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Quaker
Thought
and
Life
Today

1945-1995
Remembering Hiroshima
and Nagasaki



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Among Friends

Heroes

I had my share of boyhood heroes that summer. The Cubs, after all, were about to win a pennant. If it were not for the war against Japan, and my parents' fears that I might get polio if I were in big crowds, we would have gone more often to Wrigley Field to cheer them on. But my dad, brother, and I hung close to the porch radio and yelped as Stan Hack made sparkling plays at third, Bill Nicholson parked one homer after another into the right field bleachers, and Hank Wise edged closer to the 20-game-winner mark. I couldn't wait for my dad to bring home the sports pages each evening so I could put to memory the batting averages and standings.

We studied other sections of the paper too as we sought clues to the whereabouts of our other hero, my mom's brother. Uncle Vint was somewhere in the South Pacific with the 5th Marines. He had stormed onto the beaches of such places as Guam, Tinian, Saipan, and Iwo Jima. Rumor had it that the marines would be landing soon in Japan itself. Any day I expected to see my uncle's picture on the front page as he and his buddies and General MacArthur marched into Tokyo.

So I was glad that August when I saw the headlines and learned about a new Bomb that had been dropped on Japan—then a second one. My folks and everyone I knew said it would bring the war to an end soon, and that was good. It was sure to save lots of American lives too, they said, and this sounded good to all of us. My uncle was sure to be home soon, along with lots of my friends' fathers and brothers.

And now it's 50 years later—most of my lifetime. The Cubs haven't won another pennant, though they came close once. God knows, it wasn't because I didn't cheer them on, even in the years when they finished last. Such miserable teams! But even now, living in Pennsylvania, I still root for them. Once a Cub fan, *always* a Cub fan.

Other things changed for me, though, as I reached adulthood—things that made me view the world much differently. As a young adult I read John Hersey's book *Hiroshima*, and I later learned of the Hiroshima Maidens. I experienced first-hand the stupidity of the military system when I was drafted out of grad school. Like others, I suffered through the Cold War years, the invention of the H-bomb, the bomb shelters, the missile crises, the unending arms race at the expense of social programs. By the 1960s I had become a pacifist. I no longer believed that might makes right, that the side with the biggest supply of nuclear bombs deserves to make the rules. I came to believe that the Bomb, which I once considered the greatest hope for a peaceful world, had become far more sinister; it threatened to destroy not only our nation's enemies but our nation itself, our planet, life as we know it. As Barbara Reynolds once so wisely said, we are all *hibakusha*—we are all survivors of the Bomb.

As we made plans for this 50th anniversary issue we asked our friend Lynne Shivers for advice. Our special thanks to her for her suggestions and guidance throughout, also to Terry Foss for his help with photographs. As we think now about the history of the bombing of Hiroshima and Nagasaki, we must realize that a terrible threat and danger still remains. Even as I write, France prepares to begin a new series of nuclear tests, and other nations long to develop such technology. Our own country has far to go to rid itself of its huge stockpiles of nuclear weapons and to commit itself to other ways of resolving national differences.

There is work still to do, heroes of peace to be named and to be celebrated.

Vinton Deming

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Each August in Hiroshima, candles are floated on the water. The cover photo is courtesy of City of Hiroshima; haiku on back cover is by Yasuhiko Shigemoto, a teacher and poet who lives in Osaka, Japan. The English translation is by John Backes.

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AFSC photo/Roberta Foss

Peace or Justice and the Just War Theory

The two articles "Peace or Justice" by Alfred Andersen and "The Just War Theory" by Lincoln Moses (*FJ* April) provide the basis for an important dialogue as Friends consider the relevance of the testimony against all war and the need for structural change to bring about a more just society. It is impossible to address all the issues raised here, but let me comment on two of them.

First, the proposal for a testimony on justice: I welcome Alfred Andersen's call for Friends "to envision and then help establish truly just economic and political structures as gradual replacements to oppressive and inequitable ones currently dominating life on this earth." It would have been helpful if he had shared his own vision and the ways to its fulfillment. Prophets and religious leaders such as Jesus, Buddha, and Mohammed have all called for basic changes but seldom spelled out their vision in political or economic terms, or how the new society was to be achieved. Yet, one thing that has distinguished Friends has been the core concern to build the community of God as way opened. Our historic testimonies of peace, equality, simplicity, and community are the fruits of the Spirit. Doing justice has characterized each action or movement. Historically, Friends have been in the forefront of movements for social, racial, economic, and political justice. Our service and legislative advocate organizations are hard at work to bring about justice/fairness. Perhaps Friends have not taken time to define clearly macro goals, but let it not be said that Friends have not applied their religious insights to the goal of justice for all.

Second, the plea to abandon an "absolutist" peace testimony: Both of the authors address this issue, but in different ways. Lincoln Moses rejects the just war theory as irrelevant and harmful, but he does not meet Andersen's justification of the use of lethal force, if necessary, against wrongdoers, all in the interest of justice/fairness. Andersen is critical of Friends organizations for opposing sending troops to Somalia to protect food distribution. Yet, in retrospect, Friends were right in opposing military intervention, even for ostensibly humanitarian reasons. United States and UN troops entered Somalia to bring food to the starving, and ended up shooting Somalis. Similarly, British troops were sent to Northern Ireland to protect the Catholics, and ended up shooting them. Currently, there are widespread discussions on how to strengthen indigenous peace groups to deal with incipient conflicts before they reach

open warfare.

We must admit that Friends do accept some forms of coercion, and most see the need in our less-than-perfect society for civilian local police forces operating under law. However, the job of the police is not to kill or destroy but to use minimum force to apprehend suspects. The job of the military has been to search out and destroy the enemy. Although I believe that all our testimonies need to be examined and revised if we are so led by new revelations, I find it difficult to conceive a situation in which I could use lethal force on another human being either to protect myself or others, or to participate in war. Although many Friends have felt conscientiously able to participate in war, the peace testimony has never been repealed by any Friends body. Peace is not just a goal but an approach, a process. It is through peaceful, nonviolent measures of applied love and compassion that true sustainable justice is gained, as we build together the community of God.

Robert S. Vogel
Pasadena, Calif.

Although I think Alfred Andersen makes several thoughtful points about the pursuit of justice and peace, I must take exception to the manner in which he portrays the position of the American Friends Service Committee and Friends Committee on National Legislation. When he writes of their opposition to sending military troops to Somalia, he repeatedly refers to their position as an "absolutist pacifist position." This is neither correct nor fair. He is prejudicing the reader by suggesting the position to be extreme and unyielding.

In fact, the position taken by the AFSC at the time of the Somalia invasion had not much to do with absolutism, unyielding pacifism, or even an uncompromising stance against the use of arms in peacemaking. As I read the December 1992 statement by AFSC, their opposition to troops was based on their belief that such a move was counterproductive to any lasting solution. Serious peacemaking efforts on the part of many nongovernmental organizations (including the AFSC) were making headway in Somalia in getting food to starving people. The abrupt military heavy-handedness eliminated these efforts. A true multinational peacekeeping force under UN command could have supported and expanded, rather than obliterated, the developing relief effort. The U.S. government could have been far more effective in Somalia had it chosen a humanitarian, not a military role.

What the AFSC was criticizing was the propensity for the United States to avoid the work of long-term, low-key, humanitarian

efforts, and then to come rushing in when the situation is critical, hoping for a quick, high-profile, enforcer role. This position I do not regard as absolutist at all.

Geoffrey G. Huggins
Winchester, Va.

In Friends' response to unpleasant, evil, and violent situations, I witness an astonishing level of creativity. I believe this creativeness comes from a number of sources, all ultimately divine: centeredness, openness, humility, sincerity, simplicity, solidarity, discipline, vision, imagination, and consideration of sometimes endless nonviolent options of word and/or action. It is thought that the earliest Friends experienced nonviolence not so much as a command from God, as a gift—divine direct-action, if you will—to which they responded in freedom and joy. One of their realizations to which I am brought in my own experience is "the life and power that takes away the occasion of all wars"; familiarity with the three-centuries-old saying should not rob us of its power, of the "good news," of the testimony it offers to all.

On the other hand, even when we attempt to keep forms of violence as a last resort, history shows that they usually fight their way to the front of the line, ahead of the other resorts. To Al Andersen and others attempting to cope with dilemmas toward violence, I commend the book *What Would You Do?: A Serious Answer to a Standard Question*, by John Howard Yoder with Joan Baez, Tom Skinner, Leo Tolstoy, and others (Herald Press, 1992). Particularly good are Yoder's introductory essay and Baez's insight- and humor-filled chapter. To quote from the book, may we all be given whatever it takes to confront moral tragedy "with creative surprise, denying that the intruder has the last word in defining the problem."

Leo J. Filon III
Elkhart, Ind.

As one who greeted the initial deployment of troops to Somalia as an appropriate and even creative use of U.S. troops, I was doubly disappointed when it became so obvious that sending the military on a humanitarian mission had resulted in a military "solution."

Al Andersen asks whether we should take an absolutist pacifist stand on the use of military forces for humanitarian purposes; I cannot get around thinking this is a contradiction in terms. When the guns are left at home, then I might consider the fundamental nature of the mission to be changed. Not until then.

When we are tempted to make



a troubled world. Societal pressure and the Cold War's end now force many of them to face the tough decisions Andersen and Moses survey. They labor with concerns about just, effective responses to wrongdoing, and, yes, about other people, as is seen in recent planning for nonlethal force, crisis intervention, and humanitarian

exceptions to a nonviolent stand, we sometimes act out of righteous anger, but I think mostly we act out of fear—fear for ourselves, fear for others, sometimes just an undefined fear. We are not very secure animals after all, and our fear is often the trigger—literally—of violence.

But it is not simply the nature of humankind that dictates our ethical relations, and it should not be the basest aspects of our nature that dictate the exceptions to our highest ethical attributes. When else do we need a personal ethic, if not in moments of anger or fear? When else do we need, more than ever, the restraint that prevents us from killing in the name of life, of being inhuman in the name of humanity?

I recently asked my freshman English students at the U.S. Naval Academy to write an essay justifying their belief that war is necessary to the preservation of their very souls, just as in the 1960s we had to justify our belief in nonviolence to avoid conscription. The result was disastrous, not because they couldn't write well but because, they said, none of them believed it. Instead, they said, we should only fight wars for very special exceptions to the normal course of political affairs, and, of course, only as a last resort and for just cause. You would think I had a class full of Quakers! Yet these students will all study war, some will kill, and a few may die in combat.

I would suggest that the challenges to an absolutist position are not essentially different now than they were a century, or two, or three, ago. When Friends first developed a testimony on peace, my guess is that their world was just as violent, war and crime as rampant, and the individual, if anything, was more at the mercy of these forces. Yet Friends chose pacifism. Even though it might lead to the end of slavery, when the Civil War broke out Friends in my home town in Rhode Island chose pacifism.

I'm not as good a person or as peaceful a person as I would like to be. Under the pressure of fear and rage I too would probably act like an animal. But it is the

belief that peace is the right choice that helps us resist the temptations of fear and rage. Absolutely.

Robert Durwood Madison
Queen Anne, Md.

My longtime friend Al Andersen makes the good point that Friends peace testimony is not to be accepted thoughtlessly. As with all our testimonies, its application needs divine guidance. In the French village where Jews were being hidden from Nazis, truthful answers could have been fatal, and *Fellowship* magazine later ran a series, "Would You Tell a Lie to Save a Life?"

In discussing this, the pacifist minister of Le Chambon said, "God has not given us a blueprint"; that guidance may come only with much hard praying. And this, I think, is a great reason for being a Quaker; when logic, intelligence, and good intentions have their dead ends, we still have our quiet listening for finding God's will.

Al Andersen's other point, that justice/equality deserves a higher priority than peace, is familiar. When the brilliant theologian Reinhold Niebuhr abandoned pacifism because, for him, justice was more moral than peace, a similar view was being exploited across the Atlantic. In those 1930s, Hitler was getting support by denouncing the unjust Treaty of Versailles, and one of his followers told me it was better to die in a war than live as a slave. But World War II proved itself to be the greatest injustice of all, exacting a death sentence on 55 million mostly innocent victims.

As for Somalia, a fraction of the U.S. money for military intervention could have done more for that country if given to the AFSC program which has served there for some dozen years.

Franklin Zahn
Los Angeles, Calif.

I wish more Friends—including myself—were personally familiar with the lives and work of police officers and military people. They too are moral actors in

assistance. We could learn a lot from the history of law enforcement and soldiering, and from our neighbors who do this work.

Questions about justice and force are terribly messy, but here we are. Many Friends have already chosen their answers (for example, supporting armed police). Does consistency demand that Friends now reconsider all of the peace testimony's implications? Aren't we already on a "slippery slope"? Will we slide all the way to the bottom? Do we have the courage to give up the comfort of an absolute position? On the other hand, do we have the faith to hold it?

David Hammond
Washington, D.C.

Armed police force actions vary widely: the shootout with the robber, the ejection of the tenant farmer. Little Rock, Arkansas, where federal marshals and the National Guard enforced integration in the 1950s, comes to mind. Did the threat of armed government force to stop segregationist resistance—to enforce "justice" and to "keep the peace"—serve our nation well in the short and/or long run? What about Waco? The bombing of the MOVE house in Philadelphia?

What about transnational armed "police" forces, like the soldiers sent to Haiti, Somalia, and Bosnia? A skeptical and cynical perspective on these and similar actions sees governments selling arms to all corners of the world. But if the customers overdo it with the merchandise, send in the globocops! The world's upper classes hire and arm the children of the less well-off to jet the globe and wield repeating weapons in the name of "justice," "order," and "peace," while the rich enjoy their wealth. (Is this often the way it is at home, too?)

A realistic, rigorous pacifist ethic in this modern age might support the funding of armed transnational police forces, who are allowed to use military power for self-

(Continued on page 19)

WHAT I HAVE LEARNED FROM HIBAKUSHA

by Lynne Shivers

I first visited Hiroshima in 1966 and stayed for a year, working as a volunteer at the World Friendship Center with Barbara Reynolds and others. The center was begun a year earlier with the goal of helping people from the United States and *hibakusha* (he-bak'-sha, atomic bomb survivors) communicate with each other. I have visited Hiroshima and Nagasaki four more times, and as this issue reaches you, I am once again in



Yoshito Matsushige

Hiroshima, to take part in the 50th anniversary of the atomic explosions.

My motivation for the first two visits was to help survivors and to be a witness against nuclear explosions ever happening again. But in 1985, during my second visit, I became aware that some *hibakusha* had changed from victims who were encased in their physical pain and psychological suffering to free individuals who were spiritually centered and whole. I was so shocked that this change was even possible that I returned to learn more of

Lynne Shivers is a member of Central Philadelphia (Pa.) Meeting and teaches English at Community College of Philadelphia.

this process. What the *hibakusha* have to teach has profound significance for the whole world.

Readers will not understand what I have learned until they know something about the history of pain that affected all survivors after the explosions. The atomic explosions created three kinds of force: blast, heat, and radiation. Each force differed in intensity according to distance from the epicenter. For example, almost everyone within a half mile was killed by the blast (incredibly, however, 500 people survived). Two miles from the epicenter, most people survived, and many houses remained standing, for fires spread only sporadically.

Heat affected people differently depending on whether or not they were inside or under shelter at the time of the blast. People inside buildings did not experience the searing heat that literally melted flesh or forced skin to drop off, unless they were near a window or door.

Radiation also affected people differently according to how close to the epicenter they were, whether or not they were outside, and how long they stayed in the city. Since the radiation levels lasted for some time, people who came into the cities to do relief work within ten days were later allowed to hold welfare cards for government benefits.

Approximately 726,000 *hibakusha* experienced an explosion firsthand. By the end of 1950, 386,200 *hibakusha* (53 percent) were still alive. Today, about 340,000 are still living.

The physical damages to people have been well documented. Robert Lifton's study on the long-term psychological effects, which we know now as post-traumatic stress, are laid out in his famous book, *Death in Life*. Guilt for surviving an event that caused many deaths, taking on superhuman efforts to justify one's existence, overwhelming identification with death images, and depression are some of the major effects of long-term psychological damage.

If this weren't enough, the Japanese cultural value of conformity worked against *hibakusha*, since they were for-

ever different from other Japanese people. Often their scars were not able to be hidden by clothing. Hibakusha were often weak or became more sensitive to heat and cold, so they were often denied work because employers thought they would be unreliable. Potential in-laws worried whether or not children would be genetically damaged, so they frequently refused permission for marriage. Worst of all, rumors persisted that hibakusha were contagious, so the poorest were forced to live in riverside shacks. After years of this constant oppression, most hibakusha internalized the message and believed these things about themselves.

The first important lesson I learned from hibakusha was what it means to be human on a fundamental level. They responded to their situation with the whole range of possible reactions. Some responded heroically, as did two trainmen in Nagasaki. The explosion there did not completely destroy the train tracks that ran the whole length of the narrow Urakami valley. For a few days, a conductor and an engineer ran the train up and down the valley, stopping to pick up the wounded and carry them to first-aid shelters. Yet hibakusha can also be jealous, vindictive, and petty. Today, the two men reportedly will not speak to each other since each believes he was the one who thought up the idea and refuses to share the glory with the other.

Some hibakusha became famous early on, sometimes not by their own doing. Kiyoshi Kikkawa was prominent because his back was a mass of keloid scars; he received 35 operations to remove some of this rubbery scar tissue and remained in the hospital until 1951. When photographers from *Life Magazine* visited Hiroshima in 1947, Kiyoshi's photo appeared on the last page. Hiroshima journalists dubbed him "Hibakusha #1." Since Japanese culture values anonymity and not drawing attention to oneself, the title was not meant as an honor.

We can understand jealousy and pettiness, but we are not prepared for humor. I'll never forget when working as a volunteer at the World Friendship Center in 1966-67, Barbara Reynolds held an English conversation class for housewives once a week. After two hours of English conversation, tea and cookies appeared and conversation continued in Japanese. One morning, as I was typing letters in another room, one Japanese woman spoke for some time. Then the group erupted into laughter which lasted for five minutes! I had to ask what it was about. I was

Hiromu Morishita

我等みな
被爆者

清
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書

Left:
"We are all
hibakusha;
We are all survivors."

Opposite page:
After the explosion in
Hiroshima, a crowd
of people gathered at
a temporary first-aid
station at Miyuki
Bridge, 2.3 km from
the hypocenter. This
photo was taken a
little past 11 a.m.

told that the speaker was telling her experience of the atomic bombing. She had been inside her home, and the explosion collapsed the house on her. As she finally pushed aside the rubble of her house, lifted herself from the roof tiles and wooden beams, and looked around, she saw that all the houses in her neighborhood had been flattened, save one—belonging to her husband's mistress!

Some hibakusha joined or created national organizations to end the threat of nuclear global war or to create pressure on the government to create welfare for hibakusha. All these large organizations achieved important benefits and gave hibakusha a voice. The first national conference against atomic and hydrogen bombs took place in 1955, and in 1957 the Japanese government began to register hibakusha to receive health benefits.

Other hibakusha never felt comfortable joining anything but still felt compelled to build world peace. One housewife, Mrs. Chiyo Takeuchi, in the mid-1960s, began to fold paper dolls as a way of communicating something human across national and cultural barriers. She still folds them today and has convinced all but the most hardened political hibakusha organizations to send her paper dolls abroad as a way of communicating.

Still other hibakusha have never acted or spoken publicly about their hopes for a world without nuclear weapons. They decided long ago that they wanted to forget or ignore their injuries and live in the present. For some hibakusha, this may have been a positive move. For others, however, it meant denying a profound reality about themselves, a reality that continued to affect their lives.

I have concluded that there is such a range of responses among hibakusha be-

cause they had no common identity prior to the bombings. They come from disparate perspectives of class, age, and gender. It has been impossible for hibakusha to reach a unified response to the question, "Why did it happen?" Its effects fell on everyone without reason or justice. Many survivors have noted they were in such a place that morning by accident. This led many to consider the place of accident or fate in their lives. Thus, people responded from their own relative sense of hopelessness or power according to their life situation—businessman, student, housewife, child, poor, etc.

In fact, some hibakusha have noted that were it not for the fact of the explosion they would have lived very normal, prosaic lives. Experiencing the blast and living through it gave many hibakusha a unique platform from which to speak, and some have become well known and powerful people. Nevertheless, their fame or position is based on dreadful pain and suffering that they can never forget.

Hibakusha who radically change this picture are those who have transformed their psychological pain and alienation into a new identification with the rest of the world. This is the second lesson I have learned from survivors. Hibakusha have known that when atomic tests were exploded in Nevada, the South Pacific, eastern Soviet Union, deserts in China, and elsewhere people would suffer and die. They knew what would happen as a result of accidental releases of radiation at Chernobyl or anywhere that people were exposed to radiation, as in nuclear energy plants, hospitals, or factories.

Consequently, from Japan, which views itself as set apart from the rest of the world, a group of people now embrace identity with the whole world, an identity that rejects national boundaries of any

sort. Furthermore, they reject any use of nuclear weapons because such weapons are part of the old culture that identifies death at the center of existence. These hibakusha want to embrace only life and life-affirming activities.

What has deeply moved me is this realization: If it is possible for a group of people so deeply injured 50 years ago to reach through the levels of pain to this spiritual transformation, it is also possible for the rest of us, who have not been as deeply injured, to undertake a similar transformation.

The third lesson I have learned from hibakusha is that we are all hibakusha. The first definition of *hibakusha* is, of course, those who experienced the atomic bombings first hand. But the second concentric circle includes all those who have experienced massive doses of radiation that might limit one's life in terms of health (nuclear tests, accidents, etc.). Then, many of the rest of us are also hibakusha because we have been deeply affected by what happened to hibakusha of Hiroshima and Nagasaki. Finally, all the rest of the world are also hibakusha in the sense that nuclear weapons might still be used in the future. Thus, we all need to face the nuclear reality and work for the elimination of nuclear weapons as well as for the will not to use them.

If this were to be accomplished at this 50th anniversary, the deepest dreams of Hiroshima and Nagasaki hibakusha would be fulfilled. □

Mask, "Denunciation: Reduced to Ashes," by Kazuaki Kita



Kazuaki Kita/Photo by Barbara Benton

Looking for Meaning

by Susumu Ishitani

I was in the eighth grade, at the age of 13, when I was exposed to the A-bomb in Nagasaki. I was talking with my elder sister in the dining kitchen of our house after coming back from school. We began to feel hungry and my sister had started cooking when we heard the buzzing sound of a U.S. bomber. My sister, who had experienced some terrifying air-raids before she came to Nagasaki city, immediately recognized the sound as that of the B-29 and suggested that we go to the shelter for safety. But I, who had not had any terrifying experiences of bombing, said, "Well, Sister, they just came again. They wouldn't do any harm. So far Nagasaki has never been badly attacked. So we shall be all right." Before I finished the last sentence, a strong glittering light struck us. I thought it was the light of a flash-light bomb dropped by mistake on the top of the roof of my house. I dashed into the next room, shouting out to my sister to come along, to hide myself from the light, proceeding to the corridor to get out of the front door. But before I reached the door I felt a strong blast approaching and I flattened myself on the floor. Soon I felt the blast arrive, smashing and blowing things around. I could not do anything but rely on God. In the moment when I felt the danger of death, a strong sensation of trusting God ran all through my body. It was a warm sensation like electricity, which made me feel that I would be definitely protected by God. Somehow I did not feel any fear. I concentrated all senses of awareness on the trust-feeling. Things were coming down near me. But I felt a kind of religious feeling and knew that I would not die, being protected by the divine power. . . .

As for my health, about half a year later I got blisters all over my body. The shape of those blisters was strange, looking like small round pancakes full of pus. I had swollen glands and a slight fever. Because of the dullness and fever from

Susumu Ishitani lives in Yokohama, Japan. He is clerk of Tokyo Meeting and teaches ethics at Hosei University in Tokyo. These remarks are reprinted from the 22nd James Backhouse Lecture of Australia Yearly Meeting (1986).

the blisters, I found it necessary sometimes to lie down on the floor without participating in gym class. When we were kept standing for a long time in line at school I sometimes felt dizzy and had to leave the line. This was for the few years when I was still in Nagasaki. In those days I was apparently affected by the bomb, but we did not know anything of the effects of the radioactivity. . . .

We sometimes hear people involved in peace movements in Japan say a phrase, "Hiroshima of anger and Nagasaki of prayer." Often when they say this, they mean that in Hiroshima active peace movements come out of the anger of the victims of the A-bomb and in Nagasaki people never stand up against anything but pray for help without doing anything positive, depending on either their fate or some authority. We cannot deny that in Hiroshima we always find some activities regarding peace going on, while visitors to the A-bomb museum in Nagasaki find very few peace activities. But I wonder if anger can really produce anything of peace? How about prayer? According to my understanding, anger needs to be checked carefully so that it does not produce hatred, which is one of the elements of war. I can admit that indignation against injustice is necessary to create peace, which should be based on justice. The energy that comes out of indignation can be the source for the energy to push us to work for peacemaking. The energy to create anything has to be directed through the right channels. It cannot be creative if the anger is aimed at either American people or Russian people. Indignation has to be addressed to what cruel deeds we Japanese did just as equally to what the American military did, but not to military men as persons. . . .

Human beings originally do not exist in solitude, separate from one another, but exist as social beings with warm feelings of humanity. The proof can be found among the suffering people in the situations under the mushroom clouds. When a father finally succeeded in getting out of the pile of fallen timbers and concrete things and found his wife unable to get out to safety from the approaching fire, he said, "I would stay with you and die together," after trying in vain to get her out. She said, "Save yourself, please, lest our children should be left without both

The atomic blast as
seen from the ground
in Nagasaki



Courtesy of the City of Nagasaki

parents." A boy who witnessed all of the tense situation of his parents' departure from one another has written describing what he has seen and heard. He was a sixth grader then. His father cried out and wept aloud while moving away from his wife and taking his son's hand. This boy lived to tell people about the A-bomb and not only about the ugliness of wars but about the beauty of human nature, too.

Out of such miserable situations some people have decided to make a new start in their life. They even say that it has to be made as a start of a new world for humanity. . . .

For me, my A-bomb experience seems to be something given to me from which I am expected to draw meaning and power to live in such a way as to be an instrument of God or to show the glory of God. I do not think I have found all of the

meaning or power that is expected for me to draw out of my experience yet. It must be an endless or bottomless source to draw out living water for me to look back or return in order to refresh my awareness that I live in the hand of God while being on the edge of the division of life and death. For we all live in such an existential condition in the nuclear age today. As we look at our living situation, we realize the development of science and technology has put us in a dangerous situation, as at any moment we might be killed by the explosive power of science and technology. Economic competition has put us in such a situation as we might be treating other human beings as tools and slaves without being able to treat others as persons who are as important and precious as we ourselves are. And the end of these trends leads us to wars and annihilation of humankind. We should have fully realized that we are forced by these conditions to be aware of the necessity of determining our decisive attitude to choose life rather than destruction even at the sacrifice of our easy ways of getting more material abundance, more convenience, and the superficial pride of being better than others in worldly life.

I happened to find myself in the historical event of the explosion of the A-bomb. A Japanese philosopher whom I know well is advocating his idea that the calendar year should start from 1945, when the nuclear age started, because it is so significant for human conditions in the

history of humankind. I agree with him in the sense that the epoch-making event of the birth of possible self-annihilation of humanity urges us human beings to make radical changes for our survival, for finding a peaceful solution of conflicts, and for creating a new loving way shown by God in the way of Jesus Christ on the cross and on His resurrection. Light is going to be revealed by the darkness of the annihilating bombs to shine and show a new, caring way. We are in the middle of the time of awakening our souls to repent and change. . . .

The other day, I found a poem in a Japanese Christian newspaper that expresses an important aspect of our search for meaning in our life. It goes like this, according to my English translation:

If not having become ill,
such prayers would not have come
out.
If not having become ill,
such miracle would not have been
believed in.
If not having become ill,
such divine world would not have
been heard of.
If not having become ill,
such holy sacred place would not
have been visited.
If not having become ill,
such a face would not have been
gazed at.
Oh! Unless having become ill,
I would not have been able to become
a human.

In our lives we have sorrows to face, and they come without our comprehension why they should come in our particular place, particular time, and to a particular person like you or me.

Sorrow, however, is good medicine for the soul. Those who do not drink from the cup of sorrow will never understand the significance of our life. Because of being in adverse situations, one can come to understand the importance of kindness to others. Having adverse, unfavorable experiences, one can come to know the truth which one will never be able to know through academic study or by common sense. One gains the power of courage to overcome the adverse situation and deepens the understanding of others who are in adverse situations. . . . □

Sorrow is

good medicine for the

soul. Those who do not

drink from the cup of

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understand the

significance

of our life.

Testimonies of Survivors

The Thing Which Should Never Be Repeated

On August 6, 1945, I was at home on holiday. I was a student worker just transferred from Tokyo Kogyo, where they manufactured guns, to the Second General Army Headquarters Secret Code Team. After breakfast I picked Soseki Natsume's work, "Kusamakura," out of my bookshelf and went out to the verandah. Just at that moment, the garden turned bright with abnormal white and I was covered with wall mud, ceiling panels, and pieces of broken glass, and I was screaming "Mother," clinging to the verandah pole.

It was at that moment on August 6 that my life changed its course. Even now, after 27 years' lapse of time, I still remember the noise of the wall falling. It was the sound of my girlish dream and sentiment receding like the ebb tide. I grew up to be a woman without the tide flowing back again. Among the many things that have happened since then, nothing is so vivid as that fatal moment. My father had died of disease when I was two, so only the two of us remained in my family, my mother and myself.

We were bleeding a little on the face from the broken glass but had no other injury. We decided to escape with our neighbors. We walked, wondering, "What happened? Were bombs dropped on our houses? No, no." In about half an hour we came to the bank near Chozyuen park, Hakushima. There I saw men literally like rags, and lumps of people. Their skin, which was peeled off from the shoulder, was hanging down from the tips of their fingers, and one body was almost bare—was it a human being or an animal? When I saw that it was a man, something ran down my spine and I closed my eyes. I shuddered and trembled. I kept looking down, clinging to Mother's hands, and we began to walk in crowds into the suburbs.

Autumn days end early, as persimmons become ripe and heads of Japanese pampas grass come out.

Towards evening outside my house, I wait for my husband and daughter coming back. When I see him striding along the road in the paddyfield or walking through the waves of pampas grass, and our daughter with a tennis racket and school bag laughing with her friends, I can't help thinking that this is peace. Despite the hazards of modern life, we have the pleasure of awaiting our family members who went out in the morning. I believe such an ordinary thing is peace. At that time, our parents awaited their children, their wives, and their husbands only in vain. During those days, we parted from our friends promising to meet the next day, and it was an eternal parting. At that time, we could not think of the pleasure of waiting for a person. I saw with my own eyes the misery of the Atom Bomb which is nothing but hell itself. After about one year I returned to school, and one day I wept to hear my friend read aloud "Kusamakura" in a Japanese literature class. I wept to find myself a girl who remembered the ashes of August 6th, gave up her dream of entering college, and thought of how to earn her daily bread. But if I say that I have never forgotten that hell-like picture and have continued to curse the war and

the Atom Bomb that changed my life, it is a lie. The lapse of time has eroded that horror and grudge.

My mother and I were struck by the bomb at a distance of one mile from the explosion center and we both have special victim certificates. We have many bomb sufferers among our relatives, but no one was killed. Our life changed on that day but we are healthy now. In Hiroshima, there are many people who have suffered incomparably more than I. I have stopped thinking of myself as unhappy. But this is different from the grudge against the Atom Bomb, which should never be forgotten.

My daughter read a certain book when she was in grade five or six and began to think about war. It is a story about how individuals in different countries can be friendly and there are not feelings of fighting and killing, but they begin to fight when involved in the *isms* of nations. The words "I am neither Japanese nor Ainu. I am a human," by the character at the end of the story seems to have impressed her. Then she began to ask questions about the war and the A-bomb. She collected news items and wrote a report. I consider it the parents' duty, especially those with A-bomb experiences, to talk to their children about



This sculpture in Hiroshima commemorates mothers and children who were victims of the bombing.

the war and the bomb. Peace campaigns are important, of course, but I feel it is more important for parents to relate their experiences directly to their children. By doing so I want us to reflect on ourselves, flourishing in material goods but perishing in spirit, and on our way of life which has resulted from the present prosperous atmosphere of Japan and the conceit of scientific progress.

Living human beings who, 27 years ago, were no better than rags. Dead hu-

man beings who were tugged along floating in rivers, thrown on wood and burned. I, with a slight injury, was human, and they were human, too. People who are now dressed up in top fashion with long skirts are human, and people who were buried with no one to look after them in Ninoshima were human, too.

I say to my daughter, "You are a second generation A-bomb sufferer, but take pride in your present health and live with confidence. Look at your mother who is

married to a kind and understanding husband." As to war and nuclear weapons, each person has his own opinion, but this should be agreed to by every person—"Hiroshima" should never be repeated, never be forgotten.

—Junko Fujimoto
(in grade nine at that time)

Reprinted from Summer Cloud: A-bomb Experience of a Girls' School in Hiroshima, Hiroshima Jogakuin High School, English edition copyright by San-Yu-Sha, 1976.

I Will Never Leave Nagasaki



**Statues at
Urakami
Cathedral in
Nagasaki,
with damage
from
bombing**

Ten days [after the bombing], carrying the aluminum box that contained the ashes of my wife and baby, I returned to my hometown of Daizenji Village near Kurume city in Kukuoka Prefecture, and took up lodging in my older brother's house. We performed a simple funeral ceremony for my wife and three children, and my brother's family did everything they could to comfort me, but the peaceful atmosphere of

the village seemed like a bizarre otherworld. Had there really been a war? What a difference between these unmarred villages and the demolished city of Nagasaki! There was no one in the village who, like me, was burdened with the spirits of four dead family members. I felt like a member of a different race of humanity.

With a backpack full of clothing I received from my brother, I started on the

journey back to Nagasaki to join my companions living in the ruins.

More than 20 years have gone by and I am now over 60 years of age. I work as a door-to-door salesman and live in Nishi-Tategami-machi in Nagasaki, the city that will forever be a place of tearful memories for me. I vowed to my dead wife and children that I would never leave Nagasaki, even if I had to live by being a beggar. I believed that in this way I could expiate the guilt I felt about having brought them to Nagasaki before the explosion, and also that it was the best way for me to pray for the repose of their souls.

I often climb the steps up to the hill where the Peace Statue now stands. I say a prayer before the statue and sit down on a bench to contemplate. I learned in the passing years that there is a front and a back to everything in the world. However remotely, I was able to sense the existence of God and to receive what perhaps could be called His compassion.

War
Nuclear weapons
The sins of humanity. . .
To all the people who died
And now sleep eternally,
To my wife and children,
I vow that I will strive to create
A world without war,
And that I will make the voice of Nagasaki
Echo throughout the world.

"If a grain of wheat falls into the ground
and does not die,
It remains alone. . ."
I continue to live my life
In the unending quest for
Peace and happiness in the world.

—Tsuneo Tomimatsu
(November 15, 1971)

Reprinted from Testimonies of the Atomic Bomb Survivors: A Record of the Devastation of Nagasaki, City of Nagasaki, 1985.

America, Land of Mercy

by Sadako Kurihara

The Enola Gay was the airplane used to drop the atomic bomb on Hiroshima. In her statement of September 19, 1994, calling on the Smithsonian to revise further its proposed Enola Gay exhibit, Senator Nancy Landon Kassebaum (R-Kansas) said, "The role of the Enola Gay was momentous in helping bring World War II to a merciful close, saving both American and Japanese lives."

The ABCC, or Atomic Bomb Casualty Commission, conducted medical research on hibakusha but offered no medical treatment.

Hermann Hagedorn (1882-1964) was author of The Bomb That Fell on America (1946).



Free Library of Philadelphia

Dropping the atomic bombs on Hiroshima and Nagasaki, they say, was America's merciful gift.

It injected its own people with plutonium, to experiment; its ABCC

stripped the *hibakusha* of Hiroshima and Nagasaki, took samples of their urine and blood and collected data, preparing for nuclear war.

When *hibakusha* died, ABCC staff appeared at hospitals and homes and, like vultures, carried off the corpses. They preserved keloids and intestines in alcohol and sent the glass bottles off to America. Even today, fifty years later, many die of cancer in Hiroshima and Nagasaki.

If dropping the atomic bombs was merciful, then the Imperial Army's Nanjing slaughter of two hundred thousand and the Nazis' gassing of six million must have been merciful, too.

Along the way to the Nazi concentration camps, they say, stood signs saying, "This way to comfort."

America became the guardian god of justice and democracy, established bases all over the world, and firms up its preparations to drop merciful bombs at any moment, anywhere.

In Korea, in Vietnam, in the Persian Gulf, in Mozambique, it dropped merciful bombs; in Mozambique, it bombed a hospital and, the butt of world criticism, pulled out. America, guardian god of justice and democracy, even used the alias of the United Nations to drop merciful bombs on regional conflicts, ethnic conflicts.

The Air and Space Museum at the Smithsonian is the sanctuary of the sacred nuke. The godhead is the *Enola Gay*, and on the fiftieth anniversary of the bomb the Smithsonian unveils the merciful godhead and displays ostentatiously, as wonder-working proofs, the effects of Hiroshima and Nagasaki *hibakusha* who were burned to death like insects.

But the American poet Hermann Hagedorn composed these lines:

"It fell, it fell, it fell.
It did not vaporize churches and cities,
but it pulverized America's conscience.
O Lord, what hath America wrought?"
And we know that even now
many Americans
are sick at heart.
O America—
stop bowing before the evil god of nukes
and for the sake of a nuclear-free tomorrow
let's all join in shouting,
No more Hiroshimas!
No more Nagasakis!

Sadako Kurihara is the most prominent living hibakusha writer. Her poems speak forcefully about political themes and hibakusha welfare.

An Overriding Compassion

by Barbara Reynolds

Once a year, just before August 6, the world remembers Hiroshima. Journalists swarm in looking for reassuring stories or for accounts of continuing despair, depending on their individual or ideological bias. Political peace groups descend to hold militant meetings in front of the Memorial to the Dead. Hundreds of tourists come.

The rest of the year, the hibakusha are a group apart. In their own cities, Hiroshima and Nagasaki, they are misun-

At the time of her death, Feb. 11, 1990, Barbara Reynolds was a member of First Friends Church of Long Beach, Calif. Her writings included All in the Same Boat, as well as children's books, and essays and poems about peace concerns.

derstood and rejected. In other parts of Japan they are even more alone. If they try to warn the world or ask for special understanding and help, everyone unites to silence them.

From their own countrymen: Stop whining! Are you beggars that you show scars, asking for sympathy and cash? Was Hiroshima any worse than hundreds of other Japanese cities that were destroyed by fire raids? They are not still bringing up the past!

From Europe: More people were burned to death in Dresden than in Hiroshima. And what about the extermination camps—Auschwitz and Dachau and Sachsenhausen and the rest?

From Russia: Do not forget Leningrad and Volgograd! Russia lost 20 million people in the war. You do not have to talk

to us about Hiroshima and Nagasaki! We know all about the suffering of war—and we know, too, what country was responsible for the atomic bomb!

From China: No more Hiroshimas! Let us destroy the Enemies of Peace (even if

(Continued on page 14)



Courtesy of AFSC

Honorary Citizens of Hiroshima

Of the handful of people given honorary Hiroshima citizenship, two are Friends: Floyd Schmoie and Barbara Reynolds. Their stories deserve retelling.

In August 1949, Floyd first visited Hiroshima with the intention of building houses for atomic survivors. However, numerous hurdles had to be overcome before permission was granted. Authorities from the United States told him he needed to work through established relief agencies. Without U.S. government permission, he would not be able to get space on any ship bound for Asia. So, he traveled with a herd of goats as a shepherd and milkman! Once in Tokyo, he got permission from the U.S. Occupation government to build houses, but in Hiroshima, authorities asked him to build a library. When he learned that the books to be stocked there would be in English only, he refused. He finally was given permission to build four houses as part of a larger city housing program. He and other volunteers came for the next three summers and eventually built a total of 21 houses. Floyd is a member of University Meeting, Seattle, Wash.

Barbara Reynolds and her family first moved to Japan in 1951 when her hus-

band, Earle, worked as a scientist with the Atomic Bomb Casualty Commission, studying the effects of radiation on children. After sailing into the Pacific Ocean nuclear testing zone in 1958 to protest against nuclear arms development, Barbara returned to Hiroshima. In 1962 and 1964 she traveled with hibakusha through the United States and Europe, helping them communicate their messages. In 1965, Barbara and Japanese friends founded the World Friendship Center, a peace center, in Hiroshima. In 1975 Barbara donated her entire library to Wilmington Col-

lege, which named the collection the Hiroshima/Nagasaki Peace Resource Center. It is the largest repository of materials on the atomic bombings in this country. In 1977, Barbara Reynolds was declared a "national living treasure" by Japan, the only foreigner to receive this honor. Barbara Reynolds died in 1990.

For their tangible, explicit work in support of hibakusha, Hiroshima awarded honorary citizenship to both Friends. □

—Lynne Shivers



Chugoku Shimbu

Above:
Barbara
Reynolds

Left:
Floyd
Schmoie, at
left in photo,
works with
a team
building
houses in
Hiroshima.

we have to use nuclear weapons to do it!).

From the United States: What about Pearl Harbor? Do not forget who started it!

A chorus of excited voices reject the hibakusha's concern or try to drown it out with hatreds of their own. All of them, interpreting from their own human, national, or ideological bias, ignore the actual content of the hibakusha's appeal: "We do not want *anyone else in the world* to experience our fate!"

No Hatred. No overtones of bitterness or accusation, no attempt to place blame, no desire for revenge. Just an overriding compassion, a concern for all humankind.

But why?

Why should the Hibakusha want to save humanity? What has humanity done for them?

Their own people have rejected them, made political capital of their tragedy, evicted them from their bombed out land, profited from tourism to their city (without any attempt to share the profits), scoffed at their fears and their claims of suffering from the effects of radiation (which the Japanese call "ashes of death")—and then turned right around and discriminated against them in jobs and marriage arrangements because of the health and genetic risks inherent in having been exposed to the atomic bomb.

People of other countries have used Hiroshima as a symbol but have done little to understand or help the survivors,

as individual human beings in need. And countries on both sides of the Cold War, placing their faith in pre-Nuclear Age military solutions, which have failed so disastrously in the past, have continued to manufacture and stockpile nuclear weapons two or three thousand times as destructive as those that destroyed Hiroshima and Nagasaki.

The hibakusha, it would seem, have little reason to love humanity—and this is why the world is unable to comprehend their selfless appeal. Indeed, if one talks to individual hibakusha, one often finds very human reactions indeed. Many are filled with bitterness, envy, jealousy, suspicion, or hate. And yet, year after year, there is the incontrovertible fact of their composite testimony. Not only in the official documents of Hiroshima and Nagasaki, but in hundreds of personal messages they keep sending to the world, there is the recurring theme of concern for all humankind.

It does not make sense! How can suffering and betrayal, bitterness, suspicion and rivalry, jealousy and hate and envy

and distrust add up to forgiveness and a passionate concern for others? The sum is not only greater than its parts; it is of a completely different quality!

The only explanation is that, somehow, through their descent into the crucible of agony, the hibakusha as a group have emerged with a compassion that cannot be explained by human reason or logic. They have been touched by a concern beyond the imagining of mortal beings, by a Spirit that loves us and requires us to love one another, that forgives us and expects us to forgive each other. . . .

I have seen human beings everywhere respond to this message with newly awakened hope and dedication, although the hibakusha themselves were not aware of the Power behind their appeal!

Through them, the Spirit speaks—and there is something in the hearts of human beings everywhere that responds. □

This article is condensed from a manuscript entitled "Hiroshima, City of Hope," previously published in the World Friendship Center newsletter. —Eds

Hiroshima Day, 1990

Once more, upon these graves without a corpse,
where grass now grows
and folding chairs in rows—
we sit respectfully
at break of day
and try to fan
the flames away.

Only cicadas scream
and clouds of smoke
rise as our foes'
housewives and children rose;
rising, too, memories
threaten to choke,
such leveled dreams
as they evoke.

She did not burn with them
but she was here—
her ghost with theirs
this cemetery shares
and all their horror, thirst
and agony
with my new grief
explodes in me.

—Jessica Reynolds Shaver

Roberta Foss



Jessica Reynolds Shaver planned to fly with her mother to the 45th Hiroshima Day observance, but Barbara Reynolds died unexpectedly, at the age of 74, before she could make the trip. Jessica Shaver now lives in Long Beach, Calif.

Hiroshima!

A SMALL, PERSONAL STORY

by Gordon Browne

The Bomb fell on Hiroshima on my 22nd birthday.

I was a counselor that summer at the Farm & Wilderness Camps in Vermont, where the directors, Ken and Susan Webb, were providing my first experience with Quakers. Late in 1943, I had been honorably discharged from the U.S. Army with a physical disability. I had gone back to college, one of the first returning veterans, had graduated in June 1945, was to be married in late August 1945, and was then to take my bride off to Illinois where a job teaching students of junior high age awaited me. The announcement of a new, bigger bomb touched me only with the hope that the war might end soon.

For seven years, the U.S. military maintained strict censorship of information about the A-Bomb, both in the United States and Japan. During those seven years, my own life went through transformation. I became a Friend—and a pacifist. I involved myself with the peace work of the Chicago office of the American Friends Service Committee. And I read John Hersey's *Hiroshima*.

Then I knew about the Bomb. And in an irrational way, I became responsible for it. The Bomb and my birthday were inextricably linked, a guilty link that, as time went on, made birthdays harder and harder to celebrate. Often I spent part of the day in demonstrations commemorating the tragedies of Hiroshima and Nagasaki—or was burdened with guilt if I did not. Neither time nor the Cold War softened those feelings.

When I learned the 1988 Friends World Committee for Consultation Triennial, which my wife Edith and I would attend, was to be held in Japan, I knew I must make a pilgrimage to Hiroshima. After the Triennial, Susumu Ishitani, present clerk of Tokyo Monthly Meeting, himself a Nagasaki survivor and active worker for peace, led a group of about a dozen of us from Europe, North America, Korea,

Retiring clerk of Friends World Committee for Consultation, Section of the Americas, Gordon Browne is a member of Plainfield (Vt.) Meeting.



Hiroshima's monument to children, amid thousands of paper cranes

Gordon Browne

and Kenya. The "Bullet Train" from Tokyo rushed through busy cities, past wooded hills, beside shining green rice fields. As we approached Hiroshima, I saw that it lay in a bowl surrounded by hills. In my imagination, I saw the cloud of fire over it, contained and concentrated within that bowl. That topography was one reason Hiroshima was chosen as a target.

We stayed at the World Friendship Center and, with Susumu's guidance, we drew as near as we could to the experience of August 6, 1945. Our first morning in Hiroshima, we went by twos and threes to the Peace Park, wandering past the famous skeletal dome of what had been the Prefecture Industrial Promotion Hall. Near it now is the Hiroshima Baseball Stadium.

The Peace Park, green and tree-shaded, lies between two rivers, not far from the hypocenter of the Bomb blast. Even the Memorial Mound, under which an estimated 70,000, mostly unidentified bodies lie, was grass-covered and lovely. Park paths wind past scores of monuments to Bomb victims: mothers, youths, industrial workers, union members, forced laborers from Korea. The monuments were draped with rainbow masses of paper peace cranes, sent by people all over the world. In 1945, many Bomb victims died calling for water. The city has built a memorial fountain in the park so that no one need ever thirst there again.

The monuments to students and teachers moved me deeply. Hiroshima had not been bombed before August 6, 1945, but it expected to be. More than 8,000 chil-

dren, aged 13 to 15, like the junior high children I had once taught, were working with more than 400 teachers in Hiroshima that summer on jobs that the men absent at war would ordinarily have done. Some worked at the telephone exchange, some at the libraries. Most were helping to clear fire lanes against the expected fire bombing. Early that August morning, there had been an air raid alert. When an all-clear sounded, most of the children gathered on the river bank to get their day's work assignments. When the B-29s came, more than 6,000 of those children died. So did their teachers. Their monuments were almost buried in paper cranes.

In the Peace Memorial Museum, there was no anti-American sentiment. Most photographs of the victims and of the devastated city were official U.S. Army photographs. Nor was horror presented for its own sake. The museum simply reported what had happened and illustrated the effects first of heat, then of the blast, then of radiation, and finally of the fire. Pieces of buildings, bits of clothing, fragments of tools supplemented the photographs and maps. The steps of the bank building where an old woman sat, waiting for the bank to open, were there. Almost directly below the hypocenter, in the explosion her body disappeared into atoms, but its outline forever darkens the marble steps like a photographic negative. The story of the 8,000 school children was told in detail.

Outside later, overwhelmed by what I had seen, I wandered alone for many minutes. I came upon the youngest member of our group, also walking alone and

sobbing. I said to her, "Your generation is like the young Germans. You are not responsible for what your parents did, but you must never forget it." She nodded, still weeping.

Later, our group assembled in the Hiroshima Peace Culture Foundation, where Helen Yokoyama, an American of Japanese descent, spoke with us about the "Hiroshima Maidens," the 25 scarred and disfigured young women who had been brought to the United States for plastic surgery in 1955. Helen had been their house mother and chaperone. Most of the 25 were survivors from among the 8,000 school children I was already mourning. During the first weeks, waiting for the schedule of their surgery, they had stayed at Pendle Hill. Helen recalled how 25 young women, too ashamed even to go outdoors at home, had met love and acceptance there. Later, between their multiple operations, many stayed in Quaker homes.

Early that evening, after a deep meeting for worship, we were joined by Tomim Harada, the doctor who opened the first surgical hospital in the ruins of Hiroshima, where he specialized in reconstructive surgery for Bomb victims. At the invitation of Norman Cousins, who had organized the U.S. visit of the Hiroshima Maidens,

he traveled with them and worked with the U.S. doctors on their treatment. His book, *Hiroshima Surgeon*, describes his service as a Japanese army doctor in China, his revulsion at the cruelties he saw his own people commit there, his shocked return to his devastated home city, and his determination thereafter to work for peace and healing everywhere. I bought his book and asked him to inscribe it for me.

Susumu Ishitani had arranged other meetings and exhibits for us. For me, meeting Michiko Yamaoka, a Hiroshima Maiden, was climactic.

On the day the Bomb fell, Michiko was a 15-year-old school girl, working in the Hiroshima Telephone Exchange. She was walking to work that morning when she heard the planes overhead and looked up, shielding her eyes with her hands. The Bomb exploded some 500 meters above the ground. All the exposed skin on her face and hands was instantly burned off. The blast threw her, unconscious, through the air. At first, she felt all the

heat and hurt must be focused on her, but, as she slowly regained consciousness, wedged between two huge pieces of stone, unable to move, she could hear the cries and calls for help all around her. Incredibly, it was her own, frantically searching mother who found her, who pulled her free and led her into the throng trying to cross the river. Her mother did not tell her that her face was swollen, peppered with glass fragments, and dripping skin. When a school friend in the crowd did not recognize her, however, she knew.

Michiko was one of "the walking ghosts," the wretchedly burned who shuffled along, holding their hands with bent wrists out in front of them because great shreds of skin were flowing off their hands and arms. She expected to die but did not. As she recovered, however, she could not move her fingers, and her hands, arms, and face were hideously scarred. For seven years, the Occupation Forces put a press ban on any discussion of the results of the Bomb or the plight of the victims. The Japanese government did nothing for them.

When the 25 Maidens were selected to go to the States for treatment, Japanese communists told them they would be killed there. Instead, the Quakers met them, cared

I Abhor War

by Michiko Yamaoka

At 8:15 a.m. on August 6, 1945, an atomic bomb in a single instant not only completely destroyed the city of Hiroshima, reducing it to ashes, but also took away the precious lives of more than 210,000 people of all ages, including little children.

Many who barely managed to survive suffered in a living hell with afflictions such as terrible burns and injuries from flying bits of glass or from being pinned under buildings. The area under the explosion was filled with people gasping, "Water! Water!"

I suffered the pains of burns and of growing up in a world of tears as a result of constant confrontation with the dark face of death.

Michiko Yamaoka, a Hiroshima hibakusha, was one of the 25 Hiroshima Maidens who underwent surgery at New York City's Mt. Sinai Hospital in 1955-56. She recently became a member of Japan Yearly Meeting.

Gordon Browne



Michiko Yamaoka with Susumu Ishitani at the World Friendship Center, Hiroshima

of our group stayed with as many as ten host families, and so made many wonderful new friends.

I led a quiet existence after that, living with my mother until she passed away 16 years ago. Since then I have been actively speaking out about the awful experience of Hiroshima and Nagasaki, in order that peace may prevail and such terrible things will never happen again. I have been speaking out for the elimination of all nuclear weapons, in order that children and all people may live peacefully in the 21st century.

I firmly believe that I must continue, as long as I live, to raise my single voice to declare to as many people as I can the horror of war and the preciousness of human life.

(trans. by Kitty Mizuno, a member of Moorestown [N.J.] Meeting)

for them, and gave them confidence. Michiko was in the United States for a year and a half and learned dressmaking so that she could support herself at home. She had wished never to speak about her experience, but, when her mother died of radiation-induced cancer in 1980, she decided she must tell about the A-Bomb, so that it would never be used again. So she spoke with us.

In my journal, as our time in Hiroshima ended, I find I wrote:

It [Hiroshima] has touched so many different parts of my life that it will take me a long time to integrate it. The endurance of love and compassion in the midst of the hell that was the blast has been one of the most impressive things to me. The human spirit has resources of goodness we don't even suspect, just as it has capacities of evil that are beyond ordinary imagination.

Edith and I had arranged to visit friends in Hawaii on our way home and were grateful for the relaxed change of pace when we got there. There were beaches and walks and swims and quiet meals to be enjoyed and time to absorb what we had just experienced.

Early on our third morning in Hawaii, however, I awoke sick. My entire abdomen seemed bursting with pain. A walk-in clinic referred me to Rodney Kazama, a pleasant, young gastroenterologist. He was not sure what I had. It looked most like appendicitis, but my age and many symptoms were not right. He ordered tests and x-rays and put me on a liquid diet. Late in the afternoon, when I ran a low grade fever, he put me in the small, local hospital for observation.

There were three rooms together, opposite the nurses' station. During the evening, another man was put in the room next to mine. His painful breathing was audible in my room. When his breathing stopped, there was a sudden rush of hospital personnel and the rattle of the emergency resuscitation cart. He did not revive. When the night nurse, a plump, pleasant woman with graying blond hair, checked on me later, I said,

"I'm sorry you lost him."

"You heard all that? We tried to be quiet."

"It's all right," I said. "I was awake anyway."

She slumped into the bedside chair. "He was such a nice man. Cancer. We've treated him for more than three years. He and his family—we wanted so much for him to get well!"

Touched by her caring, I encouraged her to talk about him. It was strange, the



H. J. Reinhart

A group of Hiroshima Maidens returning to Japan

and remembered nothing of it. I had a web of tubes attached to me. In one of my lucid moments, my friend the night nurse told me, "The O.R. nurse said it was the worst appendix she ever saw. Already gangrenous! Your whole body could be filled with infection. Dr. Tanaka is loading you with antibiotics."

Edith sat with me while I dozed. Then, one day I was better, so much so that I refused the painkillers, and my head cleared. I sat up and watched television. Edith and I walked up and down the hospital corridor, pushing my I-V equipment beside us. I resumed my reading of Tomin Harada's book, *Hiroshima Surgeon*.

The book was on my bedside table when Dr. Tanaka came in that afternoon. He looked at it curiously, picked it up. "What is this?" he asked.

I told him about Dr. Harada. "I grew up in Hiroshima," he said. "I go back every year to visit my mother. She still lives there."

I studied him, guessing his age. My heart pounding, I said, "You were under the Bomb!"

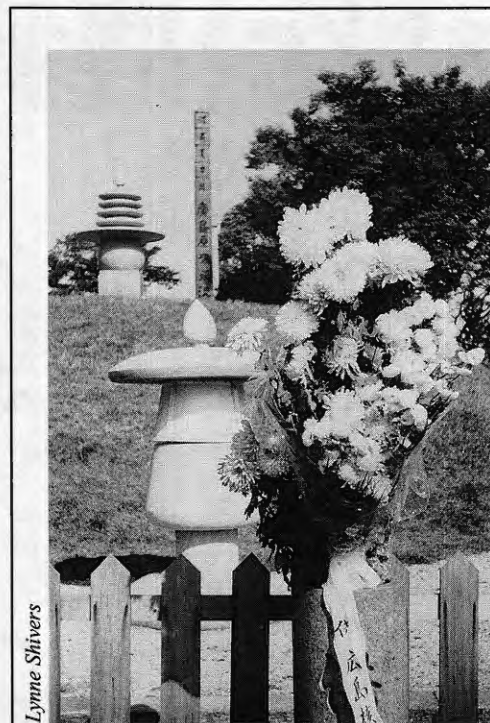
patient trying to comfort the professional. But it helped me not to think about my belly. And she and I became friends.

When Dr. Kazama came in the next morning, he introduced the older man with him as Dr. Tanaka, a surgeon. A calm, quiet man, Dr. Tanaka examined me, apologizing when his probes of my abdomen brought gasps from me.

"The symptoms aren't just right," he said. "But the pain is now more localized. I think I should take your appendix out." He smiled. "I may be mistaken. About one appendix in ten I take proves to be healthy. Still, I think I should do it."

His candor won my confidence immediately. "Do it!" I said.

The next few days had a hazy nightmare quality. I was in pain or groggy with drugs. I slept, woke, talked to Edith and the nurses, to my children who telephoned,



Lynne Shivers

At the Mound

Inside are placed the ashes of tens of thousands of atomic bomb victims. Most are unidentified.

Crowds of school kids

all in blue uniforms
under the cawing of crows

bow their heads.

They have no names
and I have no name.

They put their palms together.

We offer
silence. Overhead,

feathers on black arrows ruffle.

—Edward A. Dougherty

Edward Dougherty is one of the U.S. staff at the World Friendship Center in Hiroshima, Japan.

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He did not look at me. "Yes," he said. "I was 15 years old."

One of the 8,000 children!

After a moment, thoughtfully, he went on. "I was two miles from the hypocenter. My 14-year-old sister was closer. When she did not come home, our mother went into the city, searching for her through the fire and the rubble. She found her and brought her home. But my sister died three days later."

He leafed through the book, while the silence grew. I could not think what to say. Irrelevantly, I asked if he knew Dr. Harada. He did not. He had never heard of the Hiroshima Maidens. Suddenly all professional, he said I could leave the hospital the next day. He would want to see me in his office the following week. Then I'd be free to fly home.

That night, without drugs, I was awake for long stretches. Another patient was brought into the room next to mine, his agonized breathing again signalling a desperate fight for life. At some point I slept. When I awoke, I listened for his breathing. There was none. And then an eerie, keening wail arose from the next room. The night nurse came bustling to me.

"It's her father," she said. "He died about an hour ago. I thought his body would have been picked up before this. The wailing—it's part of their tradition. I'm sorry. I'll ask her to stop."

"No," I said. "Don't. She needs to do that."

I lay there, listening to the rising and falling of her grief. At last I came to realize that, in this little hospital, these three rooms were set apart for those who were going to die or those who were in danger of dying. And I, with the guilt of Hiroshima heavy on me for more than 40 years, had lain there for a week while one of those 8,000 children, a Hiroshima survivor, had fought to save my life.

As I lay in the dark, letting the keening next door wash over me, penetrate my pores, testify to all I could ever know of love and mortality and humanness, something ancient and blind in me was healed.

On my last visit to Dr. Tanaka before I came home, I presented him with my inscribed copy of *Hiroshima Surgeon*. He accepted the gift and my overflowing thanks courteously. I urged him to meet Dr. Harada. He was noncommittal. It did not matter. By then, I knew that, somehow, he and I and Dr. Harada and the night nurse and the keening daughter and Michiko and her mother and Susumu and all the others—all were one in the great mystery. □

defense only. This compromise is realistic, because few people will work as wholly unarmed police officers in an armed and dangerous world. The self-defense limitation I describe is similar to the traditional UN peacekeeper position.

I question whether even a realistic religious pacifism can support global police who use military power for other than their immediate personal self-defense. Such support would, it seems to me, necessarily endorse slippery-slope "Niebuhrian" morality: that it's sometimes OK to kill some people to achieve some kinds of justice. This is not much of a pacifism, in the usual sense of the word. Yet, is this sort of morality also inherent in our supporting local and national police? These are difficult questions.

As an idea and in daily practice, so-called absolutist pacifism will always, as it should, have a very hard time facing the pressing, daily, omnipresent demands of "justice." I remember a sermon by Berea College President Willis Weatherford in which he described the tension between love and justice as the most difficult issue raised by the teachings of Jesus. People who face this tension, and who attempt to discern and adhere to the dictates of the pacifist ideal, often try to help achieve justice through the power of love—including charity, nonviolent action, forgiveness, self-sacrifice, and redemption—"other choices."

Tom Rodd
Moatsville, W.Va.

I offer here my distinction between the words *peacemaking*, *pacifist*, and *justice*. The purpose of peacemaking is dialogue between individuals so the inward light of each is revealed and seen and the still small voice is spoken and heard. In other words, we are striving after quality relationships or friendships. Martin Buber spoke of the I/Thou relationship. Jesus spoke of hearing the stranger and enemy, not just one's own companions. Paul writes of God breaking down the wall of animosity.

Peacemaking is the sole focus of our meetings for worship, business, memorials, clearness, and celebration. It is our means and our end, our process and our product. It is our work and our worship. Our seasoning process for budget, for membership, for education, for oversight, and for counsel is the process of listening and speaking.

There is a price to pay for peacemaking, as the Greek word for *witness* is *martyr*. The process of peace is a difficult one. It is best undertaken in an atmosphere without compulsion, or even the threat of violence.

Thus we come to the word *pacifist*. The peacemaker must be free of compulsion or coercion, free of compelling another to follow even the peacemaker's agenda. Thus

we often seek the silence in the pace of peacemaking. Out of my inexperience, I see pacifism to be the context and peacemaking the process/product. However, in our world of commerce, we respect to some degree the police and the military. There are times when the "lessing of tension," which law can provide, enables dialogue to start.

The purpose of justice is balancing the conflicting claims of rights, wrongs, responsibilities, and negligence. And it is balancing them in a real world of inadequacies and shortages, of community limitations and time demands, of people who don't hear and who don't want to hear, of people who delight to use force and who *do* use force. The dialogue of peace is the best context of hearing and implementing justice/fairness. Quakers have been instrumental in the Alternatives to Violence project, Fellowship of Reconciliation, and other programs of mediation and facilitation.

I trust many among us will be absolute pacifists. I trust many will act on principles of justice/fairness. I trust most of us will continually practice and enhance skills of peacemaking.

Michael Moore
Poulsbo, Wash.

I agree with Lincoln Moses that the criteria generally laid down for determining a "just war" are difficult to evaluate in a concrete situation; and, I would add, especially difficult to balance against any just war theory as such, because such difficulty is characteristic of all moral dilemmas. And it is precisely for this reason that absolutes are out of place in moral dilemmas of all kinds, and that the continuing revelations offered by Inward Light are of crucial importance in providing us with that intuitive overall balance needed in resolving them.

The requirements for a just war listed by Friend Moses are presumably meant to be what I call "considerations." No one is meant to be determining, and no one is meant to be eliminating. They presumably have been listed as reminders of what morally must be taken into consideration in arriving at a final decision.

But if I were to list such just war considerations, I would put at the top of the list one that isn't even mentioned by Moses: namely, *no conscription*. In fact, for me such would be a near absolute! Secondly, I would add the right of conscientious objection at any point along the line (even for gung ho volunteers), short of putting the lives of others in danger by "objecting" at some irresponsible juncture. I would also add something about decision-making process, not only regarding whether or not to begin a coercive action, but also as regards continuing at every step along the way, and

the manner of continuing.

These and other added considerations would expand the list to eliminate most wars as we have known them. The result would be an enlarged version of what we normally accept in our daily lives as policing. And the basic purpose would be limited to the only moral justification for coercion of any kind, whether physical, psychological, or spiritual: namely, the kind needed (and the extent needed) in order to prevent or remedy injustice in ways that have the approval of our Inward Lights. Thus, the purpose that historically has characterized war, that of power-grabbing, and which has given modern war its morally outrageous character, would be guarded against.

My conclusion is, therefore, that we urgently need a list of considerations to be taken into account in deciding whether this or that police action is morally justified—not only for the global scene, but for the local one. Most local police forces do have some such list. We need to evaluate them and use them as a basis for identifying considerations in determining what constitutes just police actions at all levels, local to global. Insofar as we do so, we will be in position to reject actions on solid grounds rather than on the basis of an absolutist principle that permits us to evade the soul-searching, moral-dilemma process that Friends have been leaders in perfecting in so many other areas.

Alfred F. Andersen
Eugene, Oreg.

Friend Al Andersen reminds us that difficulty should not deter us from working hard to resolve moral dilemmas. True. But that does not, in my mind, rehabilitate just war theory, which I believe reaches beyond mere difficulty to actual impossibility of valid application. Several of the criteria require *knowing* the opponent's intentions—not just estimating them. Several require recourse to forecasts about future events. A "theory" that relies on such elements is not really a theory.

Friend Andersen likes to think of the criteria as "considerations." I agree. But the doctrine being discussed tries to define "why and when recourse to war is permissible." It is indeed an attempt at a theory—and I believe it fails. Nor am I attracted to efforts to patch up this thousand-year-old edifice by disavowing conscription, allowing for conscientious objection, etc. I of course favor these, but they can stand on their own. Just war theory deserves to disappear, for it pretends to something it cannot deliver—identification of "just" wars.

Lincoln E. Moses
Portola Valley, Calif.



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AFSC Notes

A Living History by Maia Carter

Thinking back on my visit to the Nagasaki Peace Museum still brings tears to my eyes and causes my chest to constrict. I can see the image before my eyes of Sumiteru Taniguchi's back, and I can see his tortured face before us as, 50 years later, he relates the problems he still has from the massive injuries he sustained August 9, 1945, when the United States dropped an atomic bomb on Nagasaki, Japan.

I am one of the lucky ones. I have had the privilege of meeting *hibakusha* (atomic bomb survivors) and hearing their stories. Very few *hibakusha* are interested in sharing their experiences, and many survivors of the atomic bombs are unknown to their families and friends as *hibakusha*.

For years the *hibakusha* were discriminated against. Because of the severe doses of radiation they experienced, they often had medical problems or illnesses that forced them to miss work. As a result, employers looked down upon A-bomb victims. Because the Japanese government did not feel obligated to assist the *hibakusha*, they faced many difficulties as medical bills came in and they were unable to find work. The *hibakusha* also had difficulties finding spouses, since people were afraid of having abnormal children as a result of radiation from the bomb.

I spent three weeks last summer visiting Japan as part of a youth delegation sponsored by the American Friends Service Committee. The study group, consisting of 16 ethnically, culturally, and socio-economically diverse teenagers from across the United States and Puerto Rico, traveled with four leaders to Tokyo, Nagasaki, Hiroshima, and Kyoto. Throughout our visit we went to workshops, spoke with *hibakusha*, and took tours that enabled us to further examine current social issues of Japan, including nuclear disarmament and gender and race concerns. My experiences in Japan and my contact with both *hibakusha* and Japanese born after World War II, although informational in nature, allow me to be in touch with the personal side of the war.

While I was staying in Nagasaki, my host mother, who spoke about as much English as I spoke Japanese, told me that her father had been in the city when the bomb was dropped. He, like many *hibakusha*, had never spoken

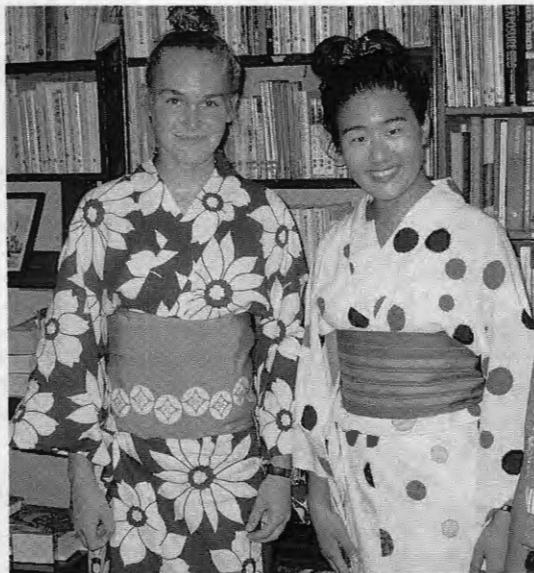
Maia Carter, a member of Durham (N.C.) Meeting, is a freshman at the University of Richmond. Maia's participation in the AFSC youth delegation to Japan was sponsored by Durham Meeting.

with her about his experience, both because of the pain of the memories and the stigma attached to being a survivor. Recently, with the change in attitude toward the victims, and with the thought of a time when no hibakusha will be left, more survivors have stepped forth to share their stories with others in the hopes of preventing another nuclear bomb from being dropped.

Although the hibakusha we spoke with are very concerned with the spread of the peace message and feel the need to share their stories, they do not attend the annual Peace Ceremony in the Hiroshima Peace Park. After attending myself, I understand why they have their own private remembrances. The entire ceremony is a huge, super-organized event. Only "special" people have places to sit, and the majority of the program is devoted to long government speeches by various officials who all say the same thing. There is a minute of silence at 8:15 a.m., the time the bomb was dropped, but even during this sacred time people are popping up to take photographs.

My lasting memories of Japan will not be the details of the structure of the bombs or the medical research that has resulted from study of the hibakusha. I will remember the pain I felt upon hearing the stories of the hibakusha.

I will remember forever the image of Mr. Taniguchi's back, and the fact that he was not able to get out of bed for a year and nine



months after the bomb dropped on Nagasaki. I will remember the joy of teaching my host mother the words to "Amazing Grace," one of the favorite songs of the people we met. I will remember running to the memorial to Sadako, the 13-year-old girl whose story brings thousands of paper cranes to Hiroshima, and being overwhelmed by the beauty of the folded birds.

I will remember the friends I made, the injustices I saw, and the tears that I cried.

Above all I will remember the phrase repeated to us by every hibakusha we spoke with. I will remember, "No more Hiroshima, no more Nagasaki." □

(Based on an article originally appearing in the Nov. 20, 1994, Greensboro, N.C., News & Record)

Above: Maia Carter with Alison Lee Satake, from Orinda, Calif.

Left: This statue in Nagasaki comes from a tradition that speaks in a language of gestures. The hand pointing up reminds the viewer never to forget the dangers of nuclear weapons. The outstretched hand signifies caring for humanity. The folded leg shows a gesture of meditation, while the foot on the ground is ready to spring into action.



AFSC Photos by Roberta Foss

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News of Friends

New Hampshire and Vermont Friends are working to oppose legalized gambling in their states. Friends met in Concord, N.H., for the All New Hampshire Gathering on Jan. 21, at the Burlington (Vt.) Meetinghouse on Feb. 19, and in Putney, Vt., for the Northwest Quarter of New England Yearly Meeting on March 4, and endorsed the following minute:

The Religious Society of Friends has long recognized that gambling is fraught with negative spiritual consequences for both individuals and society in general. Gambling promotes a belief that it does not matter how people obtain material resources and that obtaining a disproportionate share of goods for oneself is a worthwhile goal. However, . . . we do not desire to legislate individual morality.

We do, however, believe that the state should not promote or benefit from social evils. We are convinced that casino gambling is not an appropriate way for a state to raise revenues. . . . Casino gambling may allow the state to neglect the development of more equitable forms of revenue collection and to postpone long-range solutions to problems of economic development. In addition, we may (as other states have) experience increased costs for law enforcement, regulatory supports, and social services, as well as non-monetary costs of increased crime and social problems that inevitably seem to accompany greater gambling activity.

. . . We encourage the legislature to look for more long-term and more equitable ways to fund state services and create a healthy economy.

During New England Yearly Meeting's annual sessions in 1994, a similar minute could not be approved because too many Friends stood to oppose it and support casino gambling. The subject will be reconsidered when the above minute is presented to NEYM during its 1995 annual sessions, August 5-10.

The work of South Africa's Quaker Peace Center was recognized at a colorful ceremony on Feb. 25. The day marked the launch of the QPC-initiated Ubuntu Community Mediators program, and included the presentation of certificates to 35 trainees. QPC and the mediators were saluted by speakers from several political and health organizations who referred to the program as a strong hope for peace that reduces violence, corruption, criminality, and the numbers of casualties in hospitals. For more information on the peace center's activities, write to QPC, 3 Rye Road, Mowbray, 7700, Cape Town, South Africa.

Belgium has become the first NATO country to ban landmines. On March 3 the Belgian Parliament unanimously passed legislation to outlaw landmine use, production, procurement, sale, and transfer, including components, parts, and technology. Antitank mines

were included should the pressure necessary to make them explode be provided by a person. Also banned were all submunitions designed not to explode on first impact. The law will apply for a period of five years and can be renewed by the Council of Ministers. Other countries supporting total prohibition of landmines include Austria, Cambodia, Colombia, Estonia, Ireland, Malaysia, and Sweden. Countries supporting a ban on mines without self-destruct mechanisms include Australia, Austria, Ireland, Norway, and Switzerland. (From *Peace Media Service*, March 1995)

The proposed use of chain gangs in the Arizona prison system is drawing a strong response from Friends and other supporters of prison reform. On May 13 the Arizona Area Program of the American Friends Service Committee released the following statement:

The AFSC Arizona Area Committee deplores the use of chain gangs as inhuman, regressive, and abhorrent. Imprisonment is the legal punishment established for prisoners' crimes. Dehumanizing prisoners will not contribute to their rehabilitation.

Labor by prisoners is acceptable as long as it is humane and adds to the promise of rehabilitation. Chain gangs are not necessary or effective but represent a politically-charged symbol designated to appeal to desires for revenge and discrimination rather than justice.

Chain gangs, which represent a return to long-abandoned practices, are punitive, degrading, and dangerous. For Americans, but particularly African Americans, the chain gang sends a powerful negative message recalling slavery and past maltreatment.

On June 17 the AFSC Arizona Area Committee joined 25 other community organizations in Tucson, Ariz., for a march and protest against the chain gang plan. Other prison-related initiatives include an Alternatives to Violence Project in federal and state facilities, a listening project involving Arizona state legislators' view of the death penalty, and upcoming speakers addressing prison reform, prisoner rehabilitation, and juvenile justice. For more information, contact AFSC Arizona Area Program, 931 North Fifth Ave., Tucson, AZ 85705, telephone (520) 623-9141.

Floyd Schmoe turns 100 this month and University (Wash.) Friends Meeting will help him celebrate on Aug. 6. Floyd extends the following invitation: "All friends of the family and all Friends of the Meeting are cordially invited to attend my 100th Birthday Party, . . . Bring only love (or from those who bake—an apple pie. . .)." (From *Gleanings*, June 1995)

See page 13 for the story of how Floyd first traveled to Hiroshima 46 years ago to build houses for survivors of the Bomb.

Bulletin Board

•The Peace Resource Center, Hiroshima/Nagasaki Memorial Collection celebrates its 20th anniversary this month. In 1975 Barbara Reynolds formally presented to Wilmington College her collection of books, films, photos, and research files relating to the atomic bombings of Hiroshima and Nagasaki, Japan. It was her desire that these materials would be widely used so that people would understand what happened in those cities and put their energies to work to see that nuclear weapons are abolished. Since that time, the Peace Resource Center has steadily increased its collection of A-bomb educational materials. Thousands of individuals have seen the collection, and many thousands more have read books or viewed films that the center helped produce. For more information, contact the Peace Resource Center, Pyle Center, Wilmington, OH 45177, telephone (513) 382-5338.

•"Feeding the Spirit" is the theme for the 19th annual Quaker lesbian conference, Aug. 24-27, at Camp Willowtree in Middletown, N.Y. The conference is a time for like-minded women to gather in worship, worship groups, workshops, swimming, work, and evening programs. Workshops are lead by conference participants. Attenders interested in leading a program should include a title and a brief description, based on the conference's theme, with their registration. Housing at Camp Willowtree includes cabins with electricity and bathrooms, a farmhouse with beds available on a first-registered, first-served basis, and plenty of space for tents. For more information, contact Betsy Kantt or Laura Street, 52 Greenleaf St., Medford, MA 02155, telephone (617) 391-0783.

•Are you interested in participating as a civilian peacekeeper in a mission with the United Nations? Friends with experience in such areas as conflict resolution, election monitoring, human rights monitoring, policing, etc., may contact the Quaker United Nations Office regarding the specific places to apply in New York City and Geneva, Switzerland. For more information, write to QUNO, 777 UN Plaza, New York, NY 10017.

•The International Campaign to Ban Landmines needs support. In 1993 the United States enacted a three-year moratorium on the export of antipersonnel mines. That same year the UN General Assembly passed resolutions calling for a worldwide moratorium on the trade in antipersonnel landmines and the establishment of a voluntary trust fund for mine clearance. This year the UN will convene a Review Conference aimed at improving the Landmines Protocol. Currently, many more mines are deployed than are removed. It costs about 100 times more to remove one mine than to produce it. The International Cam-

paign to Ban Landmines calls for: an international ban on the use, production, stockpiling, sale, transfer, and export of antipersonnel mines; the establishment of an international fund, administered by the United Nations, to promote and finance mine victims assistance programs and landmine awareness, clearance, and eradication programs worldwide; and countries responsible for the production and dissemination of antipersonnel mines to contribute to the international fund. Supporters are encouraged to write to their congressional representatives, President Clinton, and Boutros Boutros-Ghali at the United Nations. For information on the Joint Call to Ban Antipersonnel Landmines, contact Joan Gerig at Synapses, 1821 W. Cullerton, Chicago, IL 60608. (From Synapses Messages, Winter 1995)

•Veterans and Friends of Collateral Damage, a joint effort by the Resource Center for Non-violence and the Veterans of Foreign Wars Bill Motto Post 5888, is hoping to raise \$18,000 for a memorial dedicated to all civilians who have died in wars. The sculpture—a terrified man, woman, and child—was first created in 1959. Named "Collateral Damage: A Reality of War" after the military term for civilians killed during war, the sculpture is to be enlarged and cast in bronze for the centerpiece of a park in downtown Santa Cruz, Calif. If enough money is raised, a second casting of the sculpture will be presented to the Hiroshima Peace Garden in Japan. The piece has been the focal point for several public events, including a "Gun Turn-In" day, when more than 100 weapons were voluntarily given up by local citizens. The sculpture is also controversial. Once offered for display at the United Nations in New York City, it was rejected after the U.S. government insisted it was "contrary to the national interest." For more information, contact Veterans and Friends of Collateral Damage, 515 Broadway, Santa Cruz, CA 95060, telephone (408) 423-1626. (From Reconciliation International, April 1995)

•The Homer A. Jack Memorial Fund for Racial and Social Justice was established in 1993 to assist in the eradication of racism, classism, and poverty from life in the United States. The fund seeks to nurture projects, particularly in the Chester, Pa., area, that focus on the building of a non-segregated, economically just, and egalitarian community. The fund operates through grants, loans, and other assistance to community groups undertaking specific projects. It welcomes and solicits applications from individuals and organizations—especially for "seed money"—for projects consistent with its general vision, including but not limited to: assistance to projects attempting to combat racism, classism, and the spectrum of poverty-related social ills; assistance to social and political

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reform projects increasing racial equality, economic and social justice, environmental responsibility, civic harmony, and for studies to improve progressive citizen activist skills. To make a donation or to obtain a detailed statement of the kinds of projects the fund is particularly interested in, the nature of the support it could offer, and application procedures, contact the Homer A. Jack Memorial Fund, P.O. Box 923, Chester, PA 19016, telephone (610) 872-3489.

•The "Costa Rica Conservancy Project" is a 17-day trip, Aug. 18-Sept. 3, that gives volunteer vacationers an opportunity to participate in and learn about rainforest conservation and community development efforts in Costa Rica. The group will spend a week in a rain forest

Calendar

AUGUST

1-5—Mid-America Yearly Meeting, at Friends University, Wichita, Kans. Contact Clerk, MAYM, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

1-5—Pacific Yearly Meeting, in Chico, Calif. Contact Ellie Huffmann, 1008 Franklin St., Monterrey, CA 93940, telephone (408) 644-0331.

2-5—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Stan Bauer, Clerk, S. 2473 Norwegian Church Rd., La Valle, WI 53941, telephone (608) 985-7736.

2-6—Wilmington Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Marvin Hall, WYM, Pyle Box 1194, 251 Ludovic St., Wilmington, OH 45177, telephone (513) 382-2491.

4-6—"August Desert Witness," an interfaith event, hosted by Nevada Desert Experience, marking the 50th anniversary of the atomic bombings of Hiroshima and Nagasaki, Japan. Held on the University of Nevada's Las Vegas campus, the event will include speakers, nonviolence training, and a nonviolent action at the Nevada Test Site. Contact Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127-0487, telephone (510) 261-1005.

4-6—"Beyond the Bomb," the Red River Peace Network's 12th annual Pantex Peace Camp, will commemorate the atomic bombings of Hiroshima and Nagasaki, Japan. The gathering will take place at the Amarillo, Tex., Civic Center, the Peace Farm, and the Pantex nuclear weapons plant. The program is sponsored by the Red River Peace Network and Peace Action Texas. For more information, contact Mavis Belisle at the Peace Farm, HCR 2 Box 25, Panhandle, TX 79068, telephone (806) 335-1715.

5-8—Indiana Yearly Meeting, at Indiana Wesleyan University, Marion, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

5-10—New England Yearly Meeting, at Bowdoin College, Brunswick, Maine. Contact Katherine Lee Clark, 901 Pleasant St., Worcester, MA 01602, telephone (508) 754-6760.

8—"Peace from the Inside Out," an experiential

reserve and a week in the town of Bagaces in northwestern Costa Rica. Participants will assist with the Monteverde Conservation League's project at the San Gerardo Biological Research Station, learning about ecology and conservation issues and assisting with building projects, trail maintenance, reforestation, species inventories, and organic farming. In Bagaces, participants will assist Peace Corps volunteers and local community members with recycling, reforestation, or other development projects. The trip will include visits to local reserves and national parks and touring through parts of northwestern Costa Rica. Cost for the trip is \$1,495, excluding airfare. For more information, contact Global Service Corps, 1472 Filbert St., #405, San Francisco, CA 94109, telephone (415) 922-5538.

workshop led by George Lakey at Johns Hopkins University, Baltimore, Md. The workshop will explore two roles: the Peaceful Warrior and the Peaceful Magician. Participants will clarify spiritual and behavioral dynamics of these two ways of intervening in conflicts, leading to increased centeredness in the presence of violence. Contact the Association for Humanistic Psychology, 6826 Chrysler St., Indianapolis, IN 46268, telephone (317) 328-1945.

9-12—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (910) 292-6957.

9-13—Jamaica Yearly Meeting, at Happy Grove School, Kingston, Jamaica. Contact Angela Beharie, 4 Worthington Ave., Kingston 5, Jamaica, W. Indies, telephone (809) 926-7371.

9-13—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact James Johnson, WYM, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

10-14—Guatemala Yearly Meeting, Amigos de Santidad, 4a Ave., 2-13 Zona 1, Chiquimula, Guatemala. Contact Edgar Amilcar Madrid M., Apartado 5, Chiquimula, Guatemala, telephone 9-420-362.

11-20—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Cecil Hinshaw, Rt. 2 Box 232, Winchester, IN 47394, telephone (317) 584-1089.

15-20—East Africa Yearly Meeting, at Vihiga Friends Church, Vihiga, Kenya. Contact Javan K. Mirembe, P.O. Box 160, Vihiga, Kenya.

15-20—Ohio Yearly Meeting, at Stillwater Meetinghouse, Barnesville, Ohio. Contact Edward Kirk, OYM, 61830 Sandy Ridge Rd., Barnesville, OH 43713, telephone (614) 425-4109.

19-26—Canadian Yearly Meeting, at Pickering College, Newmarket, Ont., Canada. Contact Anne Thomas, 91A Fourth Ave., Ottawa, Ont K1S 2L1, Canada, telephone (613) 235-8553.

24-28—France Yearly Meeting, in Arbresle, France. Contact Christine Abt, 7 Jolie Vue, Rt. de Montaret, F-38580, Allevard, France, telephone (76) 975232.

With Hiroshima Eyes: Atomic War, Nuclear Extortion and Moral Imagination

by Joseph Gerson. New Society Publishers, Philadelphia, Pa., in cooperation with the American Friends Service Committee, 1995. 203 pages. \$16.95/paperback.

Joseph Gerson is program coordinator of the Cambridge, Mass., regional office of the American Friends Service Committee and editor of *The Deadly Connection: Nuclear War and U.S. Intervention*. Writing with fervor out of deep pain and compassion for *hibakusha*, the Japanese victims of the atomic bombs over Hiroshima and Nagasaki, Gerson joins them in calling for the abolition of nuclear weapons. He has three goals in mind: he describes as best he can what the bombings meant for residents of the cities, and explains President Truman's reasons for allowing them; he strives to correct ignorance and misunderstandings about the nuclear arms race; and he documents occasions when the United States threatened to launch nuclear bombs. All U.S. presidents from Truman to Clinton, except for Ford, delivered nuclear warnings when their supremacy was challenged. To Gerson, a threat of use is a use of the ultimate weapon, and is recognized as such.

Gerson attacks the myths first used 50 years ago by the Truman administration to explain why atomic bombs were dropped on Hiroshima and Nagasaki: punishment for Japanese aggression and saving a million U.S. military personnel from becoming casualties.

The real reason, writes Gerson, "had less to do with bringing the war in Asia and the Pacific to a close than it did with establishing the rules of the game for the Cold War era that had already begun." The United States thus forestalled the Soviet Union's influence in the Far East and established its own hegemony in the region.

In the body of the book, Gerson charts his way through the daunting nuclear history of the last half century, itemizing incidents of nuclear extortion, such as: Truman to the Soviet Union over Iran, Yugoslavia, Berlin, and China; Eisenhower to China twice, to Guatemala, to the Soviet Union, and to Iraq; Kennedy to the Soviet Union over Berlin and in the Cuban missile crisis; Johnson to Soviets and the North Vietnamese; Nixon to North Vietnam and concerning the Middle East; the Carter Doctrine of 1980, reaffirmed by Reagan in 1981; and Clinton to North Korea.

Seeing with Hiroshima eyes, Gerson is shocked by the "madness of policy makers" in 1962 over the Cuban missile crisis. U.S. "victory" was "achieved at the risk of a thermonuclear exchange that could have killed an estimated two hundred million people in its first hour, a thousand times the death toll of Hiroshima and Nagasaki, and at the cost of dangerously accelerating the nuclear arms race."

It was chilling to read the cold-blooded statements of this nation's leaders who were willing to accept unleashing the horrors of atomic bombs and the deadly sickness to follow, in order to maintain U.S. imperial power. As underlying motive, Gerson quotes George Kennan writing a top-secret memo in 1948 while serving as head policy planner for the



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State Department: "We have about 50% of the world's wealth, but only 6.3% of its population. . . . In this situation we cannot fail to be the object of envy and resentment. Our real task in the coming period is to devise a pattern of relationships which will permit us to maintain this position of disparity. . . . We should cease to talk about vague and. . . unreal objectives such as human rights, the raising of living standards and democratization."

Although Gerson writes that the end of the Cold War should have brought an end to nuclear weapons, their allowed possession by the United States, Russia, England, France, and China was indefinitely extended by the United Nations' Nuclear Non-Proliferation Treaty Conference concluded on May 11, 1995.

Gerson lays out the conditions that have to be in place before there could be a treaty abolishing nuclear weapons: more education on consequences of nuclear war; a comprehensive test ban; ending production of weapons-grade fissile materials; a no-first-use policy in place; and faster reductions in current nuclear stockpiles. He calls for a "political imagination, not unlike that of the disarmament movement of the 1980s, but with a clearer vision of purpose and the will. . . to achieve it."

With Hiroshima Eyes presents a stirring message and a prescription for action in its ending pages. The extensive notes after each chapter give sources for all of Gerson's claims. The reader clearly sees how continuing U.S. nuclear threats have served to escalate and prolong the destabilizing nuclear arms race. Although progress has been made through START treaties and the beginnings of deactivating U.S. and Russian missiles, the U.S. grassroots movement must be stirred up again to protest and demonstrate against nuclear weapons and their lethal "modernization." Friends will find powerful passages in this indispensable book they can use as they speak and write for the abolition of nuclear weapons.

—Mary Ellen Singesen

Mary Ellen Singesen is a member of Scarsdale (N.Y.) Meeting and the Friends Journal board of managers. She also chairs the Scarsdale Campaign for Peace Through Common Security.

City of Silence: Listening to Hiroshima

By Rachel Linner. Orbis Books,
Maryknoll, N.Y., 1995. 146 pages. \$16.95/
hardcover.

Rachel Linner has given voice to the survivors of the nuclear bombing of 50 years ago—the *hibakusha*, or bomb-affected people in Japan. In a sense, though, we are all survivors



Courtesy of the World Friendship Center, Hiroshima, Japan

of the events that took place in Hiroshima and Nagasaki in early August 1945. We are all survivors in the Atomic Age. I was devastated when I read the thick, black headlines, "Atom Bomb Dropped on Japan." As a student of the physicist J.D. Bernal, I had recently learned of the great potential of nuclear energy. This misuse shattered my conventional patriotism; I became a pacifist and joined the Quakers.

Rachelle Linner's work and friendship with the *hibakusha* of Hiroshima lead her to write about the deeper levels of meaning as she tells the stories of these people. With the inevitable suffering we also meet grace, solidarity, and resilience of the human spirit. The physical sufferings were compounded by isolation, social stigmatization, and fear of the delayed effects of radiation. But with this experience, many of the sufferers accepted a sense of mission and purpose: to bear witness and to overcome the burdens of bitterness and hate.

Among the stories the author relates is that of Barbara Reynolds, a U.S. Quaker and pacifist whose life of dedicated service to the survivors of Hiroshima became a path of reconciliation between the United States and Japan; she was given honorary citizenship of Hiroshima in 1975. The complex story of Barbara's spiritual growth and the development of her political activism is told with sensitivity and in detail.

The frustrating experience of U.S. citizens of Japanese origins who were in Hiroshima at the time of the bombing, some 1,500, is examined at many levels. I found the chapter on "The Mystic of Nagasaki," Dr. Takashi Nagai, challenging and disturbing. This saintly doctor, himself wounded by the atom bomb, with great humility tended to the wounded at his hospital and then at his home for the remaining six years of his short life. He became a spiritual leader, who saw the destruction of his city as a kind of sacrifice, "a great act of Divine Providence."

For many years, survivors have been telling us their stories, but now they are getting

older and many are dying. A time will come when there are no living survivors of Hiroshima and Nagasaki, but before that happens it is incumbent upon us to receive the inheritance of their memories. Hence this challenging book.

—Jack Mongar

Jack Mongar is a member of Lancaster (Pa.) Meeting. He is a trainer in the Alternatives to Violence Project and a member of the Friends Journal board of managers.

Black Eggs: Poems by Kurihara Sadako

Translated and with an introduction and notes by Richard H. Minear. University of Michigan Press, Ann Arbor, Mich., 1994. 329 pages. \$34.95/hardcover.

Given the approaching 50th anniversary of the atomic bombings of Hiroshima and Nagasaki, and the rising antagonism between Japan and the United States—most recently apparent in the controversies swirling around the U.S. Postal Service's proposed stamp commemorating the bombings, and the Smithsonian Institute's proposed exhibit on the bombings—Richard Minear's translation of Kurihara Sadako's *Black Eggs* could hardly have appeared at a more propitious moment.

Kurihara, a native Hiroshima, was 32 years old on August 6, 1945. Already a poet, an opponent of the imperial system, an anti-militarist, and an advocate of nonviolence, in that flash of total annihilation she was transformed into a lifelong witness for peace, a Japanese Jeremiah warning of the dangers of humanity's lunatic flirtation with the destructive force of the atom.

Kurihara originally published *Black Eggs*, heavily censored by American Occupation authorities, at her own expense in 1946, though a complete and accurate version did not appear until 1983. That complete version is here translated by Minear, who has also added 81 of Kurihara's later poems written between the late 1940s and the early 1990s.

Though Hiroshima remains always at the heart of her work, Kurihara's subjects range widely from marriage and parenthood, to the Viet Nam and Gulf wars, to the duplicity of governments and the dangers of reflex patriotism. These are moving and powerful poems in their own right, made even more so because they offer an image of Japan and the Japanese that is all too rarely available to people in the United States.

—W.D. Ehrhart

W.D. Ehrhart's most recent book is Busted: A Vietnam Veteran in Nixon's America (Univ. of Mass. Press, 1995). He lives with his wife, Anne, and daughter, Leela, in Philadelphia, Pa.

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Milestones

Births

Allen—Robert Bayard Allen, on March 27, to Barbara and Roy Allen. Roy is a member of Marin (Calif.) Meeting.

Cramer—Caroline Jesse Cramer, on March 21, to Victoria and Chris Cramer, of Mount Holly (N.J.) Meeting.

Golde—Clayton Westcott Golde, on May 6, to Pamela Lester Golde and Robert J. Golde. Pamela is a member of Saratoga (N.Y.) Meeting.

Mackenzie—Rose Gates Mackenzie, on March 24, to Sharon Gates and David Mackenzie, of Orange Grove (Calif.) Meeting.

Nachman—Joy Laurel Nachman, on April 17, to Veronica Burrows and David Nachman, both members of Tempe (Ariz.) Meeting.

Neumann—Peter James Neumann, on Dec. 21, 1994, to Gretchen Neumann and Phil Stone, of Santa Cruz (Calif.) Meeting.

Otto-Moudry—Emma Reade Otto-Moudry, on Feb. 14, to Roberta Moudry and Christian Otto. Christian is a member of Flushing (N.Y.) Meeting.

Sanderson—Margaret Elise McCoy Sanderson, on May 2, to Carolyn McCoy and Bill Sanderson. Both parents are members of Central Philadelphia (Pa.) Meeting.

Schwenke—Ian Lucas Schwenke, on May 4, to Christine Lucas and Stephen Schwenke, of Langley Hill (Va.) Meeting.

Walker—Theodore Brooks Walker, on Dec. 31, 1994, to Katie and Randy Walker, of Summit (N.J.) Meeting.

Wash—Galen Sun Hura Longley Wash, in Korea on Nov. 1, 1994, adopted on March 2, by Katie (Kinney) and Dave Wash. Katie is a member of Sandy Spring (Md.) Meeting.

Marriages/Unions

Charles-Gomez—Juan Mario Gomez and Jill Charles, on Aug. 6, 1994. Jill is a member of Poplar Ridge (N.Y.) Meeting.

Cooley-Davies—Lindreth Davies and Lisa Cooley, on March 11, under the care of Brooklyn (N.Y.) Meeting, of which Lindreth is a member.

Cornelison-Blaisure—Eugene Blaisure and Denise Cornelison, on Feb. 14, under the care of

Unadilla (N.Y.) Meeting, of which Eugene and Denise are members.

Hearing-Wenderoth—John Wenderoth and Annette Hearing, on March 25, at and under the care of Providence (Pa.) Meeting.

Mahoney-Grimshaw—Gwynhwyfar Grimshaw and Barbara Ann Mahoney, on Jan. 14, under the care of Peconic Bay (N.Y.) Meeting, of which Gwynhwyfar and Barbara are members.

Ostrye-Treadway—Tony Treadway and Karen Ostrye, on April 23, under the care of Rochester (N.Y.) Meeting.

Rand-Segal—Adam Ezra Segal and Carol-Jane Rand, on Sept. 18, 1994, under the care of Brooklyn (N.Y.) Meeting, of which Adam is a member.

Smith-Asch—Marc W. Asch and Emily Smith, on Nov. 12, 1994, under the care of Falls (Pa.) Meeting. Emily is a member of Poughkeepsie (N.Y.) Meeting.

Thomas-Baird—John H. Baird and Sylvia Thomas, on Aug. 12, 1994. Sylvia is a member of Flushing (N.Y.) Meeting.

Toppins-Garay—Frederick Rama Garay and Helen Toppins, on April 22. Helen is a member of Brooklyn (N.Y.) Meeting.

Withington-Ellwood—Robert Ellwood and Amy Withington, on May 13, under the care of Haverford (Pa.) Meeting.

Deaths

Beshears—Charlotte Tinker Beshears, 79, on May 1, in Morton Grove, Ill. Born in Ann Arbor, Mich., Charlotte graduated from Oberlin College in 1937. During the following three years she served as Oberlin's Shansi Representative teaching English in China. Upon her return to the United States, she continued her studies at Oberlin, earning a master's degree in theology. Following graduation she worked in the Consumer Cooperative Movement. In addition to being a wife and mother, Charlotte studied to become a medical technologist. She taught and worked in several hospital/clinic laboratories, two of which were consumer owned. Having helped organize a Wider Quaker Fellowship group on the Oberlin campus while a student, she joined the Society of Friends in 1946. Believing that lasting peace could be achieved only when accompanied by justice, Charlotte was

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actively involved in working for economic reform, prison reform, and racial understanding. Charlotte was diagnosed with Alzheimer's disease in the early 1980s, and in 1982 she participated in a four-year Alzheimer research program conducted by the University of Pittsburgh. Charlotte is survived by her former husband, Bob Beshears; a son, Fred Beshears; a daughter, Bonnie Kelly; and a granddaughter, Danielle Kelly.

Brooks—Margaret Henshaw Brooks, 94, on Feb. 18, at home in Davis, Calif. Born in Milton, Mass., Margaret was a graduate of Smith College. After teaching at Hampton Institute for a year, she began graduate studies at the London School of Economics, finished her graduate studies at the University of California, and, while teaching at Barnard College, earned her Ph.D. in government from Brookings Institute in 1929. In 1931 she married Frederick A. Brooks and moved to Davis, Calif. Margaret helped found Davis (Calif.) Meeting and Redwood Forest (Calif.) Meeting. Following Frederick's death in 1967, she chaired the Northern California Friends Committee on Legislation, which she represented in Washington, D.C. She traveled extensively, including coast to coast train journeys in the United States and several trips to countries in Europe and Asia. She visited China at the age of 84. Margaret dedicated her life to causes promoting human rights and peace, and accepted the Davis Peace and Justice Award for Davis Meeting in 1994. Her lifelong love of reading was evident in her extensive library. She treasured her wide circle of friends of all ages and often shared time with them over her customary cup of tea. Margaret is survived by four daughters, Audrey Stolz, Emily Rowe, Deborah Fahrend, and Brenda Brook Post; 13 grandchildren; and 17 great-grandchildren.

Fitzgerald—David B. Fitzgerald, 85, on Feb. 28, in Springfield, Mass. David was born in Atlanta, Ga., attended Emory University, and, in 1941, earned a law degree from Temple University in Philadelphia, Pa. He served in the army during World War II and remained in the reserves until 1970, when he retired as a colonel. During the 1960s he cofounded a law firm in Norristown, Pa., where he also served as a public defender. He lived in the Philadelphia area until 1986, when he retired and moved to Wilbraham, Mass. David was a member and former clerk of Haverford (Pa.) Meeting. He was a former local leader of the Democratic Party and a former president of the local American Civil Liberties Union. David is survived

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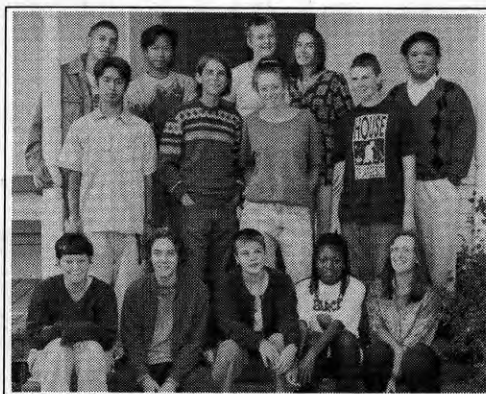
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by his wife, Barbara Steigerwalt Fitzgerald; a son, David B. Fitzgerald 3rd; a daughter, Angela E. Fitzgerald; three stepdaughters, Marian P. Robertson, Deborah S. Stafford, and Katherine S. Ferguson; a sister; a half-sister; five step-grandchildren; and six step-great-grandchildren.

Flitcraft—Alice Blackburn Flitcraft, 94, on Dec. 24, 1994, in Oak Park, Ill. Born in Fishertown, Pa., and raised in Bedford, Pa., Alice attended Swarthmore College in 1923-1924. A birthright Friend, Alice regularly attended Friends General Conference gatherings from an early age. In 1917, while attending Illinois Yearly Meeting, she met Harold Wilson Flitcraft. They corresponded for several years and married in 1924. Thereafter, Alice and Harold set a record for attendance together at FGC gatherings—60 consecutive years. Following their marriage in Philadelphia, Pa., the couple moved to the Chicago, Ill., area and Alice became a member of Chicago's Central Executive Meeting. In 1931 she became a founding member of 57th Street (Ill.) Meeting. During World War II the Flitcrafts hosted a man who had been a judge in Germany before escaping to the United States. After the war, Alice was heavily involved in the preparation and shipment of relief clothing, and she continued to do volunteer work with the American Friends Service Committee throughout her life. Alice was also active in the Oak Park Council of International Relations. She eventually became involved in Oak Park (Ill.) Meeting, whose members visited her regularly and occasionally held meeting for worship in her home in recent years. Alice served 57th Street Meeting as recording clerk and, jointly with Harold, edited that meeting's newsletter. For Illinois Yearly Meeting, she served as minute clerk and reading clerk. During the 1950s and 1960s, Alice regularly visited elderly, shut-in (F)friends throughout the Chicago area. She authored pieces on the history of 57th Street Meeting, and her poetry was published in *Friends Journal*. Family and friends remember Alice as an active, vital, and gracious woman who had a lively sense of humor. Alice is survived by two sons, Allen Flitcraft and John Flitcraft; a daughter, Joyce Zoellner; six grandchildren; seven great-grandchildren; and a sister, Adalyn.

Gross—Rachael Childrey Gross, 91, on Dec 16, 1994, in Roseville, Calif. Born in Chester, Pa., Rachael was a graduate of Cornell University, Ithaca, N.Y. After graduate training at the Pennsylvania School of Social Work, she served social services agencies in Connecticut and Pennsylvania. Following World War II she joined Exeter (Pa.) Meeting, transferring to Abington (Pa.) Meeting in 1951 and Sacramento (Calif.) Meeting in 1979. In these monthly meetings and in Philadelphia Yearly Meeting Rachael worked on numerous committees including the Abington Friends School Committee. She did work on the Pennsylvania State Board of Library Trustees and the National Library Association, and she was a supporter of libraries, schools, and peace and justice. With her husband, Richard Dana Gross, Rachael organized and participated in protests of the Vietnam War. Later she was a founder of the Sacramento Religious Community for Peace and received one of its first annual peace-making awards. Rachael was preceded in death by her husband in 1983. She is survived by a son, Richard Gross; three grandchildren, Carson, Dana, and Rachael Marie Gross; and a sister, Robertson Blackwell.

Hardin—George C. Hardin, 83, on March 10, in Tucson, Ariz., of complications following surgery. Born in Greensboro, N.C., George graduated from Guilford College in the early 1930s, attended Duke University, and studied for four years at the Harvard Theological Seminary. He then took a job as a manager and field worker for the Boy Scouts of America in the Wyandotte, Okla., area. A lifelong member of the Society of Friends, George worked with Native Americans in Oklahoma during the late 1930s and 1940s. In 1973 he retired as executive secretary of the Friends Peace Committee in Philadelphia, Pa., and moved to Tucson, Ariz., because of his arthritis. In Tucson, George joined Pima (Ariz.) Meeting and served with numerous social and civic groups working for human rights, peace, and interfaith issues. His activities ranged from helping start the first food bank in the area to working as secretary of the Tucson Ecumenical Council from 1978 to 1979, and serving on the Tucson Community Advisory Council from 1979 to 1982, and the Human Services Commission from 1980 to 1984. He was also one of the founding members of the Hemlock Society of Southern Arizona. George is survived by his wife, Joyce Ennis Hardin; a son, David Hardin; five grandchildren; two great-grandchildren; and a former wife, Helen S. Hardin.

Harrington—Robert W. "Ward" Harrington, 81, on April 18, of respiratory illness. Born and raised in Brooklyn, N.Y., Ward graduated from Brooklyn College, earned a master's degree from Columbia University, and did doctoral work at the New School for Social Research. During World War II he served the U.S. Army in Europe, and was awarded the Purple Heart medal in 1945. Ward married Marie Schmitt in 1943 at Camp Campbell, Ky. Following the war, the Harrington family moved to Flushing, N.Y., where they remained until 1983. Ward was a professor emeritus of economics and philosophy at the City University of New York for more than 20 years. He served as chairman of the humanities program at New York City Community College from 1970 to 1974. He retired from education in 1979. He was a Ford fellow in economics at Princeton University in 1961, and he served as president of the World Federalists Association from 1981 to 1985. Ward's academic and religious interests led to involvement and leadership in a number of organizations, including the World Citizens' Foundation and membership on the board of directors of the American Movement for World Government. A member of Amawalk (N.Y.) Meeting, Ward served as treasurer of New York Yearly Meeting; executive secretary of Friends Committee on Higher Education; and a member of the Right Sharing of World's Resources Committee, the Quaker Theological Discussion Group, and the Peekskill, N.Y., Area Pastor's Association. He was a frequent contributor to *Quaker History* and *Quaker Life*. Ward is survived by his wife, Marie Harrington; a son, Robert W. Harrington, Jr.; a daughter, Marie Virginia Harrington; a brother, Joseph Harrington; a sister, Kathleen Devine; and four grandchildren.

Houghton—Daniel Eugene Houghton, 91, on March 29, in Cookeville, Tenn. Dan was born in Charlestown, Mass., and raised in Lynn, Mass., and on Westtown Friends School campus, where his father taught industrial arts. Dan graduated from Westtown in 1922 and from the University of Pennsylvania in 1926 with a B.S. in mechanical

engineering. During the Depression he worked for the American Friends Service Committee, teaching new skills to unemployed miners in West Virginia. In 1935 Dan married Anna Elizabeth Coppock. The Houghton family moved to Washington, D.C., in 1946 and became active members of Friends Meeting of Washington (D.C.), where Dan served on numerous committees. Dan worked as a machine designer and received patents on machines for wire cloth weaving, map making, and crab canning. In the 1950s Dan and Anna gave leadership and energy to Baltimore Yearly Meeting's Indian Committee, which had projects with the Virginia Pamunkey Indians' craft center. In the 1970s the couple established their own craft center in Circleville, W.Va. After their 50th wedding anniversary, they retired to Sandy Spring (Md.) Friends Home, where Anna died in 1990. Dan continued to lead a quiet life, teaching by example and spending much contemplative time walking and gardening. In 1994 he moved to live with his eldest son in Tennessee. Dan is survived by three sons, J. Richard, John, and Harold Houghton; a sister, Florence Jones; 13 grandchildren; and two great-grandchildren.

Layer—Frances Evans Layer, 88, on Dec. 1, 1994, at Friendship Village retirement center in Tempe, Ariz. Frances was born in Washington State, married Herbert Pressley Layer in 1936, and, after living in Florida, moved to Arizona in 1970. She was an active member of Tempe (Ariz.) Meeting. Frances was widely known in Arizona as a dedicated worker for the cause of peace. In the Phoenix, Ariz., area she was convener of the Women's International League for Peace and Freedom. In Tempe she was active on Tempe Meeting's peace and social concerns committee. She wrote numerous letters to elected officials and to newspaper editors, and was the author of several articles published in the *Churchman*. A collection of her letters and articles was also published in booklet form. Frances is survived by a daughter, Betty Hoyt; three grandsons; and a brother.

Osborn—Phyllis Rae Osborn, 91, on Oct. 8, 1994, at the Friendship Village retirement home in Kalamazoo, Mich. With degrees from Oberlin College and the University of Chicago, Phyllis began her social work career in Michigan's public schools. In the 1930s she helped prepare a survey of social services for the state of Nebraska. For a number of years she was regional representative of the Federal Bureau of Public Assistance in Kansas City, Mo., and later was a regional representative for family services in Chicago, Ill. She later served on the faculty of the University of Chicago's School of Social Service Administration. Phyllis joined Friends in Kansas City, when Penn Valley (Mo.) Meeting was a preparative meeting under 57th Street (Ill.) Meeting. She transferred her membership to 57th Street Meeting in 1956, just before accepting a Fulbright Award to study Britain's National Assistance Board. She served 57th Street Meeting as chair of its Social Order Committee. Around 1965, upon retirement, Phyllis returned to the area of her birth in Coldwater, Mich. Phyllis is survived by several nieces and nephews and their families.

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Volunteer Manager(s) of Quaker Center in Mexico City: Casa de los Amigos seeks a live-in couple or individual to manage its 50-bed guest house and service center. Requirements: Familiarity with Friends, some Spanish, 1-2 year commitment beginning in summer/fall 1995. Contact: Tobin Marsh, Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F., Mexico; Telephone: (52-5) 705-0521, fax: 705-0771.

Friend in Residence position for Twin Cities Friends Meeting, St. Paul, Minnesota. For information, call Emily Grizzard at (612) 699-6995. Applications accepted through September 30.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

Rentals & Retreats

Woolwich, Maine in Winter. November 1995-May 1996. Antique colonial in hamlet on tidal river. Books, woodstove. Resident cat negotiable. Sleeps four. \$800/month plus heat and utilities. (207) 443-2325, 7 a.m.-7 p.m.

A Friendly Maui vacation on a Quaker Family Organic Farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

2 BR apartment for resident(s) in Kalamazoo Friends Meetinghouse. Rent and responsibilities to be negotiated. Write: 508 Denner, Kalamazoo, MI 49006. Telephone: (616) 382-1539.

Vacation rental. 200-year-old Sandwich, N.H., home. Modern kitchen, 4 fireplaces (2 in bedrooms), sleeps 7, 40-acre forest, White Mountains, Squam Lake Barnstormers Theater. By week or month. Photo and description (303) 225-2306.

Dordogne, France. Charming 15th-century house in hamlet near Bergerac. Fully furnished, sleeps 6. Great eating, hiking, and biking. Explore prehistoric caves, medieval villages, and vineyards. Quiet enchantment. Telephone: (414) 748-2690, e-mail FragaR@acad.Ripon.edu or write Jean Grant, 119 Tyger Street, Ripon, WI 54971.

Retirement Living

Walton Retirement Home—a nonprofit ministry of the Ohio Yearly Meeting, invites you to come and retire with dignity at Walton. Set up your new home in an Independent Living Apartment as part of a sharing and caring community. For further information please contact: Nirmal Kaul, Manager, Walton Retirement Home, 61675 Roosevelt Road, Barnesville, OH 43713. Phone: (614) 425-2635.

Experience a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life care contracts available: comfortable cottages and apartments; residential services; health care for life; predictable fees; and sound Quaker management... all in one community that is home.

Kendal has over 20 years' experience in serving older people. Three of our communities offer a **Try It You'll Like It** program including overnight stay, talks with residents, and tours. The cost is moderate. We also welcome shorter visits and inquiries.

Kendal at Longwood, Crosslands, Kennett Square, Pennsylvania

Kendal at Hanover, Hanover, New Hampshire

Kendal at Oberlin, Oberlin, Ohio

Kendal at Ithaca (opening Dec. 1995), Ithaca, New York

Call or write today for information: The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

FRIENDS HOMES West

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, consensus decision-making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714; (704) 675-4262.

Olney Friends School, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, work, sports, and service, grounded in Quaker principles of Divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, OH 43713. (614) 425-3655.

A value-centered school for elementary students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Lansdowne Friends School—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally-appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

United Friends School: coed, preK-7; emphasizing integrated, developmentally-appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Services Offered

Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low-cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104; (610) 437-2812.)

Marriage Certificates. Fine calligraphy and beautiful custom-designed borders. Call or write for information. Carol Simon Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Sixteen years experience. Member Abington Monthly Meeting.

Put Your Best Look Forward! Creative Video Productions and Multi Media Presentations: including corporate identity, new product releases, employee/customer training, specialty video presentations, broadcast quality commercials for television and radio. From scripting to post production. Felice Philip Verrecchia, 120 W. Union Street, WC, PA 19382. (610) 429-4484, Fax (610) 429-4485. Member: London Grove Meeting.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Celo Valley Books: Personal attention to all phases of book production (25 copies and up). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville NC 28714.

 **Fine Line Studios**
Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

 **Forum Travel**
Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

FRIENDS JOURNAL typesetting and design services. We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

Summer Rentals

Rustic small farmhouse (sleeps 4) for rent. Weekly, monthly. Solar shower. Composting toilet. Country, quiet. Hiking, bike trails, rivers close. \$200/week. Inquire about massage. Scholarships/barter. Two Willows, Rt.2 Box 130, Ettrick, WI 54627. (608) 525-8948.

Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.

OTTAWA-Worship and First-day school 10:30 a.m. 91A 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 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone 224-4376 or 233-6168.

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

GERMANY

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

MEXICO

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 22-2973.

MEXICO CITY-Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. Telephone first: 66-3216 or 66-0984.

UNITED STATES

Alabama

ATHENS-Limestone Co. worship group (205) 230-3006.

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

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.

HUNTSVILLE-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

ROYAL (Blount County)-Worship group. (205) 429-3088.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed. First Day 9 a.m. 325 Gold Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

PRESCOTT-Worship group (602) 778-5971 or 445-7619.

TEMPE-Unprogrammed, First Days, 10 a.m., childcare provided. 318 East 15th Street, 85281, Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: (602) 625-0926.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

HOPE-Unprogrammed. Call: (501) 777-5382.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Grace United Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

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

BERKELEY-Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 9:30 a.m. 524-9186.

CHICO-10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

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

FRESNO-Unprogrammed meeting. Sunday 10 a.m. Child-care. 1350 M Street, Fresno, CA 93721. (209) 486-8420.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 265-3164.

HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LONG BEACH-10 a.m. Orizaba at Spaulding, (310) 514-1730.

LOS ANGELES-Worship 10:45 a.m. with Westwood, 5353 W. Third St. Mail to meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037 (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

OJAI-Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

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. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 448-6822.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 287-4127.

SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SANTA BARBARA-Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

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) 578-3327 for location.

SEBASTOPOL-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

THIRD STREET-Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier Law School, 5353 W. Third St. (213) 296-0733 or (310) 472-1137. Mail: 1777 Stone Canyon Rd., L.A., CA 90077.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

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

Colorado

BOULDER-Meeting for worship 8:30 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

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

ESTES PARK-Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: (303) 586-5521.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine, (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.

TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (203) 453-3815.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

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

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

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

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills Meeting (formerly Watertown). 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., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.

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. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 368-7505.

ODESSA-Worship, first Sundays, 11 a.m., W. Main Street.

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

WILMINGTON-Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are held at:

FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and 11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at 10 a.m.

*Interpreter for the hearing impaired at 10 and 11 a.m.

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

FLORIDA

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE-Worship group. (305) 977-6311.

FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

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

JACKSONVILLE-Meeting for worship, First Days. For

location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

LAKE WALES-Worship group, (813) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

OCALA-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (904) 236-2839.

ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 362-9549 or Mimi McAdoo, clerk, 355-2592.

STUART-Worship group. October-May (407) 335-0281.

TALLAHASSEE-Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA-Meeting and First-day school 10 a.m. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 989-9261 and 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

GEORGIA

ATHENS-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, Clerk, (404) 377-2474.

AUGUSTA-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

ST. SIMONS ISLAND-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

HAWAII

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 968-2714.

MAUI-Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamui Place, Kula, HI 96790; or (808) 572-9205 (Vitarellis).

IDAHO

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (208) 882-3534.

SANDPOINT-Unprogrammed worship group at Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

ILLINOIS

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

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

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

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

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. (309) 343-7097 for location.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

McHENRY COUNTY-Worship 10 a.m. (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 a.m. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-1892.

PARK FOREST-Worship 10 a.m. (708) 748-2266.

QUINCY-Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

URBANA-CHAMPAIGN-Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

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

FORT WAYNE-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 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 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

INDIANAPOLIS-Valley Mills Friends Meeting. 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 232-2763, 296-5136.

DES MOINES-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

MANHATTAN-Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. (913) 539-2636, (913) 537-2260.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and childcare provided. Phone: (913) 233-5210, or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA-University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Clifton Loesch, pastor. Phone: (316) 262-0471.

Kentucky

BEREA-Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

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

Louisiana

BATONROUGE-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m.,

Neighborhood House, Northeast Harbor; (207) 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALSBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Childcare. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

PORTLAND-Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. except 8:30 and 10 a.m. July and August. 3107 N. Charles St. 235-4438.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

DARLINGTON-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 586-1199.

UNION BRIDGE-Pipe Creek Meeting. Worship 11 a.m. George Fellers, clerk, (301) 831-9797.

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: Sarah Jeffries, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Road (Route 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

ANDOVER-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings, Sundays, 9:00 and 11:15 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

DEERFIELD-GREENFIELD-Worship group Thursday

5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.

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.

MARTHA'S VINEYARD-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevins, 281-5683.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

WEST FALMOUTH-CAPE COD-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Margaret Kanost: (810) 373-6608.

DETROIT-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

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

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-SOGN-CANNON FALLS TWP.-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. (314) 442-8328.

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

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

SPRINGFIELD-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

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

HELENA-Call (406) 442-3058.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 747-4623.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 783-4921.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fardelmann, (603) 436-7652, or write: P.O. Box 98, Dover, NH 03820.

GONIC-Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mayme Noda, (603) 643-4138.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30 a.m., 9:30 a.m. in July and August. (603) 924-6150, or Stine, 878-4768.

WEARE-10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett, (609) 652-2637.

CAMDEN-Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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 9:30 a.m. (609) 298-4362.

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-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Grete St., Greenwich. (609) 451-8217.

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 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-6618.

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN-118 E. Main St. For Meeting information call (609) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (908) 846-8969.

PLAINFIELD-Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 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) 737-7142.

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. (201) 445-8450.

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

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (908) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting. Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 234-2486 or (908) 876-4491.

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

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

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 845-9516.

WOODSTOWN-First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone: (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

LAS CRUCES-10 a.m. worship, childcare. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRN).

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 a.m. Call: 388-3388, 536-9565, or 535-4137 for location.

SOCORRO-Worship group, first, third, fifth 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: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 962-3045.

AUBURN-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call: for summer hours. 892-8645.

BULLS HEAD RD.-Worship 10:30 a.m. Sundays. N Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-Penn Yan, Sundays, Sept. through June, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

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

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693.

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

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 672-4518.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Jean Eastman, (607) 674-9044.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every 1st and 3rd First day at 10:30 a.m. Telephone: (518) 392-9502 or (518) 672-7267.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

PECONIC BAY-Southampton; Administration Building, Southampton College. (516) 287-1713 or (516) 283-4591. **FARMINGDALE-BETHPAGE**-second and fourth First Days, preceded by Bible study, 10:30.

FLUSHING-Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

LOCUST VALLEY-MATINECOCK-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters:

96 Hempstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

NEW PALTZ-Worship, First-day school and childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

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-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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

ROCHESTER-Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 Westminster Rd., 14607. (716) 271-0900.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE-Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

SARATOGA SPRINGS-Worship and First-day school 11 a.m. Phone: (518) 399-5013.

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

SCHENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

WARWICK-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BOONE-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

BREYARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S. 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July and August, worship at 9 and 10:15 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

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

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 499-6652.

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 920-5487.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

MOREHEAD CITY-Unprogrammed. First and Third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

RALEIGH-Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

WILMINGTON-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30. Discussion and childcare, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

ATHENS-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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

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

FINDLAY-Joe Davis, (419) 422-7668.

TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Cindi Goslee, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 10:30 a.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call Mike Fuson: (614) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell, clerk. Phone: (216) 869-5563.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERLIN-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (United FUM and 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. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-8827.

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

EUGENE-Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

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

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Childcare. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

SALEM-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 884-2865.

BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.; 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive, tel. (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

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

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.

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

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

DUNNINGS CREEK-First-day school/Meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. (215) 576-1450.

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

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 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.

HAVERFORD-OLD Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. (412) 349-3338.

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 and Sicksles. Robert B. McKinstry, clerk, (610) 444-4449.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

LANSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

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

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

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 358-1528.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

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

NEWTOWN (Bucks Co.)-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 219 Court St., (215) 968-3804.

NEWTOWN SQUARE (Del. Co.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (610) 566-4808.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 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-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

CHELTENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD-Unity and Wain Sts., Friday eve.

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.; 4836 Ellsworth Ave., (412) 683-2669.

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

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting.

(717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting.

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 688-9205.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

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 & First-day school 11:15 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WELLSBORO-Meeting/childcare 10:30 Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 724-1852.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 696-0491.

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 a.m., worship 11 a.m., For summer and vacations, phone: (717) 825-0675.

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

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

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. (401) 596-0034.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (803) 233-0837.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gittlin, (615) 926-5545.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

NASHVILLE-Discussion 9:15 a.m.; meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. Hibbard Thatcher, clerk.

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 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., St. James Middle School, 623 Carancahua, 993-1207.

DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, Tex. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Carol Clark: (915) 697-1828.

RIO GRANDE VALLEY-Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school. Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, or 752-2702.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone: (801) 359-1506, or 582-0719.

Vermont

BENNINGTON-Worship, Sundays, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

MIDDLEBURY-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

WILDERNESS-Meeting for worship 10 a.m. Summer schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (childcare available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m. worship 11 a.m. (804) 223-4160 or 392-1407.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

FREDERICKSBURG-Worship Sunday, 4:30 p.m., 1115 Caroline Street in Unitarian church. Contact: (703) 898-7316. Unprogrammed.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

LEXINGTON-Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 464-3511.

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

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Worship 10 a.m. for months of July and August. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

RESTON-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

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

WESTMORELAND-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (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-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.

BELLINGHAM-Meeting for worship 10 a.m., worship-sharing/discussion 11:30 a.m. Childcare. Whatcom Hills Waldorf School, 941 Austin Rd. Phone: (360) 734-8170 or 738-8599.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month: potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

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

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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

YAKIMA-Worship group, unprogrammed. Meeting time/place varies. (509) 248-2290.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. Phone: (304) 428-1320.

Wisconsin

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

EAU CLAIRE-Menomoneie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomoneie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

MADISON-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 8:30 p.m. Children's classes at 11:00 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. Unprogrammed. For location, call (307) 733-2619 or 733-3105.



George Bain/Celtic Art

流灯会にて混雑のひろしまよ
Ryūtoe nite konzatsu no hiroshima yo

Lighted paper lanterns:
Hiroshima rivers too crowded
To float them

