

August 1/15, 1985

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

あらかに  
眠る下さい  
あやまち  
は  
繰り返  
せん  
から

"Repose in peace: The error shall never be repeated."



# FRIENDS JOURNAL

August 1/15, 1985 Vol. 31, No. 12

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Calligraphy by Yuki T. Brinton. Quote from the cenotaph to the victims of the bombing of Hiroshima.

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## AMONG FRIENDS

### Seeking Another Path

On August 4 thousands of people will travel to Washington, D.C., to participate in the Peace Ribbon Project. A multicolored ribbon, composed of segments made by people from all 50 states and from around the world, will be joined together to surround the Pentagon. Because of the outpouring of support for the project, it now appears that the ribbon will be extended to surround other government buildings as well—an important act, it seems, since the plans for nuclear war affect other offices of government as well.

I have been impressed with the great support for the Ribbon Project springing from Friends meetings. Nearly every meeting newsletter I have read in recent months has mentioned the project. One such example of Quaker involvement took place at Friends House in Santa Rosa, California. Irma Coulter reports that 13 residents of the house worked together to make segments for the California portion of the ribbon. One resident bought all the material; others embroidered, painted, and appliquéd their messages. The completed ribbon was taken to the peace center in Santa Rosa, where it was added to other segments from the same county—600 in all. In May the expanded piece—four blocks long—was carried in a demonstration.

For Friends from around the country planning to attend the August 4 wrapping of the Pentagon, Friends Meeting of Washington has planned a special meeting for worship (see *World of Friends*, page 18, for details).

As I observe these positive stirrings for peace I feel a degree of hope that the tragedy of Hiroshima and Nagasaki can take on new meaning to us. A growing number of people are crying out for an end to nuclear weapons, and our political leaders are being called to pursue a different path—one that leads to international cooperation and peace.

Rufus Jones once told this story about another journey (quoted by Elizabeth Gray Vining in *Friend of Life*):

I came once up the Engelberg Valley in Switzerland to a place which the natives call the End of the World. . . . A huge mountain closes the pass, the road stops abruptly and no one can go on there. It is a terminus. I stayed in a little inn there at the End of the World. How often in life the gateway shuts, a semaphore drops in front of us, the way closes. We have come to a terminus. The next day, however, I found a zigzag path farther down the valley that went up the side of the mountain. I climbed up and up and went on over the End of the World. There is always, if one can find it, a way higher up that goes over these closed ways which confront us.

May we continue to seek that higher ground.

*Vinton Deming*



# Cows Will Be Cows

by George S. Hastings

I once lived near a private school whose farm was next to my home. I had a garden of which I was quite proud. In it I raised tomatoes, corn, lettuce, and other vegetables. One night in September when this garden was at its best, the cows in the neighboring field found the temptation of the lush garden too great and broke through the frail fence. They grazed and trampled so that the garden was completely ruined.

*George S. Hastings, a patent attorney, lives with his wife, Jane, in Darien, Conn. He is treasurer of Wilton (Conn.) Meeting, where he has been a member since the meeting began in 1941.*

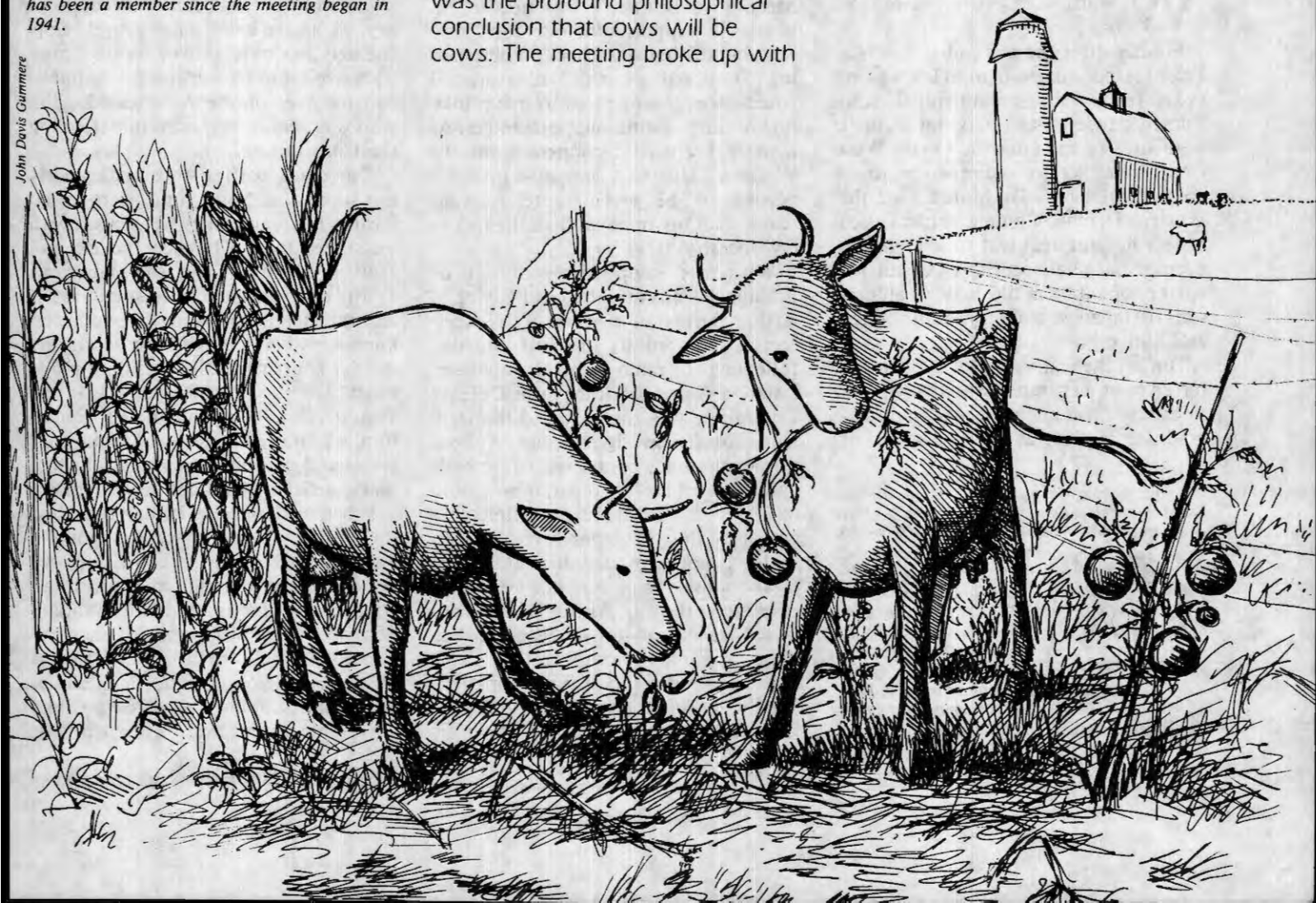
I was very angry at first and inclined to seek immediate reparation but cooled off when I started thinking what was best to do about it. After all, I was a Friend and therefore supposed to have Friendly solutions to such problems. I discussed the matter with my wife, a birthright Friend, and we decided to invite the owners of the farm to our home for a conference over coffee and cakes.

The conference turned out to be a pleasant affair with apologies for the damage done and a lengthy discussion of the nature of cows and their ingenuity in finding the best grazing, with the desirable result of providing the school with good milk.

One result of the conference was the profound philosophical conclusion that cows will be cows. The meeting broke up with

much regret on one side for the damage done and the agreement to add a strand of wire to the fence, and on the other side with sympathy for those who have to deal with the inflexible determination of bovine creatures.

Hands were shaken, friendship restored between neighbors, but friendship was truly cemented by an unexpected event which occurred a few weeks later. I received from my neighbors that prize of all gardeners, a load of well-rotted manure. The cows had returned what they had taken away. Cows will be cows. □



# Why Revive the Japanese-American Wartime Cases ?

by Gordon Hirabayashi

**W**hy revive Japanese-American wartime cases after more than 40 years?

Shortly after the December 7, 1941, Pearl Harbor attack, martial law was invoked in Hawaii, and individuals considered dangerous to national security were arrested and interned. On the West Coast it was not deemed necessary to invoke martial law. By March 1942 the Western Defense Command had issued orders not for removal of *individuals* deemed national security risks but for *mass* removal from the coast of all persons of Japanese ancestry, both foreign and native born.

During the war years I was never referred to as a citizen. I was always considered a "non-alien." I was an undergraduate student at the University of

Washington at the time, training for an occupational career and practicing to be a first-class citizen. As a conscientious objector and member of University Meeting in Seattle, I was not an enthusiastic supporter of our entry into war, but neither was I bent on obstructing "national security" measures. I could not support an unwarranted violation of our constitutional guarantees. As a result, I refused to cooperate with the Western Defense Command order. I needed to be given more relevant reasons for my removal than the fact of my ancestry.

With the supportive counsel of Friends/friends and the legal advice of Arthur Barnett, a member of my meeting, I reported to the FBI the day following the removal of all Japanese. Later, a Gordon Hirabayashi Defense Committee was formed, and the legal battle for citizens' rights began. Without this committee, composed of Friends and a few others like them, mine would have become an obscure wartime case gathering dust in the archives.

It was not easy to secure competent legal counsel; mine was not a popular case during the war. Arthur Barnett contacted many of his colleagues, but although some were willing, their firms would not consent to their participation. We finally found an able young lawyer from a prestigious firm, but when his

name and that of his firm appeared in the press following my arraignment, the Teamsters threatened to withdraw their legal work from his firm if it persisted in defending "that Jap." Needless to say, we had to begin a new search. Fortunately, we were able to secure a man with a relevant background: a Republican member of the American Legion who was keenly interested in defending the Constitution.

Our court battles were neither easy nor successful. Some funds were raised locally, but mainly they were raised with assistance from Clarence Pickett and Homer Morris, using the American Friends Service Committee mailing list and through a sympathetic foundation known to them. We did not win in the district court when the presiding judge ruled that the prevailing law was the Western Defense Command Proclamation, which in effect suspended my constitutional guarantees in spite of the fact that martial law had not been invoked.

When our appeal eventually reached the Supreme Court, we thought we would have our day in court. Not so. We found that the Supreme Court had gone to war, too. Instead of demanding evidence for the suspension of constitutional guarantees to citizens regardless of race, religion, creed, or national origin, the Supreme Court accepted the government's position on the word of

American Friends Service Committee Archives



*Gordon Hirabayashi has taught in the United States, the Middle East, and Canada, and has been emeritus professor of sociology at the University of Alberta in Edmonton, Canada, since 1983. He was a co-recipient of the 1983 Earl Warren Civil Liberties Award, and he received a Doctor of Laws, honoris causa, from Haverford College in 1984. He is a member of Edmonton (Canada) Meeting.*





government officials and military officers. They could have asked why it was deemed feasible to handle suspects on an individual basis in Hawaii, which was under martial law, which had already suffered a severe air attack, and which had those of Japanese ancestry as approximately one-third of its population, while it was considered necessary to use *mass* treatment on the basis of ancestry in an area in which martial law had not been deemed necessary, which had suffered no military attack, and in which the population of persons of Japanese ancestry was a mere two percent. But they did not.

Although we never relinquished the hope that some day in some way the records would be corrected, my case and that of two others, Fred Korematsu and Minoru Yasui, remained dormant for more than 40 years. In 1980-81, using the Freedom of Information Act, Peter Irons, a legal historian, was investigating the conduct of lawyers on both sides of the Japanese-American constitutional cases. He discovered in the musty, old files of the federal archives that the Western Defense Command had on its desk FBI, Office of Naval Intelligence (ONI), and Federal Communications Commission (FCC) reports denying danger of espionage or sabotage at the very moment it was stating in its brief that the removal action was "militarily necessary." Western Defense Command had knowingly withheld from the Supreme Court the FBI, ONI, and FCC reservations for a mass, forced uprooting. (During the war the government continued to use the humanitarian euphemism, "evacuation.")

Peter Irons contacted Dale Minami, a San Francisco lawyer, and through him, some other Asian-American lawyers on the West Coast to explore the possibility of appeals. This group of



Two young residents of a relocation camp.

Walter Balderston/courtesy of American Friends Service Committee Archives

lawyers then contacted Fred Korematsu, Minoru Yasui, and me and asked if we would consider becoming petitioners through a rarely used procedure called "writ of error *coram nobis*." Although the seven-year statute of limitation had long since expired, *coram nobis* allows opportunity to petition for a hearing on the grounds of government misconduct. Thus, three sets of legal teams, maintaining close liaison, were established to launch simultaneous petitions for *coram nobis* in the respective federal district courts of San Francisco, Portland, and Seattle. In January 1983 a major press conference was held in San Francisco to launch the three cases, and a public education group, the Committee to

Reverse the Wartime Japanese-American Cases, became busy and has remained active ever since.

The Korematsu petition came to a favorable conclusion in November 1983. His charges were vacated, the wartime indictments were dismissed, and there was strong criticism by the court of government misconduct. The federal government did not appeal, so that case is now closed. In 1984, the Yasui petition, heard in Portland, received an identical vacation of charges and dismissal of indictments, but included no comment regarding government misconduct. Lawyers for Yasui have appealed this limited conclusion.

My petition was heard in Seattle on May 18, 1984. Instead of ruling on the petition after reviewing documentary submissions, as in the Korematsu and Yasui hearings, Judge Donald S. Voorhees indicated that he had not made up his mind. He stated that he was very impressed with the presentation of the petitioner and that he would like to hear more. He denied the government's motion to dismiss and scheduled an evidentiary hearing (like a trial) for June 17, 1985.

From June 17 through June 27 the 43-year-old case was resurrected and

Page 4:  
Japanese-Americans  
being evacuated  
from the  
Los Angeles  
area, 1942.

Left:  
Migrant  
workers' sheds  
that were  
used to house  
Yakima Valley, Wash.,  
Japanese-Americans.



several aspects were contentiously debated. The focus of the *coram nobis* petition was government misconduct (suppression of information, presentation of untruths) and the implications the alleged misconduct may have had on the final verdict. It was not, unfortunately, a full retrial. On my team were 12 attorneys, all volunteers, including my wartime counselor, Arthur Barnett, now 78. Unlike Arthur's wartime team, this one was much larger and younger, and half of them were third-generation Americans of Japanese ancestry with the rest being Chinese- and Caucasian-Americans.

Edward Ennis, wartime Department of Justice official responsible for preparing the government brief in the Hirabayashi case, was an important witness. He provided evidence of conflict between the Justice and War departments on the issue of mass removal and, at the least, felt the contrary evidence should be included in the government brief to the Supreme Court. His qualifying footnote to the War Department claim of "military necessity" was deleted by his superiors.

Peter Irons, author and professor, testified how he discovered from the archives the correspondence that brought to light the opportunity to petition for the hearing. Our other witnesses provided information about the difficulty of securing materials from the archives, even after declassification of erstwhile secret documents and the Freedom of Information Act.

Among the many supporting organizations and agencies is the attorney general of California, whose wartime predecessor was a vigorous supporter of the government's uprooting process.

The government, surprisingly, did not call upon their two major wartime heavyweights, John J. McCloy, assistant secretary of war and the senior officer in charge of the Japanese removal and detention, and Karl Bendetson, the chief architect of the removal and detention programs. We were anticipating their appearances in court with a number of questions. Instead, the government focused on witnesses who testified about the fear of espionage and sabotage and the magic cables (intercepted and decoded Japanese government messages), which did not speak relevantly to the matter of government misconduct.

At the end of the well-attended and fairly conducted hearing, Judge Voorhees set schedules for post-hearing briefs: first from our lawyers by the end of July, the government's response by the beginning of September, and our final brief by the beginning of October. The judge's decision will probably come in late October or November.

Why revive Japanese-American wartime cases? Certainly to erase the convictions recorded against me, but there is more. As a test case, my case can help to remove the dark cloud hovering over 120,000 Japanese-Americans who were mistreated and who continue to wonder to this day about their citizenship.

When the unprecedented uprooting of U.S. citizens occurred and our people were confined to internment camps, enough safeguards and principles existed in our Constitution to have protected us. Missing, however, was the will of the people, including the Supreme Court, to uphold constitutional guarantees.

During the war my hopes were constantly buoyed by the Friends/friends who visited me in jail, and by others who supported the G. H. Defense Com-

mittee. These activities were definitely not popular then. Today, citizen vigilance is expressed on many fronts, for example, Central America, remembrance of the Holocaust, the continuing problems in Southeast Asia, as well as social issues at home. My petition is another area in which such vigilance is demonstrated.

I am privileged to witness and be a part of this demonstration for human rights supported by a strong citizens committee and by my legal team. It serves us well to remember that our constitution and the increasing number of human rights laws are mere scraps of paper unless active citizen vigilance ensures that they are upheld. □

*The Committee to Reverse the Japanese-American Wartime Cases has been active on the public education front as well as fundraising to facilitate the essential work of the volunteer law team. The goal is \$50,000. Support is coming from various sectors, but primarily from individuals. For those desiring to make a tax-exempt contribution, the check should be made out to: the Committee to Reverse, c/o Roger Shimizu, 201 T & C Building, 671 S. Jackson St., Seattle, WA 98104.*

*Japanese-Americans in a Japanese attorney's office seek legal advice regarding evacuation, 1942.*



*American Friends Service Committee Archives*



# Hiroshima and Nagasaki

## Nagging Ethical Dilemmas

by Homer A. Jack

**T**he 40th anniversary of the atomic bombing of Hiroshima and Nagasaki and of the end of World War II in Asia once again provides both an ethical and an educational opportunity for the people of the United States and the world. These anniversaries need not become the painful charade the president and the media made last May with the 40th anniversary of the discovery of the concentration camps and of the end of World War II in Europe. The forthcoming anniversaries can become the occasion to articulate and ponder nagging ethical dilemmas.

There is no need for the United States to become further reconciled with the two atomic cities, because their successive mayors, and many of their people, have long forgiven the Americans. There is also no present need for the United States to make new attempts to ask Japanese forgiveness. The democratization process begun by General Douglas MacArthur has worked well, and business has brought the two indus-

trial giants together immeasurably.

The 40th anniversary of the bombing of Hiroshima and Nagasaki raises once again, as it must, the reasons for bombing not one but two Japanese cities. Also discussion of Hiroshima and Nagasaki inevitably demands an answer to the recurring question: what can humanity, and its political leaders, do to prevent further Hiroshimas and Nagasakis?

Many books have been written on the "reasons" for the United States' first and second use of the atomic bomb. Memoirs and the declassification of documents have made this history richer. The principal reason usually given for using the bomb was that its use would quickly end the war with Japan and prevent the need for any invasion of the main islands of Japan and the expected huge loss of U.S. (and Japanese!) lives. Yet Japan in the summer of 1945 was giving ample signs of being ready to surrender, although the Western diplomats generally did not act on these signs. And if one bomb "had" to be used to induce surrender, why were two bombs necessary?

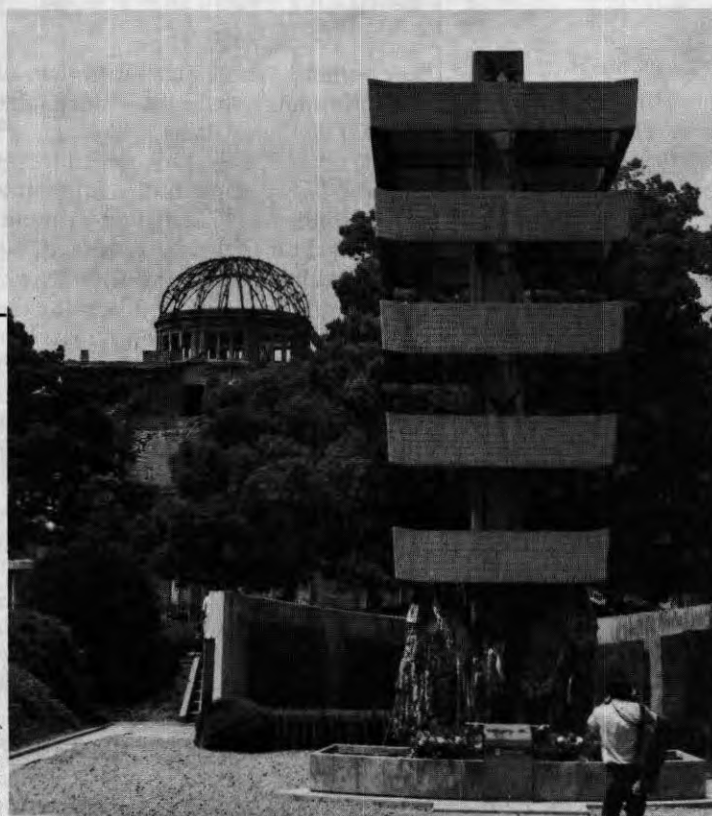
Also a reason some gave for using the bomb was racism. "White" United States did not hesitate to use the bomb on "non-white" Japan but would never have used the bomb on Germany! Yet

the bomb was not ready even for its experimental test before Germany surrendered, so the motive of racism is completely hypothetical. Indeed, the impetus for the whole project to make the bomb was for its use against the Nazis.

The huge cost of the bomb was certainly a factor in its use. The U.S. military spent so much money, so secretly, that it wanted the politicians and taxpayers to see, however belatedly, that they received their money's worth. Indeed, the project was so secret that Harry Truman did not know anything about it until the evening after Franklin D. Roosevelt's death—and then only after he was sworn in as president.

Another motive for using the bomb was to end the war quickly to prevent the Soviet Union from landing in Japan and dividing the country into U.S. and Russian zones—as Europe was being divided. Some have thus called the U.S. bombing of Hiroshima and Nagasaki not the end of World War II but the beginning of World War III.

Whatever the very mixed motives of the Truman administration for using two atomic bombs—and the president had only been in office less than four months—the ethical questions about using this new weapon in two basically civilian cities are the same today as they



Daniel M. Oye

*A memorial monument stands in the Hiroshima Peace Park, draped with strings of paper cranes. Behind it stands the shell of a domed building, marking the epicenter of the atomic blast.*

*Homer A. Jack is minister of the Lake Shore Unitarian Society in Winnetka, Ill. He received the Niwano Peace Prize in 1984 and is secretary-general emeritus of the World Conference on Religion and Peace.*

have been for 40 years.

On the cenotaph in Hiroshima is written: "May the error never be repeated." There has been a controversy in Hiroshima about whose "error." Was it that of the United States? Or also that of the Japanese? Was it the error of the men of the U.S. Air Force high over these doomed cities, of the Truman administration, or of all U.S. people? Was the guilt individual or collective?

Thus we come back to the problem, similar if not identical, of the Nazi Holocaust. Who killed six million Jews, gypsies, and liberals? Was it Hitler, or the SS, or the entire Nazi apparatus? Can the German people today sidestep all responsibility and place it on Hitler's shoulders? Or is there a residue of collective guilt even on the shoulders of Germans who were mere infants at the time of Hitler and even on those Germans born since?

This is the ethical problem of Hiroshima and Nagasaki. Surely the Japanese are guilty for the attack on Pearl Harbor and much more. But what was the role of the United States in using the

new bombs? Who killed—with the new, indiscriminate weapons—more than 100,000 civilians? Was it Truman, the atomic scientists, the U.S. armed forces? Can the U.S. people today sidestep all responsibility and place it on Truman's shoulders? Or is there a residue of collective guilt even on the shoulders of those who were mere infants at the time of Truman and even on those born since?

The Latin poet Horace wrote that "though guiltless, you must expiate your father's sins." Collective guilt relates to the sins of the parents continued to their children who, though technically innocent, are held accountable until there are sufficient acts of redemption. Here is where the concept of reparations enters—compensation for damage, again continuing one or more generations.

How best to expiate the sin of using the atomic bombs? The victims of lingering radiation should, of course, be compensated. Yet the only universal reparations today are to try unceasingly to induce all nuclear weapons states to place the atomic genie back into the

bottle. That is the meaning of Hiroshima and Nagasaki now—as the world struggles with 50,000 atomic or nuclear bombs in the stockpile of at least five countries, compared to two bombs in August 1945.

How can every atomic bomb everywhere be destroyed? How can the world community forget the "secrets" of atomic energy? There are several answers to these difficult questions. But perhaps the most definitive is that of 149 member states of the United Nations in 1978 during the First U.N. Special Session on Disarmament. After studying the problem of atomic war, the diplomats produced a final document that was adopted unanimously. Few countries have dared to live up to that U.N. declaration, but it deserves to be quoted on the 40th anniversary of the first and second use of the atomic bomb:

Mankind today is confronted with an unprecedented threat of self-extinction arising from the massive and competitive accumulation of the most destructive weapons ever produced. . . .

Removing the threat of a world war—a

## When I Was Five (August 1945)

When I was five,  
in Dundee, Illinois, I played  
beneath slow clouds moving in a humid  
sky

August it was, and the garden toad's  
discourse with butterflies  
absorbed my summer gaze,  
as in death-dance they  
tantalized the moonfaced  
god

In Dundee, in August, when I was five,  
it rained or was hot, no matter.  
I swung on trees while tomatoes  
sagged through green curls of  
garden

For me, that summer, Danger  
rode the Oregon Avenue bus,  
lurked, breathing softly in my room,  
beckoned and pleaded from  
our driveway sewer  
hole

I heard that in the night a boy  
had wandered into the black ravine  
forever. Having heard this, did I learn  
darkness?

In quiet Dundee August, the Earth  
moved beneath in ponderous cadence,  
carrying unseen denizens into  
shadow

And out again:  
While casting about the garden floor  
after a lost toy,  
did I look up to find my rippling  
shadow blazoned across white  
stones?

What, in life's exploding cell,  
might I have known of sunlight then  
that I have not learned since? What  
have the toad and I learned of  
light?

—Kurt Brandenburg

*Kurt Brandenburg, a member of  
Kennett (Pa.) Meeting, is co-clerk  
of the Meeting School in Rindge, N.H.*



nuclear war—is the most acute and urgent task of the present day. Mankind is confronted with a choice: we must halt the arms race and proceed to disarmament or face annihilation. . . .

Disarmament has thus become an imperative and most urgent task facing the international community. No real progress has been made so far in the crucial field of reduction of armaments. . . .

Effective measures of nuclear disarmament and the prevention of nuclear war have the highest priority. To this end, it is imperative to remove the threat of nuclear weapons, to halt and reverse the nuclear arms race until the total elimination of nuclear weapons and their delivery systems has been achieved. . . .

These words were not taken from the posters of disarmament demonstrators, but constitute the reasoned, sober, unanimous judgment of the community of nations, including all the nuclear weapons states. The best way to observe the 40th anniversary of Hiroshima and Nagasaki is for governments, backed by public opinion, to implement these stern words of the First U.N. Special Session, right now. □

## Aggression

Reflected by mirrors,  
Battered by beams,  
probed, monitored,  
x-rayed, frequenced,  
pulsared and sensed,  
plundered by man's insatiable  
senseless greed to know.

Weary of odes to quarks,  
homage to particles,  
science raised to godhood,  
the Earth weeps for peace.

—S. Clair Kirsch

*A member of Miami (Fla.) Meeting,  
S. Clair Kirsch now lives in  
Philadelphia, Pa.*

David McCauley/courtesy of American Friends Service Committee



A "peace pole" is erected in Putney, Vt., one of 50 erected in September 1984 along the eastern United States. The peace pole project was sponsored by the Society for World Peace, a 20,000-member organization based in Japan.

# An Opportunity and a Challenge

by Ed Lazar

Throughout the last 40 years there have been waves of public consciousness about the issue of nuclear war. People get frightened but then back off because they feel helpless in terms of effecting change.

Is the present time different? I suggest that it is. And this is not because of TV shows such as "The Day After" or the movie *Testament* but because of other recent developments that are changing the make-up of the antinuclear movement and calling Friends to act toward eliminating all war.

One such development is the publication of the "Challenge of Peace: God's Promise and Our Response," the pastoral statement issued by the U.S. Conference of Catholic Bishops. It is a radical document in its exploration of options, as when it discusses the significance and role of nonviolence in the nuclear age. In one major step it has taken the Catholic church's thinking on war and peace into the forefront of the nuclear age. The statement has been widely discussed both within and outside

the Catholic church and has served the purpose of helping to bring the nuclear issue to center stage.

Jonathan Schell's 1982 book *The Fate of the Earth*, one of the most important books published anywhere at any time, is another development. In it, in the most compelling terms possible, Schell states that we are face to face with our greatest collective human challenge—that human existence, including the record of all human achievement before our time and all potential life and history of future generations, is threatened with extinction unless we, at this time, eliminate not only nuclear weapons but the institution of war. His forceful discussion addresses the dangers of conventional war in a nuclear age.

A third development affecting public consciousness is the nuclear winter concept. It was first researched and described by Paul Crutzen and John Birks and then brought to public attention by Carl Sagan and a group of fellow scientists. Nuclear winter describes the ecological devastation following a nuclear exchange that would result from dust and smoke, which might block up to 99 percent of the sunlight from the Northern Hemisphere for weeks or months, thereby affecting every living thing in both the Northern and Southern hemispheres. These possible results have

*Ed Lazar is president of the Consumer Cooperative Society of Palo Alto, Calif., and cofounder of Cooperators for Peace. He is a member of Cambridge (Mass.) Meeting and previously served as Peace Education secretary of the AFSC, northeast region.*

been confirmed in a study commissioned by the Defense Department and should serve to give further pause to any military planner who still thinks it possible to win or survive a nuclear war.

A fourth and significant development is the many new peace groups that are being formed. Educators for Social Responsibility, Physicians for Social Responsibility, and Women's Action for Nuclear Disarmament have been joined by the Writers and Publishers Alliance for Nuclear Disarmament, Computer Professionals for Peace, Cooperators for Peace, and dozens of local freeze and community peace groups.\* During the latter part of the Vietnam War, hundreds of new peace groups formed. When I saw three-piece-suit Boston lawyers discussing participation in non-violent civil disobedience, I knew that U.S. participation in the Vietnam War would end shortly. The present new anti-nuclear war groups similarly represent the beginning of a new stage in the worldwide peace movement, one which is necessary to address this crisis.

One group, called Creative Initiatives, is doing its peace work with a theme of "Beyond War." They don't call themselves pacifist, but their message is totally pacifist. They have studied the nuclear issue and concluded that war itself must now be confronted, and they are now doing excellent organizing. About a dozen families associated with Creative Initiatives have left their jobs and homes for one year and have moved to other states to do peace organizing work. This is very close to the Quaker tradition of released Friends.

It is said that there is a time for everything, and it is clear to me that it is again time for Friends to act as the yeast among these new and old groups and concerned individuals. It is time for Friends and specifically the American Friends Service Committee to develop a statement, "A Quaker Response to the Nuclear Age," which is built on the Peace Testimony and our more than 300 years of peacemaking. The Peace Testimony is a radical statement: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world." This statement reflects the only practical course in the nuclear age. We need this radical vision restated in

\* See Resources on page 25.

a fresh voice now because our own efforts in recent years have often lacked focused goals, have lacked a strategy and clarity of overall purpose.

Many Friends support the nuclear freeze, as I do, and as does the AFSC, and I know that the freeze is considered only a first step by many in the movement. But the freeze movement has not clearly voiced its opposition to all weapons systems and to all war. Many supporters of the freeze, including prominent politicians, justify their freeze position by supporting an increase in conventional weapons and increases in the already excessive defense budget. They simply do not realize, or won't publicly recognize, the connection between conventional war and nuclear war. This is also true of many of the new anti-nuclear war groups. This is where Friends have a role to play. "A Quaker Response to the Nuclear Age" would not only help Friends to channel their energies but also open up an overall perspective which is so sorely missing in what passes for a good deal of peace work now.

The AFSC already has a proven mechanism to develop "A Quaker Response to the Nuclear Age" and that is the working party, which grapples with an issue, produces drafts, and then publishes a final working paper which is made public and circulated as widely as possible. One of the best examples of this process is *Speak Truth to Power* (1955) which addressed the question of U.S./USSR relations and had a strong impact; *The Search for Peace in the Middle East* is another good example.

I recommend that the highest level working party now be given the mandate to prepare a statement which speaks to our present condition and our present opportunities. I believe that the working party should be encouraged to prepare a document which is both rooted in Quaker tradition and speaks to the human condition of all people in language which includes rather than excludes the wider society.

Following are some elements which I hope might be reflected in a broader Friends statement addressing peace and war in the nuclear age. First and foremost is to have the right overall peace goal: ending the institution of war, just as the institution of slavery is now ended. Without the right goal, we can never make progress. Opposition to

individual weapons systems can never be an end in itself, because for every weapons system we confront there are three more being developed or on the drawing board that we don't even know about. Disarmament is in itself a false goal unless it is worked on in the context of eliminating all war and building the institutions of peace that remove the causes of war.

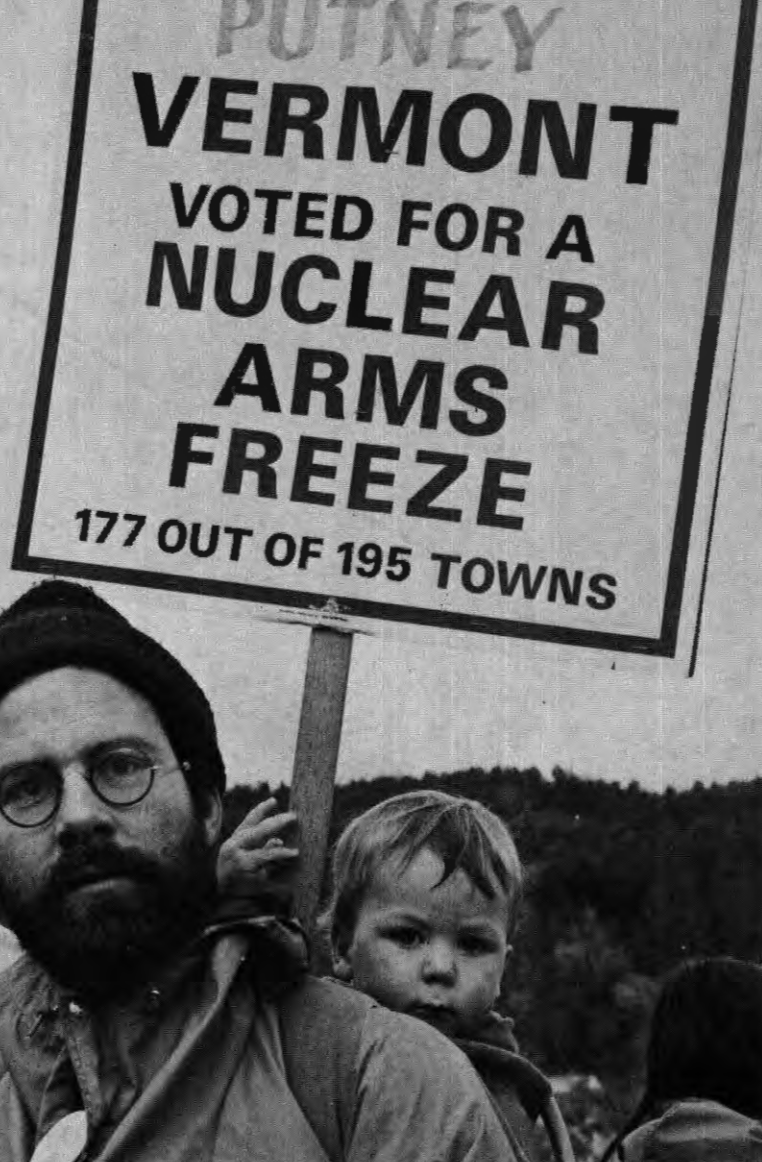
Another key element is broadening



our concern to encompass the world rather than continuing our narrow focus on U.S./USSR relations, which is the focus of most peace groups. A more likely scenario for a future nuclear war is that it will be started by a nuclear power that is not a part of any present negotiations, such as Pakistan, South Africa, one of the Middle East nations, or some nation or terrorist group we've never even thought about in the nuclear context. This will possibly develop from a conventional war getting out of hand or from one side in a conflict not willing to be defeated without using its most powerful weapons. We must confront the institution of war itself and be opposed to all wars small or large, "just" or "unjust," wars of liberation or wars of repression.

Most Friends are well aware that peace is more than the absence of war. And that is why part of our Quaker message also must be concerned with





that we simply drop everything that we are doing now, but rather that everything which we are doing now must be done in the wider context of ending the institution of war. If we don't end war we may not be able to continue doing anything. Are Friends meetings willing to pool resources and support Friends in full-time work on peace issues in their own and neighboring communities? Radical actions must follow up a radical perspective, and right now most Friends institutions are doing business as usual.

At Stanford University, all employees can now volunteer to give assistance to the Palo Alto school system during their regular work time and get full pay from Stanford—this includes maintenance people, secretaries, and professors. Would it not be a constructive model for Quaker owners of businesses to establish the same policy in regard to employees who give time to local and national peace efforts? And Friends schools and organizations such as Haverford, Earlham, and the AFSC could establish the same policy. This kind of development is within our power, and it could act as a spark for thousands of other businesses, schools, and organizations.

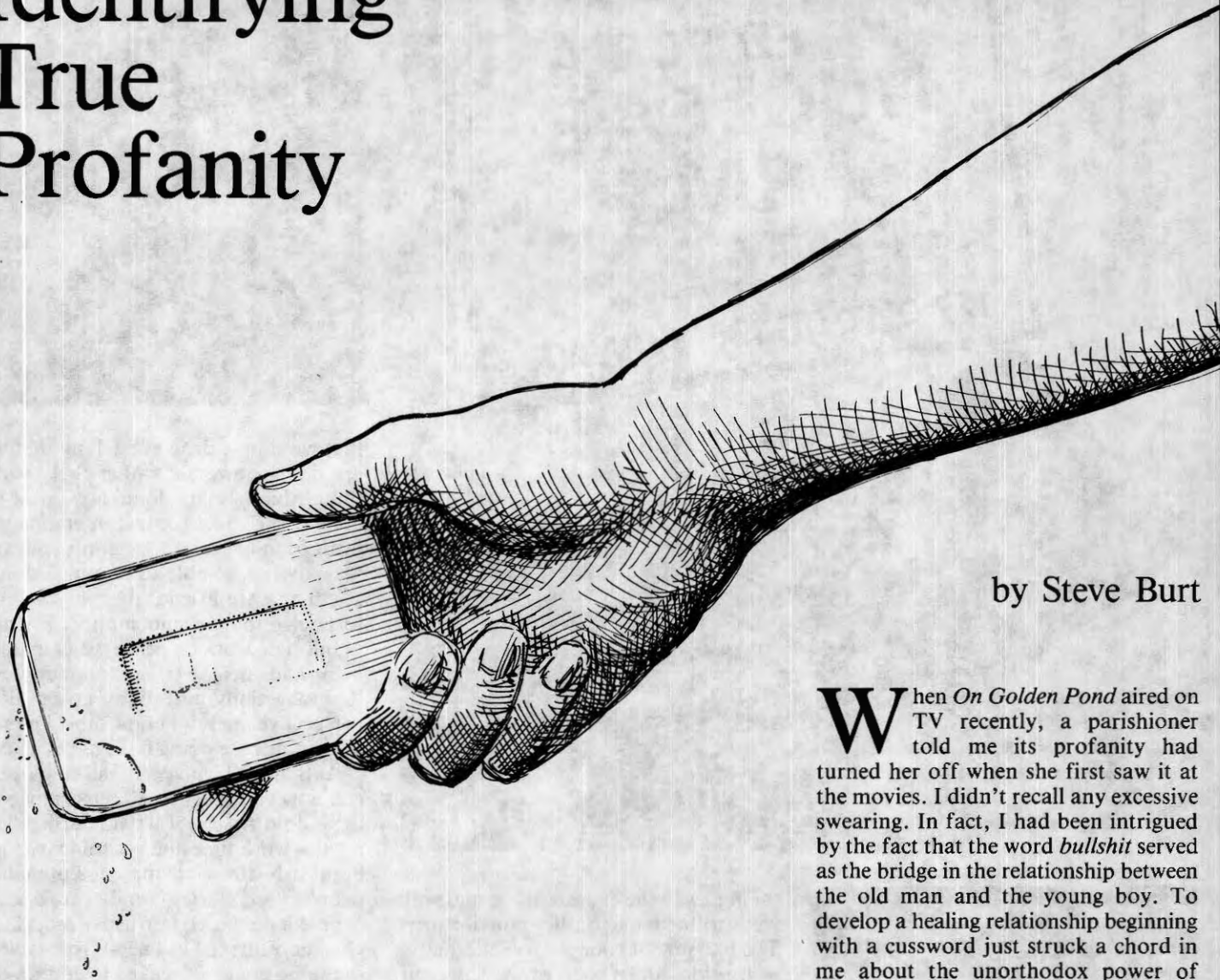
These and many other actions can be taken by us if we have the will to do so. Confronting the threat of nuclear extinction is the largest challenge given to the human species, and the changes required to end war will be enormous. To make our maximum contribution means opening ourselves up to personal and social change and working in an organized fashion to end the institution of war. This is our opportunity and our challenge. □



taking away the causes of war and with ways to mediate conflict nonviolently. The building of cooperative, alternative institutions and a concern for economic justice are key parts of peacemaking; the support of the World Court and of United Nations efforts, such as the Law of the Sea conferences, are key elements in any peace strategy that are now largely overlooked by people who then get easily frustrated in their limited peace work.

A "Quaker Response" would include a great deal more than I can begin to outline in this article, and such a response would be just a step in a process which must revolutionize all our efforts. For example, does the AFSC have the courage to stop all of its other good work, even for a very limited time, to tackle as a full staff the work of bringing to life the message of the Peace Testimony? Is the AFSC prepared for such radical action? I do not suggest

# Identifying True Profanity



by Steve Burt

When *On Golden Pond* aired on TV recently, a parishioner told me its profanity had turned her off when she first saw it at the movies. I didn't recall any excessive swearing. In fact, I had been intrigued by the fact that the word *bullshit* served as the bridge in the relationship between the old man and the young boy. To develop a healing relationship beginning with a cussword just struck a chord in me about the unorthodox power of God's grace. However, I found myself listening more closely to the language of the movie to hear where my parishioner was coming from.

And sure enough, there was perhaps more swearing than was necessary. Certainly some might argue that the language was "real-life" language, while others might argue that it wasn't. Of course, both would be right.

Being an English major and a creative writing teacher, I have a fascination with language and its usage. So in thinking

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about profanity, I realized I was hearing it as a *language* issue. I was hearing the words as "cussing," cursing, or swearing. My parishioner was suggesting the issue was not only language but *profanity*. Being a pastor, I felt obliged to look at the question of profanity theologically, not just linguistically.

While I agree that the dialogue of *On Golden Pond* contained much swearing (more than I care to hear), and I agree that some words offend certain public standards, I also argue that such words are *not necessarily* profanity. Swearing—yes. Profanity—no.

I can remember sitting as a Sunday schooler in church with a half-dozen other hellions. While the adults were busy surveying the wondrous cross, we'd sit anxiously waiting for the Apostles' Creed. Then when it was time to say, "He descended into Hell," we'd all hop on the word *Hell* as loud as we could. Somehow it was permissible to say "Hell" in the least likely place—in church on Sunday—even though we'd get a mouthful of soap on a weekday.

The best definition of profanity (in the theological sense) is one I must borrow from E. S. Hereen ("Pious Profanity," *The Pulpit*, March 1962). He says, "Profanity is any word or attitude which cheapens the picture of God given to us by Jesus Christ."

Take for example the passage in John 9:1-3. Though we usually focus on the healing, I believe the issue is profanity—cheapening the picture of God given by Christ.

Jesus and some of his disciples are strolling along, and they spot a man blind from birth. One disciple asks Jesus, "Who sinned, this man or his parents, that he should be born this way?" The disciple's question really asks, "Why did God afflict this man with blindness? Was it something he did? Or something his parents did?" But what Jesus uncovers is *the profanity of his disciples*. They see God as a vindictive, punishing God. If the man had been blind from birth, how could he have brought the blindness upon himself? So Jesus' response is, "Neither. It's not a question of God punishing anyone for anyone's sin. The cause isn't what's important here. Sometimes bad things just happen. But it does present an opportunity for the power and glory of God to be shown in his life now."

Jesus is saying, "You're not even asking the right questions. The very direction of your questioning reveals your misguided faith. You're cheapening the picture of God I've given you. Don't you remember the story of the prodigal son and the loving, forgiving father?"

The disciples have profaned the picture of God without uttering a single swearword! Profanity isn't a matter of vocabulary. It's a matter of faith.

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I'm not arguing that there's no such thing as verbal profanity. Lots of words and phrases cheapen the picture of God given to us by Jesus Christ. But even here there's confusion. If I slip on the ice and fall on my posterior, I am not allowed to say, "hell," but it's okay for me to say "hickory" or "hemoglobin" with the venom of an angry man beating a dog. We human beings are funny in the ways we fool ourselves, aren't we?

But, as I said, the real issue in the incident of the healing of the man blind from birth is *profanity*. It's profanity not of the four-letter-word kind but of the worst kind—the kind that even dares to use religion to legitimize itself. The worst example is when we focus on a tragedy and suggest, "It is God's will." That's true profanity, and it needs to be identified. Just listen to such profanity. It's in the headlines every day.

"Baby stolen from crib found raped and murdered."

"Flight KAL 007 shot down by North Koreans."

"Man electrocuted on high-tension wire."

Dare we ascribe these tragedies to the will of God? To do so certainly cheapens the picture of God given to us by Jesus Christ. It gives us a picture similar to the one the disciples conjure with their question, "Whose sin caused God to do this horrible thing?" That's profanity!

A more subtle example appeared recently in a New Hampshire newspaper's letter-to-the-editor column. The writer wrote an articulate letter about the threat to Social Security and veterans' benefits, urging local people to write their politicians so funding wouldn't be reduced. But at the very end of the letter, this person wrote (about the programs): "These are *God-given* rights, and no man, whether senator, representative, or president, dare break *God's mandate*."

Again no swearwords, but to suggest that God has somehow blessed the Social Security and veterans' benefit programs—and *might curse anyone who tampered with their funding*—is profanity.

The most profane letters I've seen recently, though, are ones which state that the bombings of abortion clinics were justified because the bombers were answering God's call. Some called the bombers the "Army of God," while another woman said it was a wonderful birthday present to Jesus at Christmas. All these folks suggest that destroying property, in the name of one particular group's ethics, is God's will. God, the mad bomber—what a picture that gives me of God! I pray no one is caught working late in one of the clinics, or we can add negligent homicide to the list ascribed to God's will.

Our children don't need vocabulary lessons and mouth-washings nearly as badly as they need a vibrant faith. They need to know they can have a relationship with God right now, and that it needn't be a moralistic, moralizing, legalistic, "thou-shalt-have-no-fun" faith. We and our kids need the clear picture of God given to us by Jesus Christ, not a distorted picture cheapened by a profanity that looks at the afflicted and at the evils of the world and says, "It is the will of God." □

# Ten Queries: Two Feminists Respond

by Nancy M. Cocks and Laura L. Jackson

In "Ten Queries for Quaker Women" (FJ 3/1), Patricia Kent Gilmore asks us to examine some of the ways we think and act in relation to "women's issues." As Quaker feminists, we would like to offer some critical observations about the queries themselves, as well as some partial answers. Reading "Ten Queries" creates confusion and guilt, an all-too-familiar combination for women especially. As Friends we must confront directly the issues—both stated and hidden—raised in these queries.

First of all, these queries are laden with mistaken assumptions. Three of the most central are that "women's anger about men" is unhealthy, that "women's issues" are separable from "issues of reconciliation and peace," and that anger and conflict preclude reconciliation and "breaking new ground." We also question the language the author uses. Almost every one of Patricia Gilmore's queries begins with a guilt-inducing phrase: "Are we sensitive . . . ? Do we blame . . . ? Are we guilty . . . ?" Such language leads only to the characteristically female conclusions that of course we're not good enough, of course we should put others' feelings before rather than next to our own, and of course the problem—whatever it may be—is really our own fault.

The first query asks, "Have we *rationalized* female expression of anger about men as *somehow healthy*, thereby

lessening the chances to break new ground?" (*italics ours*). The author's assumption is that female anger about men is somehow unhealthy. Women have accepted this for centuries in order to survive in a patriarchal culture which, beneath its veneer of chivalry, has punished female anger in myriad cruel ways. What is unhealthy is not "women's anger about men," but rather women's and men's rationalization that patriarchal culture and its attendant misogyny are acceptable or even "somehow healthy." Constant urging of women toward reconciliation through the short-circuiting and internalization of anger is the best way to insure prevention of "breaking new ground."

In Query 2 we are asked whether we (women) fail to support some of the "noble expressions of maleness" in our "rush to point out the dangers of macho." Only after struggling past the confusion produced by the elusive phrases "noble expressions of maleness" and "the male principle" (what are these?) can we say that clearly we support men who work for affirmative action, diversity of lifestyle, and changes in the institutions of oppression that stand in the way of world peace. All of these are noble, but none are exclusively male or female.

In Query 2, and in her implied admonition in Query 3 that we should not "blame society's and women's ills on male oppression," the author seems unaware that to condemn a system of male oppression and privilege is not the same as to condemn men as people. And to dismiss, as Gilmore does, the belief that "affirmative action, comparable pay, or even a constitutional amendment will solve our problems" as misguided is to trivialize three important measures which may be taken to redress concrete injustice in the lives of millions of people.

Gilmore is right to remind us in Queries 4 through 7 of the diversity of belief among women, the variety of roles—including homemaking and child care—in which we should respect one another, and the necessity of practicing what we preach with our own employees. One goal of feminism has always been to increase lifestyle options for women *and* men. These queries, however, imply that the women to whom they are directed have the luxury of choice. They perpetuate a guilt-edged double-bind for mothers, both single and otherwise, who *must* work outside the home to support their families—at the mercy of a discriminatory wage system—and yet are still expected to bear primary responsibility for their children's care. We might do better in our queries by encouraging men's participation in the important enterprise of homemaking and child care.

Now we come to Query 8: "If we are concerned about sexist language, do we *take care* that we are not condescending or critical of others who do not share this concern? Are we *just as concerned* about simplicity, clarity, and accuracy of expression?" (*italics ours*). While it is certainly never admirable to be condescending, we *should* be critical of language which is confusing or assumes maleness to be the norm. The thinking behind this query assumes a false dichotomy. In fact, nonsexist or "inclusive" language (in which *he* means simply *he* and *humankind* means all of us) is precisely the embodiment of "simplicity, clarity, and accuracy of expression." To assume that inclusive language can be other than clear and accurate is to perpetuate complacency at best and condescension at worst among those who fail to use it.

In Query 9 the author asks, "Are we careful to avoid putting so much energy into uniquely women-related issues that

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Nancy M. Cocks and Laura L. Jackson are both members of Wrightstown (Pa.) Meeting. Laura Jackson is assistant clerk of Bucks Quarterly Meeting and is a former George School faculty member. Last year she developed and led a ten-week adult First-day class on feminism at her meeting. Nancy Cocks is head of the English department at George School, where she coaches girls' cross-country and track. She has studied feminist literary criticism and has worked to develop a women's study curriculum.



we sacrifice opportunities to come together on the larger issues of reconciliation and world peace?" A first assumption she makes is that there *are* "uniquely women-related issues" (such as child care, pay equity, family stability) which are other than—and in this case lesser than—the "larger" issues of reconciliation and world peace. This dualistic, hierarchical thinking ignores the more important patterns of connections and commonalities among diverse testimonies and concerns. Her second assumption is that women must be especially careful that we parcel out our energies in the *right* ways in the *right* amounts. Most of us have been taught to impose premature, imagined limits on ourselves and our behavior. Rather than act out until we create *real* conflict (not imagined) which we can then work with in the world, we struggle alone in our own minds to guess what these limits could or should be and timidly work backwards from there. This makes us crazy.

This need for self-restraint is most clearly expressed in the final query about whether we "seek to build bridges between men and women in these days of sexual conflict, rather than contributing to the conflict." The message is, women must continually build bridges that will hold us to men so that these relationships still provide the structure of strength and safety from which we can, on our own time and in a proper manner, deal with "our" issues. Women would do better, we believe, to feed and build whatever issues we are called to address so that they grow large enough to force confrontation and change, until their weight and power breaks the old bridges between men and women to make way for new forms of connection and empowerment among human beings.

As Friends we must constantly guard against the temptation to allow our desire for peace and reconciliation to compromise our willingness to confront others out of anger or conviction. As Quaker women we are in double jeopardy when we succumb to the self-denying rhetoric of the ten queries. And why, we ask, are these queries addressed to women? We women do not need to be afraid of our energy or our anger. Neither is mythically infinite or inherently destructive. Our altruism need not be self-effacing. □



## The Survival of the Non-Proliferation Treaty

by Kate Grosser

*October 24, 1985, will mark the 40th anniversary of the founding of the United Nations. This article is second in a series of brief reports on key issues before the U.N., issues that need Quaker support. —Ed.*

Since the days of the League of Nations in Geneva and the beginning of the United Nations in New York, Quakers have been working on disarmament issues at the international level. In all this time one of the most significant concrete agreements to come out of the U.N. was the Non-Proliferation Treaty (NPT) of 1968, which came into force in 1970.

With 127 states party to the treaty, including three of the nuclear weapons states (the United States, the United Kingdom, and the Soviet Union), this is the most strongly supported arms control treaty to emerge from the United Nations. While the treaty is scheduled to last until 1995, when renegotiation may occur, 1985 marks the occasion for the third review conference of the parties to the treaty. At this review, to begin on August 27 and to continue for up to four weeks, the operation, implementation, and success of the treaty will be scrutinized. Preparations for this important event have become the focus of work at both the Geneva and the New York Quaker U.N. offices.

The Non-Proliferation Treaty incorporates a unique balance of agreements. All non-nuclear weapons states party (NNWSP) to the treaty agree in Article II never to develop or acquire nuclear weapons of their own. In Article IV these states are assured help in acquiring nuclear technology for

peaceful purposes, for example, electricity and medical purposes. The nuclear weapons states party to the treaty (NWSP) agree not to transfer nuclear weapons or to assist other states in manufacturing them, and in the crucial Article VI they "undertake to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on general and complete disarmament under strict and effective international control."

While the primary purpose of the NPT is to prevent "horizontal proliferation," i.e., the spread of independent nuclear weapons capability to more countries, the treaty recognizes the fundamental link between the superpower arms race and horizontal proliferation. As long as the United States, the Soviet Union, the United Kingdom, and others continue to base their security on the development of large nuclear arsenals, other states will also seek to acquire nuclear weapons. For this reason Article VI is absolutely crucial to the success of the treaty.

How is the treaty verified? Under Article III, all non-nuclear weapons states must submit all their nuclear facilities to inspection by the International Atomic Energy Agency, which works to ensure that nuclear material is not diverted from energy facilities for weapons purposes, thus verifying that horizontal proliferation is not taking place. In addition, at intervals of five years there are full review conferences to examine implementation of all aspects of the treaty. The 1985 conference is the third such review.

At the 1975 and 1980 NPT review conferences, the nonaligned and neutral states

*Kate Grosser worked at QUNO in New York in 1984-85 on NPT and Decade for Women and in Geneva in 1983 as program assistant. She has represented Quaker Peace and Service on various disarmament groups, and received Quaker awards to travel and work in Israel and India.*

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complained bitterly that the NWSP had completely failed to implement Article VI and to negotiate toward disarmament. Specifically they saw the failure to agree on a comprehensive test ban treaty, considered vital by most nations to preventing both horizontal and vertical proliferation, as a major sign that no progress had been made.

It is quite clear in 1985 that the NWSP are further than ever from fulfilling their obligations under the treaty. The NNWSP still argue that they have kept their part of the bargain and prevented horizontal proliferation, but that their security is under risk from the vertical proliferation of nuclear weapons in the superpower arms race. Some countries are even threatening to withdraw from the treaty in protest. It is becoming increasingly clear that unless progress on Article VI is forthcoming soon the whole NPT regime is in jeopardy.

The importance of as many countries as possible ratifying the NPT is generally acknowledged, yet a number of important states (India, Pakistan, South Africa, Israel, Brazil, Argentina, and others) have argued that the treaty is unfair because it simply reinforces the status quo, allowing some states to retain nuclear weapons indefinitely while other states give up the right to develop these weapons forever. Many of these states refuse to ratify the NPT until the disarmament part of the treaty is strengthened. These states, despite not being NPT parties, have still received access to nuclear technology for their nuclear programs.

The NPT is an extremely important agreement that is worth saving. First, despite the fact that nuclear energy can never be divorced from nuclear weapons development, the treaty provides the most significant non-proliferation regime we have, with the potential to prevent the spread of nuclear weapons. Second, there is real potential for disarmament pressure within the NPT. If the superpowers agree on anything at all today it is that the NPT is a valuable treaty which should be preserved. If this is so, then they must be prepared to fulfill their part of the agreement and to stop the vertical proliferation of nuclear weapons.

Many NNWSP will attend the 1985 review conference and will be calling for disarmament measures, especially a comprehensive test ban treaty. It is important that as many parties as possible attend the review, and it is our job to try to ensure that our governments do fulfill their part of the agreement. □

*For a copy of the treaty itself or more information, contact QUNO NY, 777 U.N. Plaza, New York, NY 10017, (212) 682-2745. Write as soon as possible to the U.S. Mission to the U.N., 799 United Nations Plaza, New York, NY 10017, and express your concern for the future of the treaty and the success of the review conference.*

# REPORTS

## Nebraska Yearly Meeting Reaffirms Its Commitments

Nebraska Yearly Meeting is many things: a family homecoming, a renewal of the spirit of Quakerism, and a deepening of personal commitments. All of these were the fruits of the 78th annual assembly of Friends, held in Central City, Nebraska, May 30 through June 2. Close to 75 Friends from nine states were welcomed.

Carol Windrum was uniquely qualified to speak to this year's theme of "Peace With Justice" (Ps. 46:8-9). She is a Methodist minister working for the United Methodist Conference of Nebraska in the area of peace and justice. She stated that we (all Christians) have not only the ability but the responsibility to achieve peace.

Friday was a busy day of information gathering via committee meetings, open business sessions, and lots of friendly visiting. Two slide shows were presented in the evening. The first, on Right Sharing, presented several current projects. The second show on African hunger demonstrated the areas of desperate need in our world.

The business session began with a humorous tape presenting the Quakers of a mythical town, Lake Woebegone (a take-off on the radio show "Prairie Home Companion"). Then the young Friends of Junior Yearly Meeting visited to read their letter about peace. It showed deep thought, and copies are to be sent to state senators and representatives as well as to President Reagan.

A panel discussion followed, giving us a view of current work done by the Friends World Committee for Consultation (Flora and Howard McKinney), the Associated Committee of Friends on Indian Affairs (Milton Ream), Friends United Meeting (David Wetherell), the American Friends Service Committee (Wilmer Tjossem), and the Friends Committee on National Legislation (Don Reeves). Thoughtful questions and dialogue continued until the noon break. The meeting was clear to increase its aid to the Nebraska Farm Crisis Support group.

During the afternoon sessions new clerks were appointed: Ronald E. Mattson, presiding clerk; Dean A. Young, assistant clerk; and Hannah J. Roberts, recording clerk. At the evening United Society of Friends Women banquet, Kay Mesner was honored for her past eight years of dedicated service as our presiding clerk. Wilmer Tjossem was also honored, as he nears retirement from official positions.

Our closing business session reaffirmed our commitments. With thoughtful minds we



sought clearness on appointments and unity of the spirit for the challenges of the future. The meeting adjourned to meet again at Council House Meeting near Wyandotte, Oklahoma, in 1986.

*Hannah J. Roberts*

## Love and Renewal at Southeastern Yearly Meeting

During Easter week, April 3-7, 171 Southeastern Yearly Meeting Friends gathered in Leesburg, Florida. This year, it just so happened, was the year of the Wilsons!

Louise Wilson of Virginia Beach, Virginia, led our two-day retreat on "The Balm of Gilead," richly sharing her insights on ways to seek healing through meditation on a Bible passage, through keeping a journal, and through inviting Jesus into memories that need healing.

Lorraine Wilson of Philadelphia Yearly Meeting breathed life into our children's program as well as our intergenerational happenings, inviting children and adults to play together, adding immeasurably to our sense of fun and belonging.

And Lloyd Lee Wilson, general secretary of Friends General Conference, gave the J. Barnard Walton lecture, "In God We Trust," in which he brought to life the people and chaotic beginnings of Easter, 2,000 years ago.

In plenary, Friends expanded their witness by officially joining and appointing representatives to Florida IMPACT, the Florida Council of Churches, and to Friends Coordinating Committee on Peace, as well as delegating young Friends to attend the World Gathering of Young Friends and the Young Friends of North America.

A new yearly meeting-sponsored program for meeting enrichment was reported on by Ted Hoare, an Australian Friend. He had been traveling among meetings and worship groups for two months, offering retreats and workshops, and leading discussions on such topics as "Membership," "Our Spiritual Journeys," and "Our Expectations for the Religious Society of Friends." Ted raised important questions and gave us a fresh look at some of our strengths and weaknesses as a yearly meeting.

Other visitors among us added their warmth and light: Jim Hood from Friends United Meeting, Allison Oldham from the Friends Committee on National Legislation (who also offered two workshops), Daisy and Noel Palmer from the Friends World Committee for Consultation, and Elizabeth Enloe from the American Friends Service Committee, Southeastern Region.

Threading it all together, there was much activity: early morning worship by the lake; walks and conversations beneath tall, moss-hung trees; an unprecedented silent breakfast

on the closing morning of the retreat; and a dozen workshops with intriguing titles such as "Spirit Journeys," "Muslim-Christian Dialogue," "What Dost Thou Say?"

On Easter morning it all came clear—during a meeting filled with worship and thanksgiving, we were gathered in love, forgiveness, joy, and renewal.

*Mary Dee*

## Switzerland Yearly Meeting Supports Conscientious Objection

In Switzerland, we do most of our business at an enlarged representative meeting usually held two weeks before yearly meeting proper. This gathering, held in Bern on May 4, with about 25 people present, finalized the program for the larger gathering.

Our social order committee (CEPI) reported sending a letter to a member of the federal committee which governs Switzerland, giving him an account of how we feel the decriminalization of conscientious objection should be carried out. This was in light of a stand taken jointly by the Protestant and Catholic churches of this country in favor of alternative service to the military.

Switzerland Yearly Meeting convened at Gwatt near Thun, May 25-27. The initial session was devoted to deepening the spiritual life. After being welcomed by Karl Gunther, our clerk, we divided into three language groups to engage in exercises to improve the quality of meditation and contemplation. John Yungblut, Lore Engelhardt of Pymont Yearly Meeting, and Genevieve Pijoan of Lausanne Meeting enlivened these exercises. After lunch, John Yungblut spoke on the subject of being a contemplative for the sake of the world, which drew upon the insights of Carl Jung and Teilhard de Chardin.

The post-tea session was given over to a spirited report on Quaker House in Brussels given by Angèle Kneale. It was pointed out that our yearly meeting is the first on the continent to give official support for a European protocol in favor of conscientious objection to military service. An explanation of the complexity of European community organizations was undertaken.

At the final session, the Epistle was read in three languages and approved. It reflects the happy unity of the weekend, but asks what value we attach to epistles as such. A report was given of a visit to East German and Holland yearly meetings, and upon the European gathering at Charbonieres. Max Habicht, 85 years young, drew attention to a Swiss initiative to support the Zorin-McCoy agreement on disarmament between the United States and the USSR. We then concluded, thankful for perfect weather for the three days and with a new sense of vocation for Swiss Friends.

*Robert J. Leach*

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# WORLD OF FRIENDS

In honor of the National Peace Ribbon Project, the Peace Committee of the Friends Meeting of Washington, D.C., is sponsoring a special meeting for worship on Saturday, August 3, from 8:00 to 9:00 p.m. at the meetinghouse, 2111 Florida Avenue, NW, Washington, DC 20008 (a short distance from the Dupont Circle Metro Station). A reception with light refreshments will follow. Friends who expect to be in Washington that weekend for the activities surrounding the Peace Ribbon Project are especially invited to attend. For further information, contact Dennis J. Hartzell, clerk, Peace Committee, Friends Meeting of Washington, D.C., (301) 649-2389 (evenings).

Living evidence that small- to moderate-sized farms using natural and regenerative low-energy systems are productive and profitable is offered in the Ohio Ecological Food and Farm Association's third annual Farm Tour program. The O.E.F.F.A. feels strongly that petrochemical agribusiness destroys rural society. The free farm tours promote sustainable agricultural practices. Dates for remaining tours of four Ohio farms: Aug. 24, Sept. 7, and Sept. 15. For information, write O.E.F.F.A. Farm Tours, 559 W. Main St., Wilmington, OH 45177, or call (513) 382-2200.

A compelling warning, thousands and thousands of shadows on public streets and sidewalks, will greet the world on the morning of August 6, Hiroshima Day 1985. The shadows represent the remnants of the victims of the first atomic bomb, who were vaporized by the searing heat of the blast, leaving only their "shadows" etched into the pavement. The International Shadow Project will mark the 40th anniversary of the Hiroshima bombing by painting human silhouettes on pavements throughout the world. Only legal materials will be used and only in approved locations. The silent testimony of these anonymous shadows will dramatize what would remain after a nuclear war and affirm its human dimensions.

Critics of the U.S. peace movement frequently accuse it of being one-sided and admonish it to talk to the other side. Yet the Reagan administration makes this nearly impossible. For a second time, the Department of State did not act on the request for visas by representatives of the Peace Council of

the German Democratic Republic (GDR). The delay caused the visit to be canceled and thwarted efforts at dialogue between U.S. citizens and Eastern Europeans. The Peace Council had proposed an official visit to the United States, including a visit between a Quaker member, Helga Brueckner, and U.S. Quakers. Though not a formal denial, the lack of response by the department constitutes a *de facto* denial. The American Friends Service Committee sent a letter to Secretary of State George Schultz to express its concern with this matter. A detailed response from his office opens the way for further communication on the subject between the AFSC and the State Department.

The following Friends meetings in the United States offer sanctuary to refugees from Central America. This list will be updated periodically to include new meetings who have sent the JOURNAL a copy of their sanctuary minute.

Adelphi (Md.)  
Albuquerque (N.Mex.)  
Ann Arbor (Mich.)  
Atlanta (Ga.)  
Austin (Tex.)  
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Charlottesville (Va.)  
Chestnut Hill (Pa.)  
Claremont (Calif.)  
Coastal Bend (Tex.)  
Cochise (Ariz.)  
Community (Cincinnati, Ohio)  
Dallas (Tex.)  
Davis (Calif.)  
Duluth (Minn.)  
Eugene (Oreg.)  
Fifteenth Street (N.Y.)  
Granville (Ohio)  
Ithaca (N.Y.)  
Kalamazoo (Mich.)  
La Jolla (Calif.)  
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Stony Run (Md.)  
Twin Cities (Minn.)  
University (Seattle, Wash.)  
Urbana-Champaign (Ill.)  
Wooster (Ohio)



# ARTS

## The Sword of Peace



There is enough history to go around in North Carolina—including Quaker history. This year the state celebrates the 400th anniversary of the first English settlement, Sir Walter Raleigh's ill-fated "lost colony" on Roanoke Island. The first recorded English religious meeting occurred in 1652 when William Edmundson from England visited Henry Phillips, a New England Friend who had settled on Albemarle Sound, and held a meeting for worship in his home. Later the same year George Fox visited the small band of Quakers in North Carolina, and in 1698 a yearly meeting was formed.

History is celebrated in the Old North State each summer with outdoor dramas from the coast (*The Lost Colony* on Roanoke Island) to the mountains (*Unto These Hills* at Cherokee, the story of the "trail of tears," the forced removal of the Cherokees from North Carolina to Oklahoma)—ten dramas in all. One of the ten is *The Sword of Peace* at Snow Camp, a drama about the Quakers of Piedmont, North Carolina, and their struggle with the Peace Testimony during the American Revolution.

The creation of *The Sword of Peace* is about as interesting as the drama itself. Snow Camp (the name is said to have come from a band of hunters who were stranded in the

*Robert J. Gwyn, a member of Chapel Hill (N.C.) Meeting, is an assistant professor of radio, TV, and motion pictures at the University of North Carolina at Chapel Hill.*

winter and forced to camp in the snow and ice) is a tiny farming village in Alamance County, southeast of Greensboro. Settled by Friends from Pennsylvania in the early 18th century, the community today has three Friends meetings: Cane Creek and Spring (North Carolina Yearly Meeting—FUM) and West Grove (North Carolina Yearly Meeting—Cons.). Brothers James and Bobby Wilson of Cane Creek Meeting had the vision 15 years ago to create a historical drama about the Quaker heritage of Snow Camp and brought the total community (Quaker and non-Quaker) together to commission a script, build an outdoor theater, and stage the drama. Despite assurances from theater experts that Snow Camp was too small and too remote to support such a venture, the show has not missed a summer season since its opening in 1974.

The theater is set in a peaceful, deep forest of tall trees. Three historic meetinghouses have been moved to the site and serve as museums.

The playwright, William Hardy, solved several dramatic and historical problems with skill. Outdoor dramas are usually grand spectacles filled with dancing, music, battles, gunfire, and animals, but the 18th-century Quakers of Snow Camp were quiet, wore plain clothes, did not dance, play music, or fight battles. Solution? The non-Quakers did all these things. The unfortunate result is that Friends, through much of the play, seem dour, narrow minded, and unforgiving. The meetings for business in the play (using the actual minutes of Cane Creek Meeting) consisted mostly of reading Friends out of meeting for participating in the Revolution or marrying out of meeting.

The drama centers on the issue of the Peace Testimony. When a patriotic war is raging around you (as it did historically in the battles of Alamance and Guilford Court-house against the forces of Lord Cornwallis), how can a Friend remain faithful to the Peace Testimony? The reality of the horror of battle in the end affirms the Friends' refusal to participate in the military.

Some Friends may take issue with some aspects of the staging, such as the use of military drumming when someone is read out of meeting (drummed out of the corps?), the lack of silence in the meeting for business, and singing by the meeting as it gathers for business meeting. But, overall, the play presents issues of faith and the conflict of values within a small community which are as relevant today as they were 200 years ago.

*The Sword of Peace* plays each Thursday, Friday, and Saturday until August 24. Tickets are \$5 for adults, \$2.50 for children. For more information, write The Sword of Peace Summer Celebration, Drama Rd., P.O. Box 535, Snow Camp, NC 27349, or call (919) 376-6948.

*Robert Gwyn*



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# Deterrence: Two Views

As I read William E. Johnston, Jr.'s, article, "The War Against Deterrence" (FJ 5/1), my hair began to rise from my scalp in a most un-Friendly manner. The chilling feeling comes from Friend Johnston's advice on responding to a global crisis from a political perspective only. There is no more "turning to the Light" in this study of nuclear war deterrence than he might offer us in a lesson on the art of playing chess.

William Johnston seems to perceive pacifism in a manner that many non-Quakers do, that it stems basically from weakness. He goes so far as to equate pacifism with "indifference." I understand the inner strength needed to ready myself for an extreme act of pacifism. Every meeting for worship has been another small part toward the understanding of this commitment. There is no "indifference" in it.

Friend Johnston suggests the better choice, not only for himself but for all of us, is war over slavery (at the least, preparation for war). He fails to acknowledge that in war, or the preparation for it, we are acting immorally. To be enslaved may be bad for us, but it is not immoral.

Jane Laessle  
Fredericksburg, Tex.

We read with dismay the article by William E. Johnston, Jr. The author appears comfortably unaware of the dangers posed by nuclear weapons and of

the constructive role of pacifists in a nuclear age. Moreover, Johnston's article is based on assumptions which are either false or questionable. Just a few of these assumptions are listed below:

The author's main assumption seems to be that nuclear deterrence has worked. Historically, 40 years is much too short a period in which to judge whether such a policy has worked. Yet even within the 40 years since Hiroshima there have been wars involving the superpowers in Korea, Vietnam, Afghanistan, and the Middle East, to name just a few. According to a U.N. study there are presently 40 wars raging, in which our government is supplying arms to 22 (in some cases to both sides). The policy of deterrence has failed to prevent a rapid acceleration of the arms race. A historical truth is that any weapons system that has been built has ultimately been used; no weapons system has ever deterred its own use in the long run.

The author appears hopelessly confused on the subject of a nuclear freeze, stating that it is a "scheme for disarmament." The purpose of a freeze is exactly as the name implies, to freeze arsenals at their present levels as a first step in arms control.

The issue of "morality" is raised repeatedly by Johnston, primarily in the context of maintaining peace and preventing slavery. Yet the positions which are advocated are far from being moral. Deterrence "appears to us behind a morally ugly face" (Johnston's article)

precisely because it threatens an unthinkable wrong and sinful action. It substitutes a faith in fear for a faith in the love of God and our fellow human beings. It overlooks the hunger, repression, and poverty which results when much of the world's resources are diverted toward the military. It overlooks the complexities of national revolutions, inequities of world trade, and the so-called "North-South" issues, problems which are made worse by the current stand-off between the "East-West" superpowers.

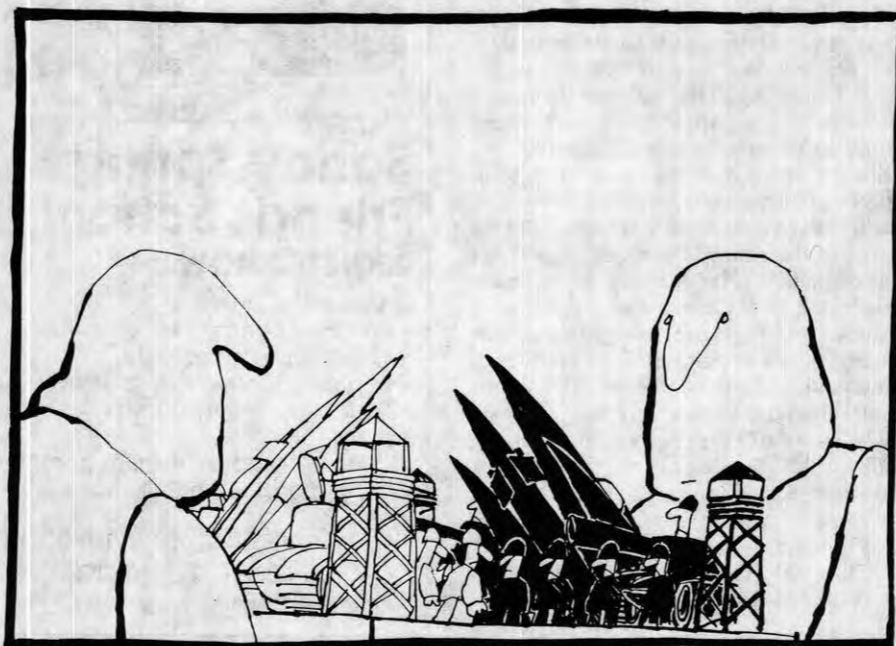
For the sake of accuracy we would like to point out that the citation from the Catholic Bishops' pastoral letter of 1983 is taken out of context; the bishops also stated that "nuclear deterrence should be used as a step on the way toward progressive disarmament," and that "we cannot consider it adequate as a long-term basis for peace." The political obligation of governments is to replace nuclear weapons as a means of deterring nuclear war. In this regard readers may be interested in a book by Ed Snyder of the Friends Committee on National Legislation entitled *Deterrence by Fear or Friendship*.

Martin and Elizabeth Hubbe  
Stamford, Conn.

I am quite concerned by William E. Johnston, Jr.'s, logic. As I understand his position in its simplest form, he is saying that by maintaining a sufficient force we can eliminate the need to use it, and so the accumulation of arms represents a pacifistic action, because then no one will dare challenge it.

I find a number of flaws in this position. First and foremost is a confusion of ends and means. To be even temporarily effective, the described situation requires that the other party *believe* that we would make use of this force in case of attack, otherwise it is less than useless. For ourselves, we would either use it or not use it, rather limited options. I cannot believe that William Johnston would advocate the destruction of millions of people and the onset of a nuclear winter in the name of morality or pacifism, so I assume that he would favor having arms but not using them: bluffing (or lying) about our willingness to retaliate. I question the effectiveness of an immoral means (lying) to achieve a moral end (peace). I also question our nation's ability to carry off such a monumental bluff for an indefinite time.

Secondly, I am concerned about the effects of this situation on our neighbors. The situation is somewhat akin to a man who protects his house from thieves by planting a booby-trapped bomb under it with a sign out front warning potential thieves that they will blow themselves, the owner, the house—and in fact the whole block—into atoms if they try to enter. Assuming the threat is taken seriously, and I have some question about that, this might deter the thieves for a while, but it



Len Munnik



would most assuredly upset the neighborhood, and might not be thought of as a friendly act. And the thieves would just go next door.

And lastly, I doubt that any nation, ours included, has the maturity and self-restraint to have such expensive toys and not use them.

*John Dart*  
Kula, Hawaii

Thank you for printing "The War Against Deterrence." We should be grateful to William E. Johnston, Jr., for a carefully worded defense of U.S. nuclear arms. By avoiding religious or spiritual consideration which might confuse discussion, he has made the basic premises of this disastrous way of thinking quite clear: the last 30 or so years are represented as a state of peace; the Soviet Union can and will, if possible, enslave the United States; meaningful freedom can continue in the United States while the power of the military grows indefinitely.

A little use of the Socratic method will expose the folly of these premises; by the rules of logic, one can deduce any conclusions one wishes from them.

More could be said in historical, political, and military terms. In my own experience, however, the most disastrous consequence of our country's nuclear deterrence policies is a pervasive spiritual deadening. Great past evils such as the

Black Death and the Inquisition hardly compare to the nuclear balance of terror in spiritual effect. The concept of a never-ending confrontation is simply intolerable.

The spiritual and moral challenges of communism and totalitarianism demand that we fully explore the constructive possibilities of cooperation, education, and social justice—in short, that we actively love both our enemy and our selves.

*John G. Mackinney*  
Albany, Calif.

I appreciate William E. Johnston, Jr.'s, article in defense of the policy of deterrence. However, I do feel that the main points of his arguments are flawed. To say deterrence "works because it works" is based on an extremely narrow time span of human experience. To work only from a political base to "hold things together" in either national or international situations is equally as limiting and dangerous.

In human relationships it has been the visions furnished by the religions of the world that have led people toward higher ethical and moral goals in both interpersonal and international practices.

I cannot recall in history any progress in moral improvement made through the use of mechanistic technology or international "balance of power" politics alone.

I believe that such articles do help in

our dialogue on what is, without a doubt, humankind's greatest challenge, and for that I am thankful.

*Frank D. Zeigler, Jr.*  
Easton, Md.

William Johnston's article on deterrence bristles with verbal absurdities. I hope these won't interfere with Friends' appreciating what merit there is to his point of view.

It is absurd to say that nuclear weapons are "morally good," or that they may be. He means that they may be instrumentally good. It is only actions and agents that can have a moral character, not mere instruments. Instruments are measured on different scales, as valuable or worthless, useful or useless. His point, in the context of the discussion of deterrence, might be better put by saying that nuclear weapons, even though they are unusable, are not worthless. That point is paradoxical and debatable, but not absurd; and it is very likely true.

Likewise it is quite wrong to say that "deterrence has a positive moral purpose." Its purpose is obviously political rather than moral—though it is quite right to say that this purpose "appears to us behind a morally ugly face." One is not likely to think clearly about these matters if one constantly replaces the words *political* and *instrumental* with the

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word *moral*, as if there were no difference between politics and morality.

It is even more absurd to speak of the advocates and practitioners of deterrence as "pacifists." If the practitioners were pacifists, deterrence would not work: it works *only* because of the credible threat of retaliation, and a pacifist could, by definition, never pose such a credible threat. Pacifism is a moral position, not an end result; a pacifist is one who refuses on principle to participate in war. No person who would carry out the threats on which MAD depends could possibly be a pacifist.

What is correct to say, and important to realize, is that war of a certain sort (superpower war) *has been* deterred over the past 40 years, in large part by the presence of nuclear weapons. Like any actual fact, this fact has its good side and its bad side; but it is a fact. William Johnston deserves thanks for insisting that we accept this as fact.

Facts have a way of changing, and it is reasonable for us to be concerned about the manner and direction in which this fact of deterrence evolves. It won't do simply to praise deterrence and elevate it to "moral" status. Some distinctively moral response (such as tax refusal) might well be called for, but some political response is appropriate too. And the politics should be taken for what it is, not confused with morality.

Two political goals seem appropriate with respect to deterrence. One is to aim at stabilizing it, for the continuing absence of superpower war is devoutly to be desired. The other is to reduce both the level of tension and the level of armament; for the dangers of present-day deterrence are awesome, and can in principle be reduced substantially without destabilizing deterrence. It will not help to moralize these goals. We have to understand the underlying processes and learn to speak intelligently about them. To this end I cannot recommend highly enough the recent book *Superpower Games* by Steven Brams. It is an exciting and difficult book, but coming to terms with these difficult ideas is part of what is necessary to appreciate the valuable and useful component of William Johnston's point of view.

*Newton Garver*  
East Concord, N.Y.

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Thank you for publishing William E. Johnston's excellent article. He is to be commended for approaching the problem realistically rather than with the normal optimistic, unrealistic approach that assumes a perfect world.

A peace delegation visiting Moscow earlier included a Swedish legislator who later admitted being used. It has proven exceedingly difficult to contact directly anyone in a closed society. We believe with Churchill that slavery is worse than war and recommend viewing the Berlin Wall or riding on the Berlin subway under East Berlin for those in doubt. The



only true peace has resulted from having a single superpower; e.g., Pax Britannica.

*Joseph R. Hughey  
Virginia M. Hughey  
Ridgewood, N.J.*

Those who favor deterrence are well intentioned, but they are "problem oriented." The need is to become "solution oriented." Deterrence adds to the arsenal of weaponry and the so-called deterrence of star war technology threatens existence itself.

The big problem that needs a solution is how to resolve our differences in ideology that are based on differing economies and political systems. Conferences on what systems can be developed to meet both our economic needs and our need for freedom of movement, choice, thought, and conscience have yet to be considered.

The thinking that generates a need for deterrence is that the Soviets wish to destroy our system and we theirs. To build military might on this assumption rather than to address the basic differences does not make sense.

*S. Clair Kirsch  
Philadelphia, Pa.*

"The War Against Deterrence" reminded me of official White House news handouts. It employs the same misuse of words ("nuclear pacifism," "peacekeeper missiles," "freedom fighters"), the same ideology (we the good guys—they the bad guys), the same "better dead than red" assumptions.

A brief letter does not permit a complete refutation of the article, but a few points are nevertheless in order. The writer asking, "Can we . . . control the pendulum in the balance of terror?" thereby admits that balance does not exist. If balance is so desirable, why the constant effort by each side to tip the balance in its favor? Why the constant never-ending buildup by both sides for 40 years? Or, is it all "their" fault?

"Murphy's Law" states that when things human or technical can go wrong, they will, and that the more opportunities there are for failures, the sooner they will occur. If my car misfires, I can live with the consequences. If the nuclear buildup misfires, we won't be around to talk about what happened. Most thinking people will say this law precludes any justification for nuclear balance-of-terror confrontations.

*Karl E. Buff  
Mountain Home, Ark.*

William E. Johnston, Jr., like Henry Kissinger, through wishful thinking accepts the false paradox that a country can achieve peace by preparing for war, can work for disarmament by building and selling ever more armaments. This is

an insane philosophy coined by the military-industrial complex to lull the people into a false sense of security. Any balance of power in history has had a limited time span. Something always upsets it and war has resulted.

Friend Johnston shows no long-term vision of the future. He sees no end to the spiraling arms race, which is impoverishing the world, eroding our freedom and civil liberties, and making it impossible to achieve progress toward these goals in the Third World.

I believe that it is not only possible to negotiate a nuclear freeze which can be verified, but we can, if we have the will to take the leadership, achieve with the Russians a series of treaties that bring a step-by-step dismantling of nuclear weapons until they are abolished.

If Jesus were alive today he would say "He that builds the bomb shall surely die by the bomb."

*Joseph S. Carter  
Glen Mills, Pa.*

Thank you, FRIENDS JOURNAL, for the many good letters in the May 1 issue supporting the World Peace Tax Fund and especially for George Lakey's wonderful article "Arms Race as Addiction." The world has gotten rid of many evil practices (infanticide, gladiatorial contests, dueling, slavery), and it can get rid of war when enough humans the world around recognize their common humanity and insist on it.

*Frances E. Layer  
Mesa, Ariz.*

George Lakey draws attention to the rubberiness of the word *peace*. The danger, however, is not so much in the way our militant opponents use the word but in the way the word is used by anti-war persons.

Peace can be defined properly as the absence of military strife, the absence of military threat, the absence of strife, the absence of personal tensions.

The arms race is the attempt to maintain "peace the absence of military strife" by means of a preponderance of military threat. Meditation is advocated to achieve "peace the absence of personal tensions" as a solution to "peace the absence of military strife."

Anti-war efforts require only that we achieve between international states the nonmilitary means of conflict resolution that preserves "peace the absence of military threat" between domestic states. These are politics, law, and commerce. They are all forms of strife, also.

Since the goal of the anti-war effort should be to achieve nonmilitary means of conflict resolution between international states, peace is a confusing, ambiguous, amorphous concept that suggests the absence of conflict, which is not an achievable goal.

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Arlene Kelly, ACSW  
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## CALENDAR

### August

**2-7**—Indiana Yearly Meeting at Earlham College, Richmond, Ind. Write Sherman Brantingham, 1403 Briar Rd., Muncie, IN 47304.

**3-4**—Wrapping of the Peace Ribbon around the Pentagon, Capitol, and White House, Washington, D.C.

**4-9**—Pantex Pilgrimage 1985—a large-scale demonstration at the Pantex nuclear weapons plant in Texas to commemorate the 40th anniversary of the atomic bombings of Hiroshima and Nagasaki. Contact the Red River Peace Network, 1022 W. 6th St., Austin, TX 78703, (512) 474-2399.

**7-11**—Iowa Yearly Meeting (Cons.) at Whittier Meetinghouse, Whittier, Iowa. Write John Griffith, 5745 Charlotte Ave., Kansas City, MO 64110.

**7-11**—Mid-America Yearly Meeting at Friends University, Wichita, Kans. Write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

**7-11**—North Carolina Yearly Meeting (FUM) at Guilford College, Greensboro, N.C. Write Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410.

**7-11**—Ohio Valley Yearly Meeting at Wilmington College, Wilmington, Ohio. Write Barbara Hill, 6921 Stonington Rd., Cincinnati, OH 45230.

**7-11**—Western Yearly Meeting at Western Yearly Meetinghouse, Plainfield, Ind. Write Robert Garris, 8 Michael Dr., Plainfield, IN 46177.

**9-18**—Central Yearly Meeting at Central Friends Camp near Muncie, Ind. Write Ollie McCune, Rte. 1, Box 226, Alexandria, IN 46001.

**10-15**—Evangelical Friends Church Yearly Meeting at Malone College, Canton, Ohio. Write Robert Hess, 1201 30th St. NW, Canton, OH 44709.

**11-18**—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario. Write Frank Miles, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada.

**13-18**—Baltimore Yearly Meeting at Shenandoah College, Winchester, Va. Write Thomas H. Jeavons, 17100 Quaker Lane, Sandy Spring, MD 20860.

**13-17**—Iowa Yearly Meeting (FUM) at William Penn College, Oskaloosa, Iowa. Write Stephen Main, Box 703, Oskaloosa, IA 52577.

**14-17**—Ohio Yearly Meeting (Cons.) at Olney Friends School, Barnesville, Ohio. Write William L. Cope, 44550 S. Rte. 517, Columbiana, OH 44408.

**17-22**—New England Yearly Meeting at Nichols College, Dudley, Mass. Write Thomas Ewell, P.O. Box 2432, S. Portland, ME 04106.

## MILESTONES

### Marriages

**Ericsson-Hollings**—Ingmar Hollings and Annika Ericsson on June 15 in Stockholm, Sweden. Ingmar and Annika both belong to Swedish Yearly Meeting and Ingmar is the editor of the Swedish quarterly Quaker journal *Kvåkartidskrift*.

**Peacock-Wheaton**—John J. Wheaton and Bonnie Sue Peacock, on June 16, at Louisville (Ky.) Meeting. John is clerk of the meeting, and Bonnie has been an attendee for several years.

**Weilage-Irwin**—Archie E. Irwin and Carol Hayden Weilage, on June 16 at the Friends Meetinghouse, Louisville, Ky. Carol is a member of the meeting. Archie is a member of the Anglican Community.

### Deaths

**Barnhart**—Elizabeth Read Barnhart, 67, on February 27 at home in Santa Cruz, Calif. A graduate of Syracuse University, she taught in New York and California public schools and served on the school board of Santa Cruz County. Throughout her life she gave devoted service to anti-war and environmental efforts. She wrote nature and ecology guides for children, developed a nature trail at the Ben Lomond Quaker Center, and was an active and valued member of Santa Cruz Meeting. She leaves her husband, Robert; daughter, Kathy; son, William; and three grandchildren.

**Cary**—Elinor West Cary, 85, on May 17 at the Bryn Mawr Hospital, Bryn Mawr, Pa. A native of Wynnewood, she was a graduate of the Ethel Walker School and of Bryn Mawr College. She

moved to Bryn Mawr in 1965 and was a member of the Cosmopolitan Club, the Sedgeley Club, the Colony Club of Ambler, and the Questers. She had served as national secretary of the Needlework Guild of America. She was a member of Haverford (Pa.) Meeting. Elinor is survived by a sister, Anne N. West, a niece, and a nephew.

**Fagans**—Philip D. Fagans, Jr., on April 23. He lived in Broadmeade, Cockeysville, Md., and formerly in Basking Ridge, N.J. Philip and Helen Sue Fagans were co-founders of Somerset Hills (N.J.) Meeting, which was started in 1946 as the Basking Ridge Meeting. He was clerk of the meeting for many years. His presence remains and is often felt in meeting.

**Mills**—Harlow John Mills, 76, of Claremont, Calif., on May 10 after suffering a stroke. Born in Spokane, Wash., he attended Curtis Institute of Philadelphia and studied music composition in Italy. He composed a violin sonata for a New York competition which won First Prize. He taught composition and piano at Whittier College before settling in Pasadena. As manager of the Coleman Chamber Music Association for 24 years he was instrumental in encouraging promising young chamber music groups to enter the yearly contest for which Coleman has become famous. During World War II he served three years as a C.O. in a Civilian Public Service Camp. He was a member of Orange Grove (Calif.) Meeting and Claremont (Calif.) Meeting where he served in various leadership capacities, being corresponding clerk at the time of his death. He is survived by his wife, Elizabeth, a son and daughter, three grandchildren, a brother, and several nieces and nephews.

**Summy**—C. Frank Summy, Jr., 79, on April 21 in Naples, Fla. He had been a member of Lancaster (Pa.) Meeting since 1948. He is survived by his wife, Anne Tunis Summy.

**Woll**—John W. Woll, 79, on May 27 in Clearwater, Fla. He was a Haverford College graduate who went on to an M.B.A. at Harvard School of Business Administration. He was an accomplished violinist with a Florida orchestra. Before retire-



ment he had been comptroller for an engineering company, for 40 years a farmer in Bucks County, Pa., and long the treasurer of Newtown Friends School. He was a member—and later treasurer—of Clearwater (Fla.) Meeting since 1974, having belonged earlier to Newtown (Pa.) Meeting. Surviving him are his wife Ruth C.; sons, John Jr., Peter, and Robert; seven grandchildren, and one great-grandchild.

## For the Record

*Occasionally our contributors send incorrect or incomplete information, so the following items are included for the record:*

**Hoag**—May Hoag (FJ 5/15) retired from teaching in the early 1940s and then became secretary at 20th St. (N.Y.) Meeting. She lived at the McCutchen.

**Read**—James M. Read (FJ 4/15) was a member of Dayton (Ohio) Meeting, which he helped found, for more than seven years before his death. He is survived by his wife, Theresa Dintenfuss Read; children, Austine (Bonnie) Wood, James M. Read III, and Edward M. Read; sister, Mary Oerther; and four grandchildren.

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**Powell House.** Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

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## Resources

Here is more information on the organizations mentioned by Ed Lazar on page 10.

- **Computer Professionals for Peace:** a computer hook-up, Computer SCADF Disarmament Tree, (415) 948-1478.
- **Cooperators for Peace,** c/o Palo Alto Cooperative, 164 S. California Ave., Palo Alto, CA 94306.
- **Creative Initiatives,** 222 High St., Palo Alto, CA 94301, (415) 328-7756.
- **Educators for Social Responsibility,** 639 Massachusetts Ave., Cambridge, MA 02139.
- **Nuclear Freeze Foundation,** 324 4th St. NE, Washington, DC 20002, (202) 544-2596.
- **Physicians for Social Responsibility,** P.O. Box 144, Watertown, MA 02172.
- **Women's Action for Nuclear Disarmament,** New Town Station, Box 153, Boston, MA 02258, (617) 643-6740.
- **Writers and Publishers for Nuclear Disarmament,** 451 W. 24th St., New York, N.Y. 10011.

**Estes Park, Colorado.** Rustic housekeeping cabins for rent at modest rates. Ideal family vacation; adjacent to Rocky Mountain National Park and recreation facilities. Inquiries to Michener, 4274 Redwood Place, Boulder, CO 80301. (303) 443-0812.

**New York City, Penington Friends House,** 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

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**A perfect gift:** *Sensing the Enemy* by Lady Borton. Send check for \$14.95/copy plus \$1 handling to: Lady Borton, Box 225, Millfield, OH 45761. Proceeds to AFSC Indochina programs.

**Books—Quaker spiritual classics,** history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

**Looking for a book?** Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

**Wider Quaker Fellowship,** a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

**The Friendly Vegetarian** is the quarterly newsletter of the Friends Vegetarian Society of N.A. Suggested donation of \$5-\$10 includes a year's subscription, or write for a free sample copy. FVSNA, Box 474, Beverly, MA 01915.

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**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

**Concerned singles** newsletter links compatible singles concerned about peace, environment; nationwide, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

**Information desired** on John Bean, Jr., and Anna Bean, who bought lots in the Friends Cemetery of Halfmoon Valley, Centre County, Pa., in 1954. Letters to 207 N. 35th St., Philadelphia and 2733 2nd Ave., St. Petersburg, Fla., were returned. Any information would be appreciated. Elwood Way, Port Matilda, PA 16870.

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3. How would you describe yourself as a person: serious/reflective? solitary/outgoing, etc. Just a short paragraph on this point will do.

Also, in your letter, please indicate if you would be willing to have a follow-up phone conversation and—if so—please include your phone number and the best time to phone you.

Please send your letter—typewritten or handwritten (legible, please) to: Boxholder, P.O. Box 83, Stewart's Point, CA. 95497.

## Positions Vacant

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**Media-Providence Friends School** is seeking a Head. We are a caring, coeducational day school of 200 students, pre-K through 12, established in 1876. Previous administrative experience in Friends education is preferred. Position available July 1, 1986. Send resumes and letters of reference to Clerk, Search Committee, 490 S. Old Middletown Rd., Media, PA 19063 by Sept. 15, 1985.

**Opportunity for Quaker couple** to be houseparents in a foster home under the care of the Virginia Beach Friends Meeting. Please call (804) 481-1300.

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**Situation available**, as of July 1985 or shortly thereafter, for a Friendly couple to serve as resident hosts for San Francisco Friends Meeting. Inquiries should be sent to: Clerk, Property and Finance Committee, San Francisco Monthly Meeting, 2160 Lake St., San Francisco, CA 94121.

**Friends Meeting of Washington** is seeking an Assistant Secretary beginning Sept. 16 or soon thereafter. Primary responsibilities include oversight of maintenance and use of space in two buildings and assisting the Administrative Secretary with correspondence and other work in the office. Job description available. Send resume to Bonny M. Ogram, Administrative Secretary, 2111 Florida Ave. NW, Washington, DC 20008.

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## Tour

**Consider a Costa Rican Study Tour** Jan. 17 to Jan. 28, 1986. Write or telephone Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

## Vacations



**Outer Banks, Avon, NC 27914.** (919) 995-4348. Bed and breakfast and/or weaving instruction.

# MEETINGS

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

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## CANADA

**EDMONTON**—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

**OTTAWA**—Worship and First-day school 10:30 a.m. 91/2 Fourth Ave. (613) 232-9923.

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

## COSTA RICA

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

## GERMANY (FED. REP.)

**HANNOVER**—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

## GUATEMALA

**GUATEMALA**—Bi-weekly. Call 67922 or 681259 evenings.

## HONDURAS

**TEGUCIGALPA**—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

## MEXICO

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

## SPAIN

**CANARY ISLANDS**—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

## SWITZERLAND

**GENEVA**—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

## UNITED STATES

### ALABAMA

**BIRMINGHAM**—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Boadway, clerk. (205) 879-7021.

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

### ALASKA

**FAIRBANKS**—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

**JUNEAU**—Unprogrammed worship group, First-days. Phone: 586-4409. Visitors welcome.

## ARIZONA

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

**MCNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

**PHOENIX**—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

## ARKANSAS

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

## CALIFORNIA

**ARCATA**—10 a.m. 1920 Zehndner. 822-5615.

**BERKELEY**—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**BERKELEY**—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

**CHICO**—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

**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 753-5294.

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

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

**HEMET**—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

**LONG BEACH**—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

**MARIN COUNTY**—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

**ORANGE COUNTY**—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

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

**REDLANDS-RIVERSIDE-SAN BERNARDINO**—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

**SACRAMENTO**—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

**SAN DIEGO**—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

**SAN FERNANDO VALLEY**—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

**SAN JOSE**—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

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

**SANTA ROSA**—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

**WESTWOOD (West Los Angeles)**—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

**YUCCA VALLEY**—Worship 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

## COLORADO

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

**COLORADO SPRINGS**—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

**DURANGO**—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

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

**WESTERN SLOPE**—Worship group. (303) 249-9587.

## CONNECTICUT

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

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

**NEW MILFORD**—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

**STAMFORD-GREENWICH**—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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

**WILTON**—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

**WOODBURY**—Litchfield Hills Meeting (formerly Woodbury town). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## DELAWARE

**CAMDEN**—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.

**CENTRE**—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

**NEWARK**—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

**DAYTONA BEACH**—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

**GAINESVILLE**—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

**JACKSONVILLE**—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

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

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

**SARASOTA**—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

**STUART**—Worship group. (305) 692-9514.

**TAMPA**—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

**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. NE, 30306. Clerk: Marianne Bradley. Quaker House, phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

**ST. SIMONS**—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

**STATESBORO**—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

## HAWAII

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 9124 Kawalo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

## IDAHO

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

**SANDPOINT**—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

## ILLINOIS

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

**CARBONDALE**—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

**CHICAGO-AFSC**, Thursdays, 12:15 p.m. 427-2533.

**CHICAGO**—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 288-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

**DECATUR**—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

**DEKALB**—Meeting in Friends' homes. Phone: 758-1985 or 758-7084.

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

**EVANSTON**—Worship 10 a.m. 1010 Greenleaf, 864-8511.

**GALESBURG**—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

**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. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

**OAK PARK**—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

**PARK FOREST**—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship, First-days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

**SPRINGFIELD**—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold, (217) 789-1321.

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

## INDIANA

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

**COLUMBUS**—Unprogrammed worship Sundays 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

**EVANSVILLE**—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

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

**INDIANAPOLIS**—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

**PLAINFIELD**—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

**SOUTH BEND**—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

**VALPARAISO**—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

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

## IOWA

**AMES**—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

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

## KANSAS

**INDEPENDENCE (Bolton Friends Church)**—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.m., Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## KENTUCKY

**BEEBA**—Meeting 10 a.m. Berea College, 986-8250.

**LEXINGTON**—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

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

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship 10:30 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

**NEW ORLEANS**—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

## MAINE

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

**BRUNSWICK**—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

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

**ORONO**—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.

**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzertol, near U. MD. 445-1114.



**ANNAPOLIS**—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

**BETHESDA**—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

**EASTON**—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

**FALLSTON**—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

## MASSACHUSETTS

**ACTON**—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

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

**CAMBRIDGE**—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

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

**GREAT BARRINGTON**—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

**MARION**—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

**NEW BEDFORD**—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

**NORTH DARTMOUTH**—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 238-2682, 2282.

**NORTH SHORE**—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

**SANDWICH**—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

**SOUTH YARMOUTH-CAPE COD**—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

**WEST FALMOUTH-CAPE COD**—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## MICHIGAN

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

**ANN ARBOR**—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

**DETROIT**—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 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. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

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

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

## MINNESOTA

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

**MOOREHEAD**—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

**NORTHFIELD-SOGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

**ROCHESTER**—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

**ST. PAUL**—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

**STILLWATER**—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

## MISSOURI

**COLUMBIA**—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

**ROLLA**—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

**ST. LOUIS**—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

## MONTANA

**BILLINGS**—Call (406) 656-2163 or 252-5065.

**MISSOULA**—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

## NEBRASKA

**LINCOLN**—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

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

## NEVADA

**RENO-SPARKS**—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

## NEW HAMPSHIRE

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

**DOVER**—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

**GORIC**—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

**KEENE**—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

**PETERBOROUGH**—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

**WEST EPPING**—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

## NEW JERSEY

**ATLANTIC CITY AREA**—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

**CROPWELL**—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

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

**DOVER-RANDOLPH**—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. (201) 627-3987.

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

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

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

**MARLTON**—See CROPWELL.

**MEDFORD**—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

**MICKLETON**—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

**MONTCLAIR**—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

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

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

**MULLICA HILL**—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.

**NEW BRUNSWICK**—Meeting and First-day school 10:30 a.m. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

**PRINCETON**—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

**QUAKERTOWN**—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

**SALEM**—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

**SEAVILLE**—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting mid-June-September, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

**SHREWSBURY**—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

**SOMERSET HILLS**—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

**SUMMIT**—Meeting for worship and First-day school 11 a.m. (July, August, 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

**WOODBURY**—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

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

## NEW MEXICO

**ALBUQUERQUE**—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SILVER CITY AREA**—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

**SOCORRO**—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 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 Sayless Sts.

**AUBURN**—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (718) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

**CHAPPAQUA**—Unprogrammed meeting for worship 10:30 a.m. Rte. 120 Quaker Rd. Call (914) 762-4289 or 737-9089.

**CLINTON**—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

**CORNWALL**—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

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

**FREDONIA**—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

**HUDSON**—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

**ITHACA**—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214, June-September summer schedule.

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

**FLUSHING**—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock rds. (July-August, 10 a.m.)

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. Adult class 10 a.m.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

**SHELTER ISLAND**—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 537-3867.

**SOUTHOLD**—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

**NEW YORK CITY**—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

**ORCHARD PARK**—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

**POPLAR RIDGE**—Worship 10 a.m. (315) 364-7244.

**POTSDAM**—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

**POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

**PURCHASE**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

**QUAKER STREET**—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

**ROCHESTER**—Sept. to June, meeting for worship 9:30 and 11 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

**ROCKLAND**—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

**SCHENECTADY**—Meeting for worship 11 a.m. United Methodist Church, 924 Albany Street. (518) 375-0369.

**SYRACUSE**—Worship 10:30 a.m. 821 Euclid Ave.

## NORTH CAROLINA

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

**BEAUFORT**—Worship group; 728-7338, 728-5279.

**CELO**—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-5936.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

**DURHAM**—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

**GREENVILLE**—Worship group. 752-0787, 752-9438.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

**RALEIGH**—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 782-3135.

**WENTWORTH/REIDSVILLE**—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

**WILMINGTON**—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

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

**WINSTON-SALEM**—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

**WOODLAND**—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

## NORTH DAKOTA

**FARGO**—See Red River Friends, Moorhead, Minnesota.

## OHIO

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

**BOWLING GREEN**—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

**BLUFFTON**—Sally Weaver Sommer, (419) 358-5411.

**DEFIANCE**—Jon Shafer, (419) 596-4641

**FINDLAY**—Joe Davis, clerk, (419) 422-7668

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

**CINCINNATI**—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Eileen Bagus, 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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

**MANSFIELD**—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

**MARIETTA**—Unprogrammed worship group. 422-5299 (Parkersburg).

**OVERLIN**—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

**WAYNESVILLE**—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

**WILMINGTON**—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

## OKLAHOMA

**NORMAN**—Unprogrammed worship group; (405) 329-6673.

**OKLAHOMA CITY**—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

**STILLWATER**—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

**TULSA**—FGC unprogrammed. 5 p.m. (918) 369-1978.

## OREGON

**CORVALLIS**—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

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

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

## PENNSYLVANIA

**ABINGTON**—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

**BIRMINGHAM**—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

**BUCKINGHAM**—Worship 11 a.m. Lahaska, Rts. 202-263.

**CARLISLE**—First-day school (Sept.-May) and worship 10 a.m. 2nd fl., Bosler Hall, N.E. corner College St. and W. High St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

**CONNEAUTVILLE**—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

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

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

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

**ELKLANDS**—Meeting for worship 11 a.m. May through October. Rte. 154 between Forksville and Canton, Pa.

**ERIE**—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafraz St. 898-1077.

**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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

**GOSHEN**—First-day school 10 a.m., worship 10:45 a.m. Goshenville, intersection of Rte. 352 and Paoli Pike.

**GYWNEDD**—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumnetytown Pike and Rte. 202.

**HARRISBURG**—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

**HAVERFORD**—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

**HORSHAM**—Rte. 611. First-day school, meeting, 11 a.m.

**KENDAL**—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

**KENNETT SQUARE**—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

**LANDSDOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

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

**LEWISBURG**—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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

**LONDON GROVE**—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.



**MARLBOROUGH**—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

**MARSHALLTOWN**—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester, 11 a.m. 696-6538.

**MEDIA**—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

**MEDIA (Providence Meeting)**—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

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

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

**MIDDLETOWN**—First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Giron, (717) 458-6431.

**NEWTOWN (Bucks Co.)**—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

**NEWTOWN SQUARE (Del. Co.)**—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

**NORRISTOWN**—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

**OXFORD**—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

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

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

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

**Central Philadelphia**—15th and Race Sts.

**Cheltenham**—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.

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

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

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

**Frankford**—Unity and Waln 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 Rte. 23. Worship 10 a.m., forum 11:15.

**PITTSBURGH**—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave, East End.

**PLYMOUTH MEETING**—Worship, First-day school 11:15 a.m. Germantown Pike & Butler Pike.

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

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

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

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

**SLIPPERY ROCK**—Meeting for worship 11 a.m. Franklin St., United Methodist Church. Phone: 794-4547.

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

**SOUTHAMPTON (Bucks Co.)**—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rds. Clerk: 639-2144.

**SPRINGFIELD**—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

**STATE COLLEGE**—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

**SWARTHMORE**—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

**WEST GROVE**—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

**WILKES-BARRE**—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

**WILLISTOWN**—Worship and First-day school 10 a.m. Goshen & Warren Rds., Newtown Square, R.D. 1.

**WRIGHTSTOWN**—First-day school 9:30 a.m., worship 11 a.m. Summer months worship only 10 a.m. Rte. 413.

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

## RHODE ISLAND

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

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

**WESTERLY**—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

## SOUTH CAROLINA

**CHARLESTON**—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

**COLUMBIA**—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

## SOUTH DAKOTA

**SIOUX FALLS**—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

## TENNESSEE

**CHATTANOOGA**—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

**CROSSVILLE**—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

## TEXAS

**ALPINE**—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

**AUSTIN**—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**BRYAN/COLLEGE STATION**—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

**CENTRAL TEXAS**—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

**CORPUS CHRISTI**—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

**DALLAS**—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

**EL PASO**—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FORT WORTH**—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

**GALVESTON**—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

**HILL COUNTRY**—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerville, TX 78028. Clerk: Don Warrington (512) 833-5368.

**HOUSTON**—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

**LUBBOCK**—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

**MIDLAND**—Worship 10:30 a.m. Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 787-9437.

**SAN ANTONIO**—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

## UTAH

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

## VERMONT

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elm. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439.

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

**PLAINFIELD**—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

**PUTNEY**—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

**SOUTH STARKSBORO**—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17, Phone Whites, (802) 453-2156.

**WILDERNESS**—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## VIRGINIA

**ALEXANDRIA**—1st and 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) 780-1653.

**CHARLOTTESVILLE**—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

**McLEAN**—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 10 a.m. 104 West Kingswood Dr. (804) 229-6693.

**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

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

**OLYMPIA**—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

**SEATTLE**—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

**SPOKANE**—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

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

**WALLA WALLA**—10 a.m. Sundays. 522-0399.

## WEST VIRGINIA

**CHARLESTON**—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

**PARKERSBURG**—Unprogrammed worship group. 422-5299.

## WISCONSIN

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

**EAU CLAIRE/MENOMONIE**—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

**GREEN BAY/APPLETON**—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

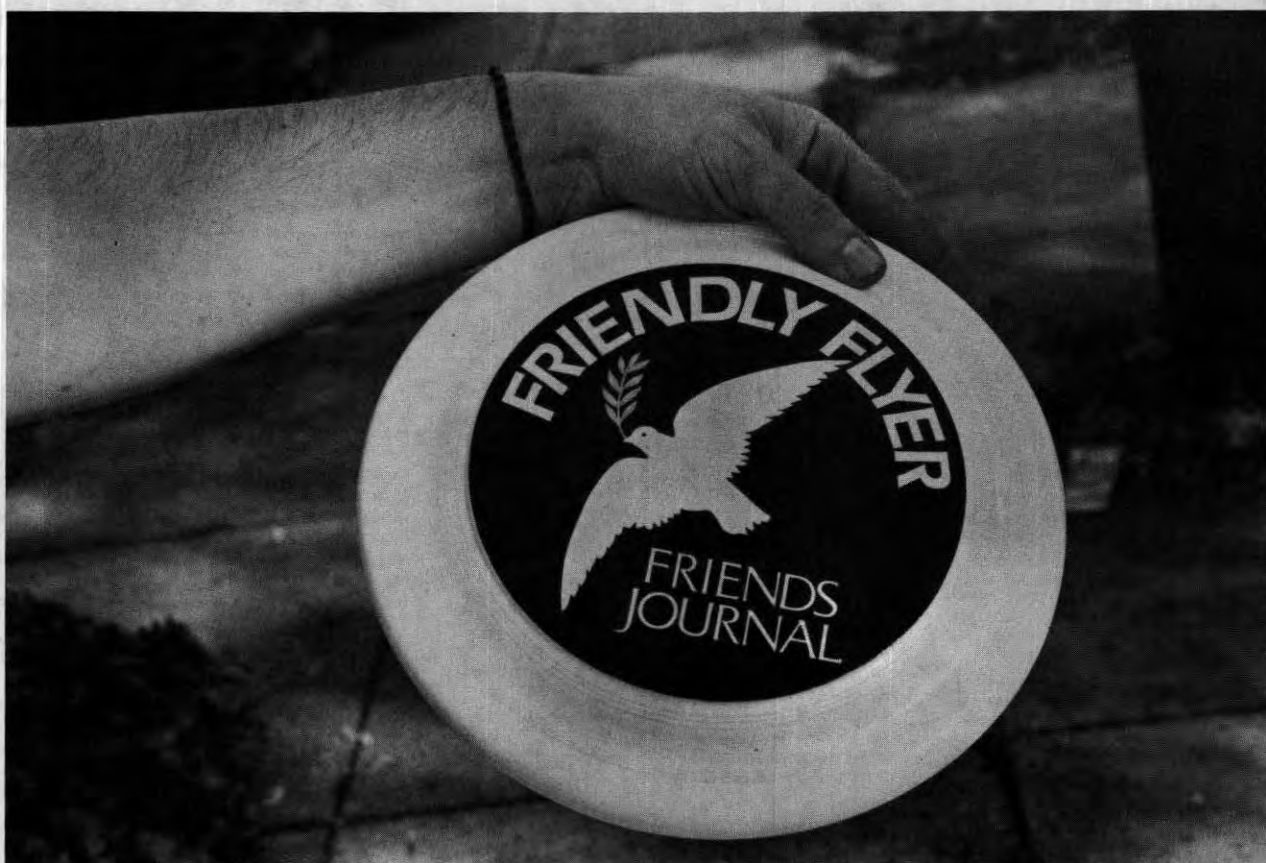
**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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

## WYOMING

**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.



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