankind, from the fruits of Western civilization, which in his view led inevitably to violent conflict. Anyone who wants to understand Gandhi and his message to the world must still read and try to understand this small book, *Hind Swaraj*.

James Hunt's book is a good introduction. It shows as well as any book how the shy young lawyer, who seemed unable to make a success of life on his return to India after his expensive training in London, rapidly became a self-assured man who inspired the confidence of many of his fellow Indians in South Africa. This book also shows that even from the earliest days, there were some Indians who fought against him and tried to undermine his efforts to raise the status of the "coolies," as all the Indians settled in South Africa were called. *Gandhi in London* helps to illuminate the manner in which a man of average abilities became a world-famous Mahatma.

Horace G. Alexander

The American Way of Death With a new, updated post-mortem by Jessica Mitford. Simon and Schuster, New York, 1978. 324 pages. \$4.95 paper-bound

The original edition appeared in 1963. The present one has an additional chapter, also some new notes and appendixes. The theme is that the average undertaker, florist, cemetery association, and vault merchant—not just especially unscrupulous ones—will all collect as much money as possible

from funerals. Only in the past few decades has this been the case, and it is still not so in foreign countries. Sources for this book include trade journals of the funeral industry and interviews with funeral directors.

The crucial part of arrangements for funerals is selection of a casket. The word "coffin" is never used by funeral directors, nor "corpse," "hearse," "undertaker," etc. Inexpensive caskets are never offered unless specifically asked for. The funeral director will make every effort to learn the financial status of the deceased, and make suggestions accordingly.

With much detail and macabre humor Mitford shows how all parties involved in providing goods and services for funerals try to maximize the survivors' expenditures. Florists have largely kept "Please Omit Flowers" out of funeral notices. Provision of burial places, formerly available at little or no cost, has now become a lucrative industry. Huber Eaton since 1917 changed a run-down graveyard into Forest Lawn Memorial Park of Southern California, an enterprise receiving annually seven million dollars.

Embalming is not usually required by law, though in some states which require forty-eight hours between death and cremation, it becomes a practical necessity. It is closely associated with beautification of the corpse with cosmetics and plastic surgery, on the assumption that there will be open-coffin viewing.

Much of the useless expenditure is avoided by cremation or donation of bodies to medical schools. Cremation is gradually becoming more common in the United States and still more so in England. Though it is difficult to avoid the services of a funeral director, cremation does lessen considerably the cost of dying. Cemeteries or columbariums still demand their share; in California scattering of human ashes on land is illegal. But one can have "a real first-class service at sea" on an elegant yacht with scattering of the ashes on the water! Donation of bodies to medical schools confronts difficulties such as the necessity of dying in the state where the medical school is and final disposal of the remains.

Friends have been prominent in the formation and work of Memorial Societies which educate their members and others about cost of funerals and inexpensive alternatives. As of 1963 there were two Friends' meetings which dispensed entirely with funeral direc-

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tors' services and kept the total expense down to about \$100. The relationship of funerals to Friends' testimony on simplicity is obvious. This book should be widely read, and its suggestions acted upon by Friends.

Ralph H. Pickett

Solar Energy: Putting the Sun to Work by Barbara Brandt, illustrated by Roger Lee, Solar Booksmith, Somerville, MA, 1978.

What could be timelier than a children's book that explains solar energy? With many folks now turning to the sun as our last, best (as well as first, best) source of energy, this book helps clear up some hazy notions about solar power. Though the book is suitable for children, perhaps upper elementary school age and older, it is informative for adults like me who appreciate simple language and diagrams. *Solar Energy* is about the size of a thin coloring book. Its illustrations are the book's best feature. They show different ways of collecting, storing, and using solar power. However, my only regret about the book is that its publishers didn't choose to put a little more money into color; the two-color illustrations one would wish for this topic. It deserves a rainbow.

Anne G. Toensmeier

The Beaches Are Moving, by Wallace Kaufman and Orsin Pilkey. Anchor Press, Doubleday, 1979. 326 pages. \$10.95.

The beaches are moving, they have always moved. It is of the nature of beaches that they move. But why they move, and how they move makes fascinating reading, especially when described by such careful and perceptive students as Kaufman and Pilkey. So this is not only a book for beach-dwellers and beachcombers, of whom there are thousands, but it is also a book for geographers and conservationists as well.

The seashore, of which Earth has millions of miles, with its sandy beaches and rocky headlands, is an ancient battleground along which the legions of the sea mount an unending attack upon

the ramparts of the land.

Where Earth is rising due to pressures within, the land is holding its ground; but though it wins its battles it will not win the war, for the sea is rising. If, due to the melting of polar icecaps, this rise continues, North American beaches from Maine to Mexico will slowly move inland and thousands of square miles of our most fertile coastal plains, including our areas of densest population, will eventually be covered by the sea, just as thousands of square miles...the Georges Bank and Newfoundland's Grand Bank...now 200 miles off shore, were once fertile coastal fields.

Of much more immediate concern is the constant nibbling away of popular beach fronts in New England, New Jersey, the Carolinas, Florida, Texas, and California which are at present occupied by expensive hotels and luxurious beach "cottages."

Here individual owners and government agencies fight back frantically in a losing battle with the shifting sands. But, regardless of our stake in the outcome, we can be little more than timid observers, so massive are the forces involved. Our costly, and often misguided, attempts to influence the ebb and flow of battle are as the bites of a flea beneath the breastplate of Goliath.

Since God created the Earth and divided the waters of Earth from the dry lands, this struggle has been waged; and until all lands have been made flat and the seas cover the Earth, it will not end. Until that far-distant time we can be little more than interested spectators.

Floyd Schmoe

Women Of Spirit: Female Leadership In The Jewish And Christian Traditions edited by Rosemary Reuther and Eleanor McLaughlin, Simon and Schuster, New York, 1979. 400 pages. \$11.95.

Here is a timely and informative book which attempts to bring to light and public notice achievements of women of vision and action which have commonly been slighted or overlooked by both traditional church historians and secular feminist authors. The editors of the collected essays are Rosemary Reuther, Roman Catholic lay scholar, currently a professor of theology at Garrett Theological Seminary, and Eleanor McLaughlin, an associate professor of church history at Andover Newton Theological School.

Friends will immediately notice a chapter on "Quaker Women in the English Left Wing" by Elaine Huber, a Dominican pursuing a Ph.D. at the Graduate Theological Union, Berkeley. In brief and sprightly fashion, she tells the stories of such early Friends as Mary Dyer, Margaret Fell, Mary Fisher, Loveday Hambly, Elizabeth Hooten, and Dewens Morrey, discussing the characteristics of Friends which drew such women in: simplicity, empowerment in the present moment, sense of adventure, and opportunity for full participation. She ends by citing instances in which women's leadership and initiative were being discouraged by official Friends' bodies by the year 1700.

Barbara Brown Zikmund of the Chicago Theological Seminary faculty found, in reviewing "The Feminist Thrust of Sectarian Christianity," that Quakers "more than many, offered able women opportunities for leadership... a logical consequence of Quaker doctrine." She selected seven articulate Quaker women of the eighteenth and nineteenth centuries for mention, including Sophia Wigington Hume (a name which this reviewer had to take to the author's non-Quaker sources to identify as the South Carolina-born granddaughter of Mary Fisher), who joined Friends in London in middle life and subsequently preached on both sides of the Atlantic.

Of greater informational value for Friends are the sections which tell how women of other religious communities expressed their equality testimony and sought, and found, mentors and support. One sees here in a feminist light the women of the Bible and the early church "insisted that pope and church be worthy of obedience." Readers will sympathize with the struggle of the Daughters of Charity to be allowed to pursue their service work outside the confines of both home and cloister, and will be challenged by the thesis that Catholic nuns were among "the most liberated women in nineteenth-century America," enjoying in their lives and work "many of the freedoms and opportunities that feminists are pleading for today."

A chapter on the Holiness movement will especially interest those who have felt its effects within the Society of Friends. Phoebe Palmer, Catherine Booth, and Quaker Hannah Whitall Smith were all recognized among its religious leaders. Elizabeth Cady Stanton, Frances Willard, and others later identified with the women's rights move-

ment experienced conversions through Holiness preaching. While initially such churchmen as Wesley and Finney encouraged gifted women to preach, a "waning of feminist vision" is noted with institutionalization of the movement and professionalization of its leadership.

Lydia Maria Child asserted that "the sects called evangelical were the first agitators of the woman question." The sequence observed is that women with new leisure founded Bible societies, Sunday schools, home and foreign missions, and benevolent associations. From their observations, experiences, and new organizational skills grew work for abolition, temperance, moral reform, and suffrage. Many contemporary Friends, both birthright and convinced, will recall and appreciate the efforts their own recent foremothers poured into these causes. Lucretia Mott and the Grimke sisters are appropriately acknowledged, but a chronology of the founding of denominational mission societies from 1868 to 1884 omits both the Women's Foreign Missionary Association of Friends of Philadelphia, which dates from 1882, and the Women's Foreign Missionary Union of Friends, organized in 1888 at Indianapolis. Consolidation of women's societies into general boards, and missionary training schools into theological seminaries, lost to women many positions in which they had previously been able to exercise their full range of talents.

The pursuit of ordination in the various branches of Judaism and the larger Christian denominations is chronicled with a sense of urgency and hope. Calls since 1972 of the Leadership Conference of Women Religious, representing ninety percent of all Catholic women's religious communities in the U.S., for the opening up of all ministries to women should be part of our body of knowledge about the contemporary Roman Catholic Church, as should the 1977 Gallup poll that reported forty-one percent of U.S. Catholics in favor of the ordination of women. The possibility of "feminization," or male flight from the professional ministry following integration, is not dealt with. Quaker opponents of the "hiring ministry" may question the goal.

One might ask why the most recent Friend's activity mentioned in this book is Alice Paul's work for suffrage. Have we Friends women provided no recent leadership? Have our good works been too secular to merit notice by the religious community? Have we failed to

identify with those called to special ministries because we feel a part of a laity rather than a priesthood of all believers? Have we felt remote from their struggle because—as Helen Fuson recently wrote—we have "been privileged to be cherished above many other women" and "considered mature persons whose opinions counted"? Have Friends women been so faithful to their leadings and other Friends so liberating and encouraging that all can now take for granted being able to assume their rightful share of responsibility and leadership? The pondering of questions is not foreign to Friends, and this question-raising book is recommended to them.

Sabron R. Newton

Relationship Builders: Ages 4-8 and Relationship Builders: Ages 8-12 by Joy Wilt and Bill Watson. *Word Education Products Division, Waco, TX, 1978. 152 and 157 pages. \$5.95 each.*

Teachers, parents, religious education committees, workshop facilitators, and anyone else who works with groups of children will want to own copies of these two books. Each one is a collection of 156 bright ideas for group activities, presented clearly with lists of materials needed (one calls for only "feet," another "imagination," while others require glue, string, and such) and procedure to follow. In addition to games, each book suggests drama and storytelling activities, like "Pass a Poem" or "Swimming Indoors," excellent cooking experiences, group projects, conversation games, and activities called "simulations" which encourage problem-solving and dealing with feelings.

Although many of these games are variations of familiar ones like *Gossip* and *Hide and Seek*, they are amazing in their variety and number. Some of the simulations are especially valuable. My favorite is one called "That's Me—That's Not Me." Each child decorates two shoeboxes, one designated "me" and the other "not me." All week she collects items that are and are not "her," filing them in the appropriate shoebox. Finally, everyone shows and tells about her collection.

Only the introduction to these books confuses me. Identical in both books and extremely brief, it emphasizes the

positive side of competition. When winning and losing and scorekeeping are downplayed, it argues, competition can be good for individuals and groups. This argument has plenty of merit, but it fits neither the book's title, *Relationship Builders*, nor its activities, most of which are completely noncompetitive. At any rate, even a purist who believes in only noncompetitive games can use most of the 156 activities in each book, and can adapt the rest. Both books are excellent resources for community building, problem-solving, awareness of feelings, creative projects, and fun.

Anne G. Toensmeier

Living Together Alone by Charles A. Fracchia, *Harper & Row, New York, 1979. 186 pages. \$5.95.*

My son-in-law handed me a book recently saying, "You'll be interested in this. It includes Pendle Hill." Charles Fracchia's *Living Together Alone* describes a variety of monastic communities from California to Nova Scotia. The chapter entitled, "The Search for Temporary Community" includes two communities I know—Pendle Hill, whose riches I have shared since the early thirties, and Vajradhatu, the Buddhist group whose Tibetan leader, Trungpa Rinpoche I have heard lecture in Boulder.

Charles Fracchia lived briefly in the communities he describes, and he lets the leaders and adherents speak for themselves. His discussions with Parker Palmer and Steve Stalonas at Pendle Hill show considerable insight. Whether Fracchia is with Trappists, Buddhists, primitive Carmelites, Hindus, Benedictines, or others, he seems to get to the heart of their beliefs and understands the spirit of their motivation.

Common threads which run through this rich tapestry of living, bring out the need to return to the origins of faith, to experience fellowship and apartness, to be able to live one's religious convictions, and to follow the charismatic, dynamic master teachers who lead many of these communities. Eastern religions seem to have woven themselves into the ritual, techniques, and the thinking of Catholics, Jews, and Protestants.

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mostly young, serious about their search, and committed to their monastic groups. Some of the communities are co-ed; some include marriage as an option (yes, Catholic); some have strict requirements; others none. All believe in a different life style, mostly simple. Contemplation and silence prevail.

I heartily recommend this book as an exciting revelation of new developments in the search for a living faith, a rich resource for Friends' libraries, and an excellent foundation for group study.

Ann Deschanel

Confession and Avoidance: A Memoir by Leon Jaworski, *Anchor Press/Doubleday, New York, 1979. 311 pages. \$10.95.*

Leon Jaworski is well-known as the Watergate special prosecutor, and subsequently also as counsel for the House Ethics Committee in the so-called Koreagate investigation. Perhaps less well-known is his part in the investigation of the John F. Kennedy assassination, in the Nazi war crimes trials, and as prosecutor in the case of Mississippi governor Ross Barnett's defiance of a court order to let blacks enroll at Ole Miss University.

In this book, written with young Texas author Micky Herskowitz, Jaworski recounts important episodes in his half-a-century as one of the nation's outstanding trial lawyers. One must admire the obvious integrity of a man who holds to his principles, which he equates with the principles of the U.S. judicial system, whether he is dealing with a poor black farm hand or with presidents and governors. One need not agree with each of Jaworski's principles to accept the fact that only with persons of such integrity in the legal profession can the judicial system achieve real justice.

This reviewer cannot accept one of Jaworski's positions, though it is obvious that it is a position hard won after much struggle within himself. He takes what for him was a difficult and often unpopular stand against capital punishment in most cases, but he does come out with exceptions in certain cases. Still, American society, and especially its judicial system, would be much better if all persons in that system really wrestled with reason and conscience, as Jaworski did, over such questions of moral and ethical importance.

William J. Dawson, Jr.

CALENDAR

December

3-6—"Human Rights In A Suffering World" will be the theme of a three-day seminar at William Penn House, 515 E. Capitol St., Washington, D.C. 20003. Cost: \$50. Travel assistance available.

13—"The Hope and the Vision of Philadelphia Quakers in the 1980s" will be presented by Steve Stalonas at the Arch Street Meetinghouse, Fourth and Arch Streets, Philadelphia, PA at 7:45 p.m. This is an outreach meeting: "Each one bring one." Discussion and refreshments will follow the presentation.

28-January 2—The annual western Young Friends gathering will be held east of Roseburg, Oregon, at *Little River Christian Camp*. The theme for this year's gathering is "The Spirit in Daily Life." The cost is \$30.00, with some travel funds being available. Please don't let the cost keep you from coming. Contact person: Catherine Jolly, 3951 Oakmore Road, Oakland, CA 94602.

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Schools

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MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

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

Alabama

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

Alaska

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

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

Arizona

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

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

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

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85261. Phone: 967-6040.

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

California

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

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

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

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

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

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

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

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

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-9929.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San

Rafael, CA 94903. Call 415-472-5577 or 883-7565.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

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

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

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

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

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

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

Connecticut

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

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

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

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

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

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

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

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

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

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

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

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

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

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

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

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

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

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

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

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Pat Westervelt, clerk. Quaker House phone: 373-7986.

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

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

Hawaii

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

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

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

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

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

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

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

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

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

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

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

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

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

Indiana

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

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

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

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

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

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

Iowa

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

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

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

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

Kansas

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

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

Kentucky

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

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

Louisiana

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

Maine

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

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

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

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

Maryland

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

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

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting

10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

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

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

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

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

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

Minnesota

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

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

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

Missouri

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

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

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

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

Montana

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

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

New Hampshire

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

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

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

PETERBOROUGH—Monadnock Monthly Meeting.

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

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.

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

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

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

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

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

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

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

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

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

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

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

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2851.

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

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

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

New Mexico

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

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

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

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

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

New York

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

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

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

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

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

BULLS HEAD RD.—N. Dutchess Co., 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: 914-769-4610.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship 1st 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.

POTSDAM—Call 265-5749 or 265-7062.

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

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

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

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

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

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

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

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

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-284-5812 or 919-877-4696.

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

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

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

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

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

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

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

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

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

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

Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Oklahoma

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

Oregon

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

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

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

Pennsylvania

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

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

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

MEDIA—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

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

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

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

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

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

717-584-3324.

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox chase, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

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

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

Texas

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

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

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

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

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

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

TEXARKANA—Worship group, 832-4786.

Utah

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

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

Vermont

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

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

MIDDLEBURY—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, Mont-

pelier, 802-223-3742.

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

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 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, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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

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

Washington

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

SPOKANE—Silent meeting. Phone: 327-4086. Wayne Benenson.

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

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

West Virginia

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

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

Wisconsin

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

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

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

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

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

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

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

Wyoming

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

CHILDREN WITHOUT EVEN THE ENERGY TO CRY

"Cambodia today is hard to believe . . . the sight of tiny starving children sitting quietly without even the energy to cry was heartbreaking . . ."

*—Report of American Friends Service Committee
delegation to Cambodia in September*



Members of the AFSC delegation which visited Cambodia in September were overwhelmed by what they saw. The tragedy is enormous and demands a human response.

Immediately upon the return of the delegation, AFSC arranged for the purchase of \$100,000 worth of food in Southeast Asia for rapid shipment by OXFAM barge to Cambodia. We also sent \$100,000 worth of donated vitamins and medicine by air to Phnom Penh.

Currently we are looking for further ways to get food and medicine to the victims, working with UNICEF, OXFAM (U.K. and America), and others. We believe these voluntary efforts have begun to open channels for more relief aid to follow.

There must be shipments on a larger scale and these must come from governments, including our own.

The people of Cambodia need your contribution now. Every day continues to take its toll in human lives. Help us save the lives of innocent victims, in the best tradition of the Society of Friends.

Please act today. Every dollar you give will go directly to provide food and medicine.

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



YES, I WANT TO HELP!

\$_____ I want to help this appeal for food and medicine.
Here is my contribution to the AFSC Emergency Relief Fund.

- ☐ I will write the President, my Representative and Senators asking that our government expand its help.
- ☐ Send me your delegation report on Cambodia.

My name is _____

My address _____

_____ Zip _____

Contributions to the AFSC are deductible for income tax purposes.

(159HA)

For the Board of Directors,
American Friends Service Committee

Stephen G. Cary,
Chairman

Louis W. Schneider,
Executive Secretary