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FRIENDS JOURNAL

Quaker Thought and Life Today



Peace, if it is to endure, must be a life-long endeavor of those who would achieve it. It is the endless cultivation and nourishment of seeds sown in children, nurtured through adolescence, lovingly tended in fruitful adulthood.

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FRIENDS JOURNAL



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E.S. Taylor

What I have sung to you is not me,
But it comes from where I have come from.

And who I have sung to is not you,
But someone I hope is within you.

We will go, you and I, late or soon,
But the singing was here, like a rope, like a bridge,
And we were the ends of it.

Singing is all there is.
Sing to me!

—Earl Stevick



Patti Seip

Peacekeeping: Keeping It, Living It

by Lora G. Koomanoff

Peace, like life, is a process: continuous, changing, characterized by an irregular progression toward a perceived (though shifting) goal. As Quakers, we place too much emphasis, perhaps, on the latter. Seeing peace as a feat of finality, we assume that once it is achieved, our purpose has been met. Peace cannot be "accomplished." It must be created anew in every relationship and circumstance we encounter. Spinoza, more than three centuries ago, described it in such terms:

Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice. . .

Peace is not something we can make happen. It is not hammered out at a table, guaranteed by treaties inscribed with its name. Peace is something more than the cessation of battle, a reduction in demonstrated hostilities. Peace, if it is to endure, must be a life-long endeavor of those

who would achieve it. It is the endless cultivation and nourishment of seeds sown in children, nurtured through adolescence, lovingly tended in fruitful adulthood. It is a positive force *for*, not a protest against. Cutbacks in military spending and a halt in weapons research may give us a feeling of temporary security, but they are, at best, stopgap procedures; they will not in themselves produce the condition we seek.

Margaret Mead, who studied many cultures—peaceable and otherwise—concluded that we can neither *win* peace, nor *wage* peace, nor *make* peace. It is a state of society which has to be worked at day and night unceasingly, unstintingly. She called it *peacekeeping* and likened it to housekeeping: a series of never-ending, repetitive, sometimes monotonous, always exacting tasks which maintain the continuity of living.

Peace is not glamorous, instant problem solving. It is not always daring, not often heroic. It demands patience, fortitude, and unending effort. It requires new patterns of behavior, new ways of thinking, innovative and imaginative ideas. There must be many weavers at the world-wide loom. There must be individuals, groups, and

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communities—large and small—all working, in her words, “to incorporate the need for peace into the expectations of children.” The meaning of peace and the necessity for it for our survival must be made clear to all. Above all, the opportunity for peace must be created in our everyday living. At home, in school, and in the wider society of the community, we must constantly, repetitively, laboriously look for ways to perpetuate its growth.

The program known as “The Creative Children’s Response to Conflict” (CCRC) does not teach children that violence is wrong, but rather seeks to build a positive environment in which violence is totally out of place. A loving, caring environment helps the child meet any situation in a more creative and conciliatory manner. Cooperation, affirmation, communication—these are the elements CCRC found essential in *teaching* peace to children. An underlying trust in themselves and each other, a willingness to cooperate in working toward a common goal—these were more important even than the techniques and answers in solving conflict.

These are the essentials we must plant and lovingly

foster in the world around us, if we are serious in our search for peace. The motto on a pediatrician’s wall reads, “If a child lives with hostility, he learns to fight.” What are we doing to insure that our children are not living with hostility (and thereby learning to fight)? Certainly, conflict is a normal condition of living. Differences in needs, values, and desires occur, even within a small family unit. But, apart from the recognized crises, what is the texture of the home environment? Does it help the child to gain a greater awareness of self and of others? Or does it demand withdrawal behind an armor of defense? What are the sounds that are heard? Strident and harsh voices? Sharp commands? What position does the child feel forced to take?

Look, listen, feel. Step inside the life of the child. See what messages are being received, which ones lost to sight and sound. What would the child describe as the nature of the day? Has a moment of love been shared—or shattered by a quick response? We may love our children, we may believe in them, but they do not know that automatically. It is something we need to re-establish day





John Waring

after day. Carefully, deliberately, repetitively, we must help them to trust themselves; to communicate with and respond to others; to look for new solutions to old problems) to develop the *need* for peace within themselves. In such small things may lie the key to a world at peace. Sylvia Ashton-Warner suggests that "...war and peace might—only might—be in our hands, conceived in the early years of children, the classroom the incubator."

Peace in the home and in the meetinghouse is not enough. Its presence must be instilled in the classroom. Examine the environment in which your children spend six hours each day. Is violence met with violence? Or are conflict episodes used to promote growth and understanding? Conflict and change are considered by futurists in education to be the only certainties in tomorrow's world. Education, if it is to help our children live in that world, must help them develop ways of dealing creatively with both. Schools must teach decision-making (with a recognition of alternatives available, and responsibility accepted for the choices made) and problem identification (which may be more elusive than the answers found). Schools must assist students in developing their own values systems, systems which will be adaptable to rapid change but which will remain viable throughout a lifetime of testing.

Schools must teach children to work with others, to participate in community action, to seek a mutually common goal. Students must experience the differences abounding in the world and learn to convert those differences to meaningful purpose and productivity. In short, in our schools we must teach our children to be *peacekeepers*, working daily to develop communication

lines, to participate in their own growth and development, to make what they learn in school a part of everyday living.

In discussing educational needs, Nancy Wyner, of the National Council for Social Studies, says:

In some clear-minded way, we must come to terms with the fragile conditions of world peace and the importance of orienting children to social responsibility and interdependence based on the mutuality of human need and human purpose.

As Quakers, we have sponsored projects to develop the tools for dealing with conflict. We have, within our own schools, developed atmospheres of trust and cooperation. We need to carry these endeavors one step further: to convert our commitment to peace into a continuous effort to establish in *all* environments the conscious need for that peace.

Throughout our nation, there is evidence of searching for new forms of community: new life styles in cohabitation, an exchange of avocation for vocation, a rising conviction that quality is more important than quantity. The time would seem propitious to add to these searchings the principles for peace. Carl Rogers cites as a necessary condition to violence, the disappearance of "any belief in the worth and dignity of each person." He suggests we seek a new type of political figure—one approaching wholeness, in harmony with the inner self and the external environment, who would demonstrate wisdom in action. We should work to make all people feel a part of the world around them for, as he says:

... violence against persons cannot and does not occur in a culture where each individual feels he is a part of an ongoing, purposeful process. One must be thoroughly alienated from the mainstream of society for impersonal violence to become possible.

We can work to eliminate that alienation. We can help people in our community learn to share their mutuality, learn to listen to each other, learn to speak and work together.

We need to look around us in our own communities. Do we know them at all? Do we properly sense the feeling of the people in them? Are we actively seeking to find ways of helping them to communicate, to understand, to develop purpose? Let us not be content to be *messengers* of peace. Let us actively attend its *birth*.

The year 1978 was the year of the New Call to Peacemaking. It should be more than a call. It should be a recognition that the possibility for peace is everywhere: at home, in the school, in the community, in personal relations, in international affairs, in you, in me, in the person sitting on the other side of the aisle. There is no moment, no circumstance, in which it might not appear—given enough patience, trust, and loving care. We have an important job to do. Let us get on with it. It's not making peace, or keeping peace. It's *living* peace. □

The New Call To Peacemaking

by Barbara Reynolds

The "New Call to Peacemaking" is set forth very simply in a song written by Judy Krehbiel, with words by Peter Ediger, which Judy introduced at the first session of the New Call to Peacemaking (NCP) national conference at Green Lake, Wisconsin. It is a call to listen, as Abraham listened, to that voice of God within—a call to leave a society that worshiped many idols and to go forth with faith in the one God to settle a new land. It is a call to care about our brothers and sisters, as Moses cared—to become involved. It is a call to speak without fear, as Isaiah spoke; to call our sisters and brothers to account. It is a call to *live* that Life as Jesus lived it; to *be* God's

Drawing from "Swords Into Plowshares,"
a sculpture by Yevgeny Yuchetich



Word. And it is a call to trust God, to do God's will now, today—whether or not it promises to be “effective.”

*The new call is an old call,
The new call is the Lord's call,
Children of God shall be peacemakers.*

Representatives of the so-called “Historic Peace Churches” (Brethren, Mennonites, and Friends), came to Green Lake on October 5 for a long weekend. We came, more than 300 of us, with a variety of hopes and concerns relating to our common tradition of opposition to war. We represented churches and meetings who are themselves strung out across a wide spectrum of action and belief. Most of us came without a great deal of popular understanding, even in our own congregations. Few of our constituent groups had really studied the materials which had been prepared for our use: the three books presenting their own views of peacemaking which had been selected or prepared by Brethren, Mennonites, and Friends, or the working documents on “Biblical and Theological Considerations,” “A Call to a Peacemaking Lifestyle,” and “Building the Institutions of Peace.” Most activist Friends with whom I talked in advance of the conference were dubious about the “New Call,” feeling that it was not radical enough or that it was trying to set up yet another peace group which would only further divide attempts to develop a strong anti-war coalition. Among many Friends there was impatience at the Biblical emphasis. Others felt that more attention should have been given to specific issues such as human rights, national liberation movements, a New International Economic Order, and the influence of transnational corporations and the role of the U.S. government in supporting repressive dictatorships.

Doubts among the evangelicals of the three Historic Peace Churches (HPC) were even stronger. A large number of churches and meetings ignored the “New Call” entirely, choosing not to become involved with study groups, an exchange of HPC speakers, or reports from any of the regional meetings. In any event, there seemed to be a general assumption that the “New Call” movement was cresting and soon—after reports from representatives had been duly made at home—HPC congregations would be allowed to settle once again into their comfortable role as the pacifist conscience of the Church, content to let a few dedicated individuals demonstrate, witness, circulate petitions, or travel to Washington from time to time with the blessing of the

majority, who would remain otherwise uninvolved.

Those of us who had been active in “New Call” workshops or regional conferences between 1976 and 1978, however, did not view Green Lake as just another conference. As we began to gather on October 5, there was a sense of expectancy, a mounting excitement, which we knew was shared by hundreds who had contributed to the preparations and proposals, but were unable to attend.

The setting itself was one of great natural beauty, on the shores of a lake where wildlife, including an occasional deer, roamed wooded areas near the conference center buildings. Even the trees outdid themselves during the four days to try out their autumn hues for the benefit of visitors from afar. The glory of the setting, however, was something most of us had to absorb in brief moments of conscious thankfulness as we rushed back and forth to worship-sharing, Bible study, small group discussions, plenary sessions, meals, and meetings. As for the “Findings Committee”—six stalwarts who received reports from the twenty-seven small groups once or twice every day and sifted them into some meaningful pattern to present to us at each plenary session—it is assumed that they neither slept nor brushed their teeth for the entire period, or they could not possibly have accomplished the amazing task of synthesizing and bringing into harmony the wide variety of responses.

And what did we accomplish? There was no euphoric high, no therapy group experience of melting oneness. No resounding resolutions were proclaimed, and no new and dramatic strategies were dreamed up. Instead, there was a sober sense throughout the weekend that we were only advance scouts charged with responsibility to explore new territory and report back to the church and meeting groups who had sent us. The presence among us of nineteen fraternal delegates, representing other Christian groups both east and west, as well as some who had personally experienced the suffering of war (including *hibakusha* from both Hiroshima and Nagasaki) gave a deeper meaning to our deliberations and helped us to realize that our search for God's will concerning war and peace was of importance to many beyond the limited membership of HPC. Unless we could communicate this interest and this urgency to our constituencies, unless we could gain the support and involvement of these groups at home, nothing we might do at Green Lake would make any difference. But—support for what? Involvement—in what?

Numerous proposals for cooperation and action had come out of the regional conferences, had been examined and summarized by the “New Call” planning committee, and made available in advance to all of the delegates for our consideration at Green Lake. We were all aware of the potential for a strong and creative peace witness if

The founder and first director of World Friendship Center in Hiroshima, Japan, Barbara Reynolds describes herself as “currently free floating, grandmother, seeker, housecleaning-by-the-day, perhaps some writing.” Recently relocated to California after work with the Wilmington College (OH) Hiroshima Collection, she requests, “Friends, bear with me and hold me in the Light.”

even a few of these proposals could gain significant support among our churches. But we knew, too, that consensus would not be easy. Even within our own denominations, we ranged in belief from evangelicals to social activists, from Biblical scholars to humanists, from nonviolent resisters to those who see God's will as total nonresistance. For some, the Jesus of the peace testimony was irrelevant or, at best, merely symbolic; while for others the acceptance of this same Jesus as personal savior was basic. It almost seemed as if the most important agreement we could possibly reach and take home with us was *to reach agreement at all*.

Those who were to be convenors of small groups, for example, found that we could not even agree upon a form of worship with which to open our sessions. A period of silence? "I'm afraid some of us would find that very threatening," a Brethren observed. A spoken prayer? "Oh, I wouldn't feel comfortable with that!" a Quaker demurred.

"Perhaps we can just leave it up to each group," our facilitator suggested, "and let the Spirit lead."

Graciously, the Spirit did lead. In the very first session on Thursday evening we discovered that the "New Call" was not our call to others, but God's call to each one of us. In the following days, most of us found ourselves struggling, not to reform or convert others whose views were different or whose proposals were in competition with our own, but with our own narrowness, our own reluctance to move ahead, our own fear of making commitments that we knew were right.

This, for me, was the unique aspect of the New Call to Peacemaking conference. We had not come together, as many had supposed, to hit upon some dramatic act of pacifist witness which we would then call upon others to support. Rather, we had been gathered, in response to God's call, to recognize that *shalom*, a primary Biblical word for salvation, encompasses both evangelism and peacemaking. We were called to face the fact that war is sin, separating people from God and from their neighbors. The "New Call" had brought us together to determine what we, as individuals and as religious communities, were going to do about it.

As we responded to this call, we began to see how necessary we are to one another, how important the variety of our abilities and our experience. Mennonites, Brethren, and Friends met, listened to one another, made proposals, wrestled with statements, revised their preconceptions, were challenged, and grew. One young Mennonite, formerly active in "Youth for Christ," spoke of his joy when he found a people soberly *living* the life of love and peace "instead of just traveling around on a constant 'high' of chalking up conversions." This reminded me of my own joy when I, who had first come into Friends through the "social action door," attracted

by their peace witness and passion for social justice, was led by the loving concern of an evangelical Christian to read the Bible in a time of deep personal need, and there discovered the fulness of God's presence, power, and love which alone can make possible *shalom*, God's peace. We began to see that there can be no separation between the saving of souls and the loving of enemies. Those who try to emphasize one without the other are tearing the churches apart, and it is this which has set up a tension within our own denominations which is totally incompatible with the peace testimonies we profess.

A number of times during the conference we heard references to the twelfth chapter of I Corinthians:

Now there are a variety of gifts but the same Spirit, and there are varieties of service, but the same Lord, and there are varieties of working, but it is the same God who inspires them all in every one. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? . . . The eye cannot say to the hand, "I have no need of you," nor the head to the feet, "I have no need of you." . . .

I was reminded that in one of the early regional "New Call" gatherings, a participant suggested that Friends have tended to be the intellectuals of the peace movement, Mennonites the nonresistant servants, and Brethren the reconcilers. Or, as another put it, the head, the hands, and the heart. If this is so, it would seem high time for us to do some holistic healing of our differences, for there has been great benefit already from the cross-fertilization of HPC participation and sharing. A Christian community of peace, reaching out to those in all of the churches who hear Jesus' call to be peacemakers, could begin to call upon all denominations and individuals to search out and deal with their own involvement in war and militarism, the unacceptable evils of our time.

For some, this will require one response, for others, something quite different. Nonviolent resistance will be God's will for some and Biblical nonresistance will be God's word to others. Each of us is called to obedience, but not all are fitted for the same task, nor are we given the same commands. During our time together at Green Lake, many of us grew in humility as we sought to judge our own actions (or failures to act) in the light of God's inward call and were reminded, in evaluating the actions of others, of Jesus' admonition to the disciple who was overly concerned about his brother: "If it is my will that he remain until I come, what is that to you? Follow thou me!"

In my own small group, I saw social action Friends struggling with Biblical language and coming to accept many scriptural passages as valid expressions of their own convictions. And I saw a respected Mennonite, a longtime

exponent of total Biblical nonresistance, courageously re-examining his position and coming out strongly in favor of a group statement encouraging non-payment of war taxes.

No definitive report of the Green Lake "New Call" conference would be complete without the final statement of the Findings Committee. I sincerely hope that this will be widely circulated and that it will form the basis for dialogue, study, and action within local fellowships of HPC and within communities—hopefully involving many others who are sensitive to God's call to be peacemakers. The experience of working with those of other HPC denominations, with Friends clear across the spectrum, and with members of other denominations can be one of tremendous strengthening and growth. The prophetic call to proclaim that the Good News is a gospel of both salvation and peace—a truth clearly apparent to early Christians—should encourage social action Friends to discover the richness and strength of the Bible for themselves instead of rejecting it on the basis of out-of-context "proofs" quoted by so-called fundamentalists and "Christian" supporters of war. There is always great joy in coming across writings which confirm one's own experiential beliefs, and I am convinced from my own experience that social activists who give it a sincere trial will find that this book, which speaks with authority to millions throughout the world, bears overwhelming witness to the call that we have found in our own hearts. Instead of an enemy, wrongly claimed as their champion by those who support militarism, we will discover the Scriptures to be a treasure-trove of affirmations through which we may be better enabled to speak convincingly of *shalom* to Bible-based Christians.

On the other hand, I dare to hope that the "New Call" will make it more apparent to evangelical members of HPC that a failure to become involved in the active love of neighbor, which is the flower and fruit of personal salvation is to commit the very sin which Jesus ascribed to the scribes and Pharisees in Matthew twenty-three. If we think of ourselves—those who are called to be peacemakers—as parts of one body with "the mind of Christ Jesus," we must recognize that many who call themselves "Christian" are malignant cells within that body. It is no longer a matter of polite tolerance of differing views; it is a matter of survival. Who will ever know how many have rejected the Good News and turned from Christ because the message has come wrapped in a national flag, packaged in a bomb, or distributed without personal concern like a commercial product? If this "body," the Church, is God's house, surely it is time to cleanse the temple, to drive out the money-changers—all those who worship Mammon and pay tribute to Mars!

Because the "New Call" conference was, above all else, a time of personal search and re-evaluation, I dare to

close with my own assessment of the task which lies before us. As the Historic Peace Churches, tolerated within the Church as a voice of conscience against war which demands nothing of the other denominations, I believe we need to reassess our calling. If to follow Christ is to submit one's will to the Prince of Peace and to seek to live out his life in the world, it seems to me that we are failing dismally in our prophetic role. To whom should we be witnessing? Whom should we be calling to account if not those who call themselves Christian, and yet deny the life and power of Jesus' life and teachings?

It was aggressive confrontation that led Jesus to the Cross, but his challenge was not to the political powers. (Even when John the Baptist was most brutally beheaded, Jesus did not send a note of protest nor stage a demonstration.) No, his anger was directed at the *religious* leaders of his day: "The scribes and Pharisees sit on Moses' seat, so practice and observe whatever they tell you, but not what they do, for they preach but do not practice." His anger was the outrage of God against religious leaders who were betraying the people and profaning their calling. And it was the *religious* leaders who sent Jesus to his death.

It will not be easy for us, the HPC, to speak prophetically to the churches, for it will mean, first of all, that we must cleanse ourselves. At the "New Call," a beginning was made as we labored to prepare a statement of witness to present to our constituencies as minimum requirements for those who call themselves peacemakers. Time and again, one delegate or another would protest that what we were asking was "too radical," that it would not be acceptable to the churches at home. Whereupon, someone would remind us that we had not come together to agree upon proposals which would be acceptable to the world but upon positions which would be pleasing to God. "Jesus did not ask us to 'Love your enemies as much as you can,' or 'Return good for evil—unless the injury is too much to bear!' He gave some unequivocal commandments: 'Love your enemies!' and 'Return good for evil!' And for 2000 years He has left us to wrestle with these, yielding not an inch as to what He requires!"

Surely, before we can speak peace to the world at large—a world that does not have faith in the might and power of spiritual weapons—we must demonstrate among ourselves the possibility of healing between alienated brothers and sisters—that healing which is the most difficult of all. Only in this way can we be an example of the healing and love which God makes possible. Laying down the barriers of pride and self-will, we must seek to *be* the message, listening to one another with attention and respect. We saw the beginnings of this reaching out during the four days of the conference at Green Lake. It remains to be seen whether we can continue the task within our own religious communities after we return home. □

On Creating New Peacemaking Roles

by Ross Flanagan

The following letter was written to the convenors of the New Call to Peacemaking on the eve of the conference at Green Lake, Wisconsin. Addressed to leaders of all three Historic Peace Churches, it is published here as an open letter, for wider distribution among Friends.

I am writing to you as persons who, I understand, have taken a real hand in the direction of the New Call to Peacemaking both to thank you for provoking me to rethink the nature of my commitment to peace, and to raise directly with you as co-seekers for peace, several points of concern which have finally come clear to me since first I became aware of the "New Call" this past spring.

It has been exciting to me as someone who has, for many years, felt identified with Friends' contemporary concern and witness for peace—and who has only recently rejoined the service of Friends—to read your materials and hear first-hand reports from speakers at Friends General Conference this summer.

I have been encouraged by your resolve to pursue the "positive side of peace," your wisdom in focusing our search on "what's right," and your commitment to adopt a multi-dimensional holistic approach, embracing the spiritual, practical, and institutional aspects of peace. I particularly welcome the reminders of our need to further the "peace of them that make peace." What's new for me in the "New Call" is the challenge of the peacemaking life style task force, which suggests that if we are going to help others overcome their preoccupation with military security, we are going to have to move beyond some of the more traditional ways in which we have stood for peace and learn more of what it means to live at peace with ourselves, our families, neighbors, and nature.

Your realization of the need to give those of us at the grass roots time to get under the weight of this concern

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has surely made it possible for some of us "Johnny-come-latelies" to feel more a part of the direction-shaping of this peace effort than has frequently been the case with other efforts in the past.

But I write not merely to convey my excitement with the "New Call" but to be equally faithful in communicating my disquiet about certain matters of content, style, and process which I believe warrant thoughtful attention, lest they eventually undermine the fine effort to which you have given impetus.

I realize that in presuming to offer these suggestions, I run the real risk of making a fool of myself by raising points of concern with which you and others may have long since dealt. Still, it is precisely because I find great value in the "New Call" as a vehicle for revitalizing and broadening my own and our Religious Society's understanding and witness for peace that I have felt moved to make my own respectful, if critical, contribution.

As one who, in 1962, coined the phrase, "take on ourselves the risks of peace rather than impose the risks of war upon the world," I feel obliged to say how out of place that style of rhetoric seems to me today. I feel the "New Call" will be making a serious mistake if it continues to rehearse the same old tired messages of how desperate the problem is and how hard we must work to fulfill our moral leadership for peace, as traditionally borne by the Historic Peace Churches.

I don't know how you find our memberships' condition in other parts of the nation, but around these parts there is much evidence that we are all feeling "meeting out." Local peace committees and peace centers are being laid down as inappropriate vehicles for our peace witness, and one finds little enthusiasm and energy for "making" peace.

For myself, I am proud to say that I am weary of the peace "fight." Time and experience in working with the peace issue, together with a renewed appreciation of the good nature of life, have led me to the conviction that we only dispirit ourselves and sell God and the cause of peace short as we allow our attention to be focused on the problem of resisting the military machine and forever overcoming evil.

Enough of this melodramatic uphill struggle to overcome what's wrong in the world! Our peace witness must be a lot more joyful and humanly nurturing for me to want to jump in again.

Peace, I am persuaded, is not something we are going to "make" happen; it is our constant opportunity in realizing the good and peaceable nature of all life. We witness for peace most naturally, it seems to me, as we cease to measure our revolutionary faithfulness by the degree of care and concern we take for what's wrong with the world and begin to exercise our own peace-ability in associating

ourselves with what we know to be good.

So no, the church does not need to "deliver a prophetic message that doom is at hand..." and yes, hooray for the concept of "the Lord's Year of Favor"—our opportunity to live in favor of all life—entrusting the fight for peace to God and claiming for ourselves our right to live peaceably with all creation in the commonwealth of goodness that is this life we share!

I would be grateful if more "New Call" people would share more of their own personal life experience and motivation for peace and less political, social, and theological rationale for peacemaking. I have found myself and others moved more by our shared personal experience of peace than by our thinking about it.

It was interesting, for example, to read on page five of the "New Call" study guide of Norval Hadley's motivating experience with the breakdown of communications between the Nigerian government and the Biafrans. I can relate to that far more than I could to his lecture at FGC on the perils of nuclear war and the urgency for our doing something about it. Our lives, after all, are by their very nature and the nature of this world a continuing revolutionary adventure in peacemaking.

So I hope the "New Call" will put more emphasis on encouraging people to share our experience in learning to witness for peace so that we may begin to see some flesh on the bare bones of our rhetoric. We urgently need more living examples for those of us seeking human support in our efforts to live at peace. Nothing moves our human spirit so much as evidence of that self-same spirit alive in others.

It is exciting to have Friends, Mennonites, and Brethren all gathering together and acknowledging that which has united us as the Historic Peace Churches. Colin Bell reminded us this summer at Friends General Conference that how we think of ourselves with respect to the peace issue in today's world will surely have a vital bearing on how we associate ourselves with the increasing numbers of God's other foot-soldiers at hand.

We are, after all, no longer a desperately isolated and persecuted minority on this issue. You and I are living at this very moment in the midst of a cultural revolution for peace of tidal wave proportions. Not only are we being challenged to find new ways of witnessing for peace, but our whole society's understanding of peace is undergoing change.

In such a period, appeals to recall God's old expectations of us and "live up to our past" are not only discomfiting, but irrelevant to our realization of what God wants of us today.

If we would know God's will for us and become more perceptive of the presence of God at work in our world, we must give up the luxury of thinking of ourselves as

God's vanguard for peace and shake off those old trappings of self-criticism and self-importance under which we have long suffered as the Historic Peace Churches. Rather than continuing to labor under that old identity, let us do ourselves the honor of acknowledging the courageous and often lonely role we once *did* play in keeping alive the flame of some of humanity's grandest values—peace, democracy, consensus, simplicity, silent meditation, and reverence for life.

Today's world is even now embracing many of the values we have held in our own peacemaking efforts over the years. And there are new groups on fire with the peace issue—evangelical groups like the Sojourners in Washington, D.C., who welcome our companionship.

So let us accept our identity as veterans of the peace fight and open ourselves to the possibility that God may have new roles for us. Who knows, perhaps if we stop some of our frantic running about trying to do right by God and our heritage, and relax in what we know of peace, others may find in our company the reassurance and discernment they need to encourage and sustain their *own* efforts for peace.

Any peace effort which aspires to give direction and support to the membership of our peace churches will need a far broader and more representative group of spokespersons and cross-section of delegates than that currently identified with the "New Call to Peacemaking."

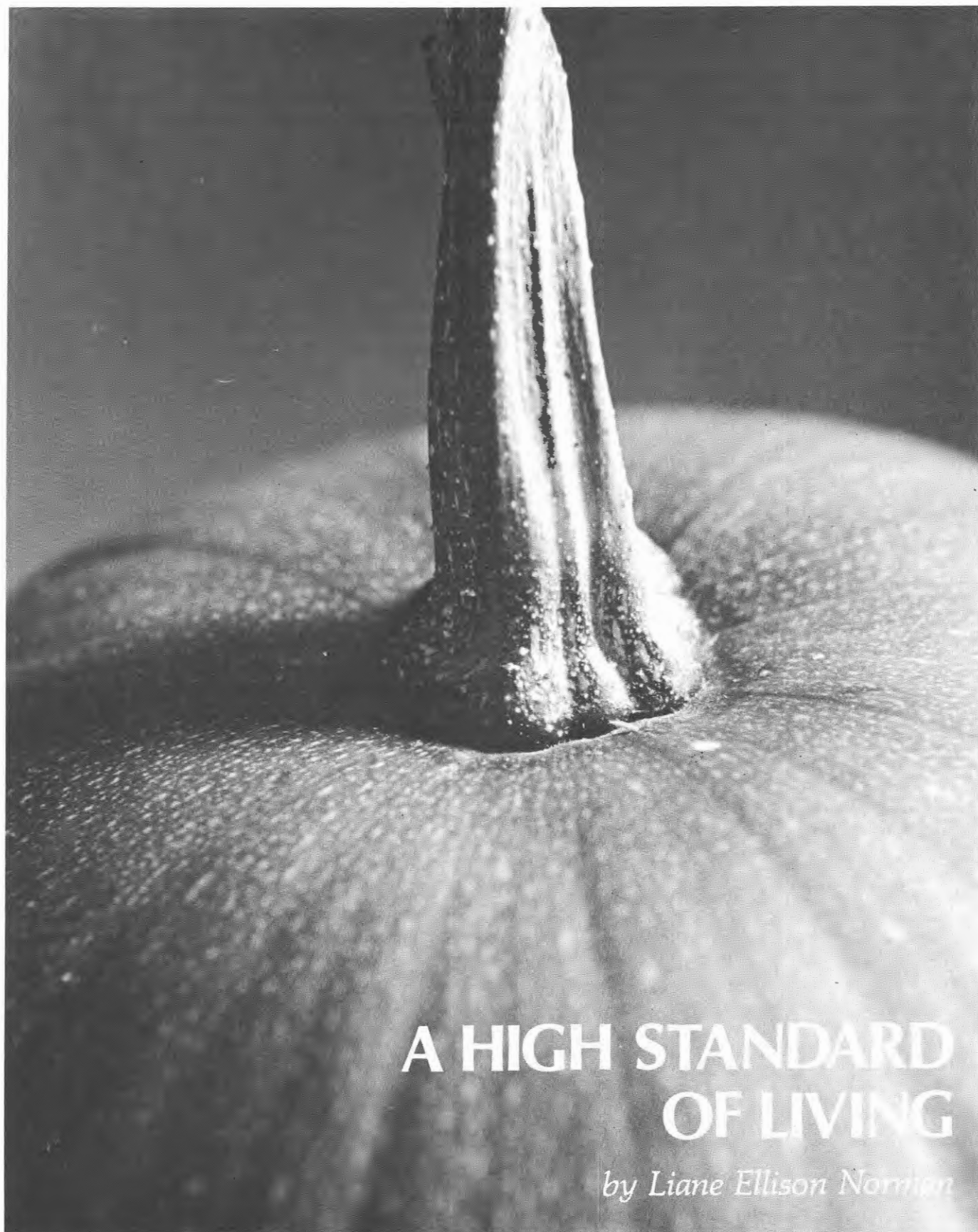
To begin with, as has already been noted in *Friends Journal's* special "New Call" issue, there are no women among the published steering committee or study guide authors.

Another group whose perspective seems not to have been taken into account by the "New Call" are those members of the peace churches who have already accumulated experience in peacemaking through their participation in a variety of nonviolent action projects and experiments in community living—the most notable of these being the Movement for a New Society.

I'm sure you can appreciate that any peace effort mounted by the peace churches which fails to utilize all the resources available within our combined memberships cannot hope to command the confidence of those within, let alone the world without.

Our only course, as I see it, is to acknowledge that there are differences which trouble and divide us as surely as there are differences which trouble and divide our world, but that rather than denying these and settling for a lowest-common-denominator-approach, we are resolved to press forward together, while holding one another in the light of truth.

I trust the Spirit moving within and among you to weigh the truth in these observations and that you will respond in whatever way the Spirit makes clear to you. □



Bert Graham

One fine day as I dug kitchen compost into the garden, a young man came up the front walk. I was admiring the rich humus that once was heavy clay, enjoying the feel of muscles and sunshine, drinking in the heady colors of fall's last fling.

The young man wanted me to buy his paper about how much we need nuclear energy. He seemed surprised when I said no, I wouldn't give him money, I thought he was dead wrong.

He began to lecture me. People always fear new ideas, he said grandly. Experts say nuclear power is safe. We need nuclear power for jobs and a strong United States. And, with a flourish, he crowned his argument, "Surely you want a higher standard of living!"

Well, yes, I mused. But what standard of living is higher? We're supposed to want more, but more of what? And how do we know when we have enough? Is two cars better than one? What about three? Are you better off if you pave over your vegetable garden with tennis courts?

Here is what I would call a high standard of living: productive work for everyone; less tension, noise, bad air, contamination; the reasonable hope that children will live out their allotted lives; the pleasure of conserving; good tools; beautiful, durable surroundings, but not a lot of things to dust, repair, replace; collective endeavor, freedom, privacy.

My daughter told her friend that nuclear plants have killed people. Her friend said yes, but it's worth it. A high standard of living has its price. Someone must pay that price, and usually it's not the people who have it that pay it. I don't like the idea of weighing cost against benefit, though it's common practice, because it involves computing all value in narrow economic terms. How can I decide what standard of living is worth how many lives? How can anyone be sure what is a cost, what a benefit?

I don't want my high standard of living to be at someone else's expense. I don't want my breakfast coffee to depend on the starvation of some peasant whose land is tied up in cash crops for export by some big landlord who protects his privilege behind a fancy fortress which has U.S. guns trained on people who want only what I want—a decent life for themselves and their children.

In 1956, E.B. White wrote about a novel scheme to get uranium from rocks:

There is one big boulder down in the pasture woods where I sometimes go to sit when I am lonely or sick or melancholy or disenchanted or frightened. . . . I'm not sure but that this is the true energy. . . . I'm not sure rocks would work out so well for me if I were to drag them up out of the pasture and pry the fission-

able materials out of them.

Some costs of nuclear power are incalculable, like the rock in the pasture. Some are calculable and high, not only to build, safeguard, and run nuclear plants, but after only forty years, to seal up and "decommission" them, after which they will still be poisonous for up to a thousand centuries.

The highest cost is the jeopardy we may put ourselves and our future in. Some experts argue that nuclear energy is safe, though it bothers me that they figure things out with such mathematical purity—spilled milk at the table, forgetting to put the cat out at night seem to be things that never happen to them. Other experts, however, argue that nuclear power is *unsafe*.

When experts disagree, I have to make up my own mind where I stand. (Nor do experts know more about what is valuable in human life than I do, so not only must I make up my own mind, but I have the qualifications to do so.)

When experts disagree, caution is in order. Nuclear energy cannot be both safe and unsafe. Someone is wrong. If those who advocate nuclear power are wrong, and if we have done as they urge, where will we be then?

Also, those who stand to profit from nuclear energy are behaving queerly. There is too much promotion and propaganda; too much unequivocal assertion that nuclear power is safe, that accidents are impossible; too much industry indifference to contamination of employees; too much industry suppression of doubt; too much cover-up, and collusion with regulatory agencies. Since energy monopolies have compelling interests in controlling future energy production, I don't believe their assurances that nuclear energy is either necessary or safe; nor do I believe regulatory agencies, who promote as much as regulate.

We have been reassured before. Radioactive fallout from bombs was no danger either, but a lot of kids grew up with strontium in their bones because radioactive dust fell with rain onto the grass, cows ate the grass, kids drank the milk and paid the price of someone else's profitable optimism and war games.

Our culture abounds in stories of bargains struck with the devil. I fear that we are being expected to make just such a deal with nuclear energy. For short-term advantage, we are told to risk lives, the life of the planet itself. It's a buy-now, pay-later policy, which will cost too much.

So yes, I want a high standard of living, but not one based on violence to my fellow human beings or to the world we share, not a standard of living that must be protected with armed guards and missiles. I want to go on digging compost into the garden year after year, so that there will be zucchini and beans on the table. □

Liane Norman is an assistant professor of English (journalism) at the University of Pittsburgh, an essayist, and amateur gardener.

A fine-boned, somewhat wispy woman with frizzled white hair may seem an unlikely vessel for the heavy spirituality we associate with the equally heavy word "saint." And surely "heavy" is not an apt word for my Aunt Ella, who has lived for sixteen years in the Methodist Home on the edge of Pittsburgh, and is now ninety-eight years of age. But another word sometimes used to describe saints *does* fit her: *debonair*. In fact, one translation of the Bible has a beatitude read: "Blessed are the debonair for they shall see God."

Aunt Ella's physical life is now confined to the infirm-ary wing of the home. In her aluminum walker she moves up and down its corridors to the desk and visitors' lounge, to the nursing center and employees' lounge, usually spending long hours in her ten-by-fifteen foot room which she shares with another patient. Aunt Ella's health is not robust, but her digestion these days is good, even if her right leg is not. She can stand, and even walk a few steps to and from her walker, and seems to need little physical assistance of any kind. Her hearing and eyesight are adequate, thought somewhat impaired. Her mind is great!

My Aunt Ella's most obvious characteristic is her cheerfulness. It is not that kind of cloying cheerfulness which, in some, seems oblivious of circumstances, like the happy yellow paper mask we see everywhere. It is more an attitude which seems to say, "Yes, I know there are troubles and such, but there's still plenty in life that is good." It is a kind of cheer that calls forth the buried cheer in others, even when they don't acknowledge it. It is the kind of spiritual cheer Browning spoke of when he has Pippa say, "God's in His heaven," even though not everyone would today agree that "all's right with the world."

Some part, I think, of Aunt Ella's constant cheer (leaving out the maybe major religious part) is a decision made when she entered the home. "I made up my mind," she told me, "that I wasn't going to get started from the beginning in just complaining about things." People confined to small space and without larger matters to concern them quite naturally turn to talk about the things right about them. This easily turns to critical talk, sometimes called "grousing" or "beefing."

Aunt Ella will have none of this for herself, although she's a great listener to others, whatever they have to say, being nonjudgmental in her acceptance of everyone. But she's not a "Pollyanna" either. She listened very carefully when residents and staff started telling her about the worries and doubts they had when many changes to put the home on a sounder financial basis were being made this past year in its policies and procedures. But she takes all the little aggravations and the bigger conflicts in a spirit of "that's just the way it is, and I'm more fortunate than most to be here."

Saint in A Small Place

by James S. Best

When I left her after a short visit recently, her roommate in the little hospital room had turned mute, withdrawing in a huddle on her bed, and the woman across the hall had begun her nightly chant, "Won't somebody *please* come and help me get ready for bed?" Over and over.

"She does that every night," Aunt Ella said matter-of-factly. "But I'm just so glad to be here and to get all the care I do."

She's not the kind of saint, perhaps, that will get put into a stained-glass window. But I count her one just the same. □

James Best is a printer, publisher, writer and editor by profession, having spent fifteen years with Harper and Row and eleven with the Fellowship of Reconciliation. Devoting the last third of his life to building intentional community, he is a member of Central Philadelphia (PA) Meeting, and the Friends Journal Board of Managers.



Geoff Tischbein

Go and Touch

by Robert A. Raines

We saw the over-turned car on Route 191 when we were going down the mountain at 9:05 p.m., September twenty-seventh. On our hands and knees we pulled open the front door, and two young men crawled out. One, bleeding, sobbing, shaking, cried out loud, "What am I doing here?" Cindy and I put a jacket on him, rubbed his shoulders, touched the cut on his face. Neither of the two men was seriously injured. Other cars stopped, and we all waited with them until help came.

Elijah, fleeing from the wrath of Jezebel (I Kings 19:1-18), fell asleep on his journey. He was wakened by the touch of an angel and discovered cake and water at his head. He ate and drank, and in the strength of that nourishment came to the mountain of God, to the cave

Robert Raines is director of Kirkridge, a religious retreat and study center in the Pocono Mountains of Pennsylvania. He is author of nine books and soon-to-be-published Going Home (Harper and Row). This article is reprinted with permission from the Ridgeleaf, October 1978, #119.



where Moses had found sanctuary. There came the sound of a still small voice. When Elijah heard it, he went to the mouth of the cave and heard a question, "What are you doing here, Elijah?"

When we are shaken loose of identities and securities that have held us for years, when our lives are overturned, and we find ourselves at the mouth of the cave, the edge of our estate, the boundary between safety and vulnerability, a questioning voice rises within us, "What are you doing here?" When we teeter on the edge of ecstasy and evil, poised on the epicenter of demonic/angelic powers, the womb-place of creative/destructive energies, the dark speech of the Spirit whispers to us, "What are you doing here?" God meets us as God met Elijah, in the sanctuary of our escape-agendas, nourishes our vital needs with angel-touches, and gives us an engagement-agenda, saying, "Go and anoint Hazael to be king . . . and Elisha to be prophet . . ." Go and anoint, lay hands upon, bless, baptize, empower, heal the people and the political/religious systems of your scene. At the heart of a question, a command: go and touch.

Go and touch. Get in touch with your spouse, colleague, father, daughter-in-law, mayor, church, political party, friend. Heal a friendship, anoint an office, bless a bedroom, baptize a work-place.

One autumn my then ten-year-old son Bob had made all-star team in his school football. As I rubbed his back while putting him to bed one night, out of the quiet came a still, small voice: "Dad, is this the first time you ever rubbed an all-star's back?" I swallowed the lump rising in my throat and said, "Yes, Bob, first time . . . ever." Everyone needs to feel, sometime, somewhere, with someone, that one is an all-star, not for doing anything, but just for being the person one is. We need to know in our bones that we are all-stars in the hands of our father/mother God. We need to be touched.

A friend who has lived alone for a long time said, "I suffer from skin-hunger." The hunger to be held, cradled, hugged, caressed, touched is human . . . and divine. God also longed to touch us, and so the Word became flesh and dwelt among us. We remember the woman who reached out to touch the hem of Jesus' garment, and the healing energies that flowed between them. We remember the people Jesus touched into new sight, dancing feet, wholeness of every kind. We remember angelic touches we have given and received. We watched the brief embrace of Sadat and Begin—knowing its momentary, ambivalent, ambiguous character—and thrilled to the hope that broken nations can touch one another into new community. Morton Kelsey said recently, "A touch is worth a thousand words; a kiss, ten thousand."

At the heart of a question, a command: go and touch.



RELIGION AND PSYCHIATRY

by Arthur Rifkin

It is inevitable that psychiatry and religion overlap and clash. Both are puffed up by their adherents to encompass everything, and deflated by critics to non-existence. Religion dislikes a tendency in psychiatry to reduce mind to matter. Yet, the normalization of behavior, thoughts, and feelings by drugs; the biochemical differences found between some illness and normality; and the growing proof that genetic transmission is partly responsible for some mental illness, are definite evidence for physiochemical factors. Psychiatrists rightfully are scornful of those who ignore or attack this side of mental illness. The victim of this prejudice against physical treatments is the patient. It is the most serious illnesses, depression and schizophrenia, that are most sensitive to somatic treatment, and it is tragic if such treatment is discouraged or not available.

As long as medicine confines itself to treating a sick person as a broken machine, religion may comfort itself that the inner, essential, subjective life is clearly differentiated: the dualism of matter and spirit. Psychiatry cannot help but weaken this dichotomy. We are accustomed to altering the mind by drugs—for example, alcohol—but until recently such alteration was a massive blunderbuss assault, that could support the conception that the mind, except for massive disturbance, was not available for biological dissection. The modern era of psychopharmacology has changed this. It is now routine, so much so that the wonder of it is not appreciated, for a person to stop believing a delusional idea because of drug treatment, unaccompanied by other mental changes—as if the drug plucked out the abnormal thinking without disturbing the rest. This chemical effect on the mind is curiously specific: it affects some ideas and not others. It alters delusions only. A delusion is a false belief, not culturally accepted, and not amenable to change. If I think that I can control the sun, that is delusional and likely to be

Arthur Rifkin is associate clinical professor of psychiatry at Columbia University. Convenor of the Peace and Social Order Committee of Manhasset (NY) Meeting, he writes, "My professional life is centered around... the use of drugs in psychiatric illness. My larger concern is... to appreciate the person as unique and ineffable."

affected by drugs, whereas if I lived in some other culture in which it was accepted that certain rituals were required to enable the sun to rise daily, such an idea would not be altered by drugs. The interplay between biochemistry and culture is not some academic conception but an everyday concrete fact which must be considered in the psychiatrist's judgment of illness and treatment.

Further erosion of the difference between matter and spirit is the change in our conception of the physical universe. The nineteenth century billiard ball model is no longer applicable. Contemporary notions of matter involve symbols that defy concrete images. We use them to express experience in terms of mathematical equations, i.e., we use symbols and mathematical relationships to express "natural law," ever closer approximations of unerring principles, that unlike human laws are never broken. But what are these symbols? What is time? Light has long since been a mathematical expression without a concrete image. The point is that we understand the physical world symbolically. This does not mean that the world is any less real out there, or that it is dependent for its reality on my symbolization. My understanding changes, yours may be different from mine, but whatever it is, is.

Recognition that our understanding of matter is symbolic weakens the time-honored distinction between objectivity and subjectivity. What I subjectively experience, my most private existence, is also expressed symbolically, with symbols I share with other people. I use a language that is not private. My thoughts and feelings are about a specific historical time and place that I largely share. My convictions are framed in symbols mainly unoriginal.

Psychiatry is one slice of the symbolization of reality, religion is another. Psychiatry asks, "What are the types of mental disorder, what causes them, and what can we do about them?" Religion, according to A.J. Muste,

has to do with ultimates, with what it is to be human, with the presuppositions by which men live, with the nature of the resources upon which we draw in extremity, the quality of life men seek, the values which they embrace, the drums to which they march, the commands they dare not disobey.

Religion is correct in being somewhat paranoid about psychiatry because two ideas, prevalent in U.S. psychiatry, undercut religion: "psychic determinism" and the role of the "unconscious."

Freud, aping the model of nineteenth century billiard ball physics, presented a picture of the mind in stark mechanistic terms, and this picture did not consider self-determination. The extreme example of this tendency, although from a different theoretical viewpoint, is the behaviorists, such as B.F. Skinner, who believe human freedom to be a myth, that we are marionettes, following

the tugs of our learned responses (reinforcement contingencies). If taken seriously, this position leads to a dead end. Either Skinner is an exception to his dictum, in which case his "law" is not universal, or he is not an exception, in which case he is not really advancing an argument to convince me, but is carrying out his learned responses and I should feel no reason to listen. Like extreme solipsism, the position leads nowhere. But, many people do not think it through and vaguely accept the idea that psychiatry asserts that we are largely without influence on our beliefs and actions; that, given my background and present circumstances, I had no choice but to act in this way.

The second belief, by which psychiatry can corrode religion, is that of the primacy of the unconscious, the conviction that our conscious motives are only the tip of the iceberg, that we are really driven by thoughts and emotions out of our awareness, that the reasons we give for our actions are "rationalizations," "displacements," or, if we're lucky (or healthy), "sublimations."

Neither belief—that of psychic determinism or the primacy of unconscious mechanism—can withstand scrutiny; both lead to infinite regressions or absurdities, so that willed, sincere action is impossible. Of course no psychiatrist believes this about her or himself; it is true only for his or her patients—and colleagues when they disagree with her or him!

If psychiatry stuck to its last, these foolish ideas might not be too harmful. Despite questionable metaphysical baggage, psychiatrists are effective in discovering some predispositions to illness and efficacious therapies. The value of psychotherapy probably has very little to do with the theoretical underpinnings of the therapist—and much to do with the person's warmth, sincerity, and common sense; and of course, the physical therapies are not dependent upon ideology.

The danger is the encroachment of psychiatry upon those parts of life traditionally represented by sincere conviction of what is ultimately important; that self-understanding becomes an end not a means, leading to over intellectual self-centeredness, so that one's life is devoted not to passionately-held principles but to overcoming "unconscious conflicts." The most dangerous enemy of religion is not frontal attack but the pin-prick of contempt, the snicker of someone who knows what is "really" behind your belief. Quakers are particularly vulnerable to such an attack because we stress the "experimental" (i.e., experiential validation of religious beliefs), not a creed supported by an authority possibly capable of withstanding this psychiatric *zeitgeist* (i.e., revealed scripture, or apostolic succession). Since one's personal consciousness is the polestar, impugning the integrity of it, if accepted, is a mortal blow. Once you *really* know why Woolman devoted his life to abolishing slavery

and ameliorating the lot of the poor, or why Penn *really* defied his father, religious ideas are reduced to, at best, Santa Claus benignities, and at worst—well, better left unsaid.

The victims of this denigration of religion are those whose lives lack meaning and direction, which incidentally, includes many of the mentally ill. Although our psychological theories become more recondite, our physical treatments more complex and more supported by physiochemical understanding of the brain, we still treat many of our mentally ill shamefully badly by ignoring their basic physical and mental needs, just as much as the world's people remain subject to hunger, violence, and tyranny, despite tremendous technological advances.

Psychiatry, and the other professions involved in treating the mentally ill, cannot be expected solely to lead us out of this darkness of inhumanity, nor do they have the market cornered on using imagination and devotion to alleviate the suffering of the ill. We should recall that the first hospitals in this country and in Great Britain to offer humane treatment to the mentally ill were founded and supported by Quakers, who had the good sense to keep physicians at arm's length. Medical treatment of the day consisted of laxatives, blood-letting, cold showers, flogging, and other physical abuses.

Medical technology has advanced very far from those days, so much so that the nonprofessional thinks he has nothing to do with the plight of the mentally ill person except to lead him or her toward professional treatment. This is not so. Often this attitude is an excuse for inaction. Without specifying programmatic details, I am confident that if the plight of the mentally ill became a sincere, important concern to the community, ways would be devised to enormously ease their suffering. The problem is not subtle. In New York City alone, thousands of seriously ill people wander the streets and stores carrying their belongings in shopping bags, without adequate supervision, nutrition, or housing. Can religion raise the level of concern about these people to the heights set by Albert Schweitzer? He wrote:

At the moments when I should like to enjoy myself without restraint, reverence for life wakes in my reflection about misery that I see or suspect, and it does not allow me to drive away the uneasiness thereby caused to me. Just as the wave cannot exist for itself, but is ever a part of the heaving surface of ocean, so must I never live my life for itself, but always in the experience which is going on around me. . . . Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as a matter of course. You must pay a price for them. You must show more than average devotion of life to life. □



FRIENDS AROUND THE WORLD

Baltimore (MD) Monthly Meeting enclosed in its newsletter a copy of a letter addressed to "Dear Clergy" which is being circulated by the Baltimore Plan for Affirmative Marketing in Real Estate. The purpose of this joint venture on the part of a number of real estate brokers and neighborhood organizations in the greater Baltimore area is to find out to what extent the marketing of real estate is (or is not) being carried out without regard to race, color, religion, sex or national origin. Church committees or members are being asked to report their observations to the Baltimore Plan.

We would like to inform all Friends that the Quaker meetinghouse on Fort Ave., Route 460 West, Lynchburg, Virginia, is now open, and meeting time for the yet unorganized South River Friends Meeting is every Sunday at 10:30 a.m. We invite all Friends to visit and share worship with us.

A small worship group has been formed in Bloomington-Normal, Illinois, and is currently meeting in homes of Friends in the vicinity. The group invites Friends or other interested persons living in the area, including members of other Friends meetings, to join with it. This unprogrammed meeting's telephone number is (309) 828-9720. Information about time and location of meetings may also be obtained from Larry Stout (309-828-9720) or Roy Treadway (309-454-1328).

Earlham School of Religion (ESR) has received during the past academic year an affirmative assessment by an evaluation and progress committee chaired by Helen Hole and appointed by the ESR Board of Advisors and Earlham trustees. The committee reported that under Wilmer Cooper's leadership as dean the ESR has become "a valid, permanent, adult" institution which "has matured intellectually and religiously, and has made progress toward financial independence." It is seen as having a role in the future of contributing increasingly to the Society of Friends, the advancement of scholarly religious thought and programs, and the uniqueness and quality of Earlham's total education and service program.

In eighteen years ESR has succeeded in becoming an accredited graduate seminary for Friends, offering both the Master of Arts and Master of Ministry degrees. As of commencement this year, the school has graduated over 100 degree candidates, in addition to another 150 students who have spent one term or more at ESR without taking a degree. There are seven teaching and administrative faculty and a student body numbering in the sixties. Students come from all branches of Friends in this country and abroad, as well as many non-Friends.

Wilmer Cooper is now assuming a new role on the faculty as dean emeritus and professor of Quaker Religious Thought. In addition to his teaching duties, he will work to relate the school to its constituency among Friends, as well as in developing ESR as a research and learning center for Friends. He expects to take a sabbatical leave within the next two years.

Wilmer Cooper is succeeded by Alan

Kolp, who has been a member of the Earlham and ESR faculty since 1974, teaching New Testament and Early Church History. A native of Indiana, he received his doctorate at Harvard.

The American Jewish Committee (founded in 1906) recently submitted a brief to the Federal Court for the Eastern District of New York charging that the Levittown, L.I., school board had removed books from school libraries and classrooms in "flagrant violation" of the Constitution's First Amendment.

One of the books removed was *Best Short Stories by Negro Writers*, edited by Langston Hughes. Eight other religious, literary, educational and psychiatric groups supported the Committee in its amicus curiae brief, which contended that although selection of books was within the powers of a school board, such powers are subject to First Amendment rights of teachers and students.

Forwarded to the Wider Quaker Fellowship by Lerida Henderson, Australian Friend, is the following brief AAP-UPI item cut from the *Sydney Morning Herald* under the heading "Torture Curb":

Washington, Monday. —Congress is taking steps to prohibit the export of thumbscrews, leg irons, shackles and electric shock batons to governments that grossly violate human rights.

Edward F. Snyder of FCNL has commented that although his organization has supported Congressional restriction on exports of various torture instruments, it is difficult to determine which companies manufacture them "because at the present time such devices can be exported without any special export license such as would be required if they were military equipment!"

FCNL Newsletter points out that in 1977 Congress spent forty-one and four-fifths percent of the total money appropriated in that calendar year to meet the cost of present and past wars (\$183.2 billion) and fifty-eight and one-fifth percent on human and natural resources, general governmental and other non-military expenses. The former figure includes thirty-one and three-fifths percent for current military spending, eight and seven-tenths percent for war-related interest on the national debt and four and one-half percent for veterans' benefits. President Carter has recommended no reduction in military spending for Fiscal Year 1979.

YEARLY MEETING REPORTS

New England

NEW ENGLAND YEARLY MEETING met this year at Wheaton College in Norton, Massachusetts, from August 7th to 12th, for our 318th annual session. More than 443 Friends gathered for fellowship and renewal. We came to find perspective on our own spiritual lives through the enrichment of sharing who we are, to find the place of our selves and our own meetings in the context of the larger Quaker society and of our national and international groups, and to conduct the business of the yearly meeting.

Our theme was "The Roots and Fruits of Quakerism." George A. Selleck, in his keynote address, "The Roots of Quaker Belief and Action in New England," reminded us of our task of finding a balance between our individual searches for spiritual leadings and our corporate search for unity.

T. Canby Jones, who spoke on "Quaker Roots and the New Call to Peacemaking," stirred us with his excitement about this common attempt of Mennonites, Brethren, and Friends to find ways to share the "Shalom theology" with the entire Christian community. Next morning when the report on the work of Friends Committee on National Legislation was presented, we found another sign of our unity with these other groups when Jan Harmon, a Mennonite member of the FCNL staff, shared her experiences in working with us.

Miriam E. Brown brought us her insightful reflections on living both by oneself and surrounded by the bustle and demands of family.

Ministry and Counsel's subcommittee on Inreach/Outreach—Advancement addressed the problems of meetings both large and small in building our meeting communities in numbers and internal strength. The question of whether it is time to redo New England's

Faith and Practice is being considered. Reports were heard from our committees on both Friends United Meeting and Friends General Conference, and Dwight Spann-Wilson, Executive Secretary of FGC, spoke to us.

A strong concern to provide effective support to Friends taking active risks in working for peace has led us to establish a Fund for Sufferings. We will also work to improve communications with the American Friends Service Committee.

As we considered the establishment of a New England Friends Peace Tax Fund, and did not find unity to take this action, we shared something truly wonderful. Our meeting for business deepened into genuine worship. Silences lengthened. Friends spoke from the heart and Friends listened. Our decision to take this question home to our monthly meetings for consideration for future action was made with a real sense of the Love that binds and sustains us. This had been a true Quaker meeting.

Friends Community Development Corporation reports that ground may be broken for the first buildings this fall.

Michael Carter is our new Youth Secretary. He will be working with Young Friends, the Christian Education Committee and the China Camp Committee, and we are delighted to have his services full-time. We are also happy to welcome David Burnham as the new head of the Moses Brown School. The Meeting School in Rindge, New Hampshire, has temporarily closed to regroup its energies and is planning its reopening.

Caleb Smith has stepped down as presiding clerk and we thank him for the good Friendly service we have valued for four years. Our new presiding clerk is Sylvia Perry.

Even without all the business that was conducted, our days at yearly meeting would have been full and worthwhile. The mornings began with both a programmed and an unprogrammed meeting for worship. After breakfast, Elmer Brown held a Bible half-hour on the "Roots and Fruits of Quakerism in Scripture," and then we met in worship-sharing groups to ponder together the meanings for our lives in what we had heard and thought. In the afternoons, workshops were offered in ten different areas of interest, committee meetings were often open, and we were able to hear Gordon Browne speak on the Quaker U.N. Program, see slide presentations and attend discussions.

On August 9, the anniversary of the bombing of Nagasaki, more than forty

Friends felt led to stand in silent witness instead of having lunch, while others took part of the day to return home to participate in local observances of the tragedy.

Junior Yearly Meeting gave the rest of us a splendid cardboard tree, inscribed with what each of them felt to be her/his own personal Quaker roots; we were invited to add statements of the fruits we hope our lives will bear. At our afternoon festival grease paint adorned many, and faces were painted onto the heads of those fortunate enough to have no hair in the way. Young Friends were an important presence. Their clarity and genuineness in meeting for business, their affection for each other and for the rest of us, their helpfulness when a child was lost, enriched the whole meeting.

Our yearly meeting was a celebration of love. The littlest among us gave us their wonderful honesty, the oldest their mellowed wisdom. Children were everywhere. People made dates to go swimming. There were music and "new games." Conversations flourished on pathways, in corners, under trees, weaving between us the bonds of friendship and support that are the visible show of our spiritual community.

Mary Gilbert

Swedish

THE THEME OF THE SWEDISH Yearly Meeting, held October 20 to 22, was: "Christ says so; the apostles say so; what do *you* say?" (George Fox)

Much of the business had already been completed at the September "Samfundsråd meeting" and Friday evening and Saturday morning had been used to take up the remaining points. A lively discussion on the ownership of stocks and bonds was the most intensive issue with a quite general feeling that we should gradually try to reduce such ownership; however, the observation was made that we would even have less control and knowledge of how our money was used in a bank account (for example, as loan capital to the weapons industry, etc.). It was noted that we should concentrate more on what our money should be used for than where it should be saved or invested. It was also felt by some to be inappropriate to mix religion with economics. It was widely felt to be an important, but involved,

subject and few felt competent to really take a stand. Therefore, it was suggested that study groups at each monthly meeting could work on the subject, and it would be taken up at the next yearly meeting. The business was finally completed and everyone looked forward to the afternoon theme discussions.

The afternoon presentations truly drew us together, and the warmth and dedication of the Quaker search for the Inner Light was once again impressed upon us all. The three presentations by Sverker Willborg, Julia Hinshaw Rydberg, and Åke Lundberg gave delightfully complementary views concerning the grounds of their belief. Sverker gave an unusual and penetrating personal reappraisal of Jesus' life and spiritual development based on his readings of the Gospels. Julia gave a fascinating and lively account (in flawless Swedish) of her traditional Quaker upbringing and schooling. She said that it was when she was left without traditional support, as a kind of "social curiosity" in Sweden (150 members), having to formulate her faith for herself and others, that she experienced that she was finally "becoming that which she was"—her Quakerism which had been an identity was also becoming a belief. Åke presented the image of seeking the Source of our being as getting water up from a well, giving a quick review of how this metaphor has been used from the I Ching, the Bible, Zen, and Christian sixteenth century mystics, relating this to his own searchings for the Inner Spring.

In the afternoon's small discussion groups, members truly opened themselves, sharing the joy and disappointments encountered in their seeking (and finding!). Many close contacts were established and the weight and appropriateness of the choice of topic for yearly meeting was deeply appreciated.

In the evening we enjoyed poetry reading, violin duets, folksong and folkdances. A high point was the Virginia Reel led by Jonathan Lutz for Friends young and old. The day ended by the fireside in the lovely inn where guitar and folk music was heard into the small hours. Sunday meeting was a truly uplifting spiritual experience, Friends from fifteen to eighty spoke and left our hearts warm and our eyes often in tears of joy.

It was found that even if a common description of our faith was almost impossible, neither was it desirable. The breadth and openness of the spiritual search cannot be restricted by cate-

chisms and dogmatic creeds. Yet in the experiential basis of our belief, in the precious peace experienced at the Source deep within us all, we share a common "way."

Members from Finnish, Danish, East German, and West German yearly meetings were present and contributed to a real breadth in discussions! Ruth Harwood from London Yearly Meeting was also an appreciated guest, and her report of our meeting will be given to British Friends.

As an extension of the yearly meeting, a "retreat" at Sven and Eivor Rydberg's idyllic sheep farm was planned by the elders for November. Beside a deeper questioning of whether the Society of Friends had anything special to contribute to Swedish society that would justify our continued (precarious) existence, the important work for persecuted Christian Assyrian refugees seeking political/religious asylum in Sweden was taken up, and the Quaker effort here is truly inspiring to witness.

Russell Bradshaw

BOOK REVIEWS

Hidden Terrors by A.J. Langguth, Pantheon Books, New York, 1978. 331 pages. \$10.00

It is easy to forget how much John Kennedy's 1960 presidential campaign was based on anti-communism; and how joyfully the cold war liberals assumed the reins of power. In this chilling book, A.J. Langguth, a former *New York Times* reporter, details the campaign of the CIA, the State Department and the police advisors to destabilize a democracy in Brazil and lay the foundations for further destabilization in Uruguay, Chile, and Argentina.

The enemy was communism, and increasingly Castro. Police were brought to the United States, trained in the latest scientific police surveillance methods, and indoctrinated with a hatred of

communism. Genuine student and religious and peasant uprisings, they were taught, simply masked the machinations of the Red Menace. The most important single factor in counterinsurgency was to make the captive talk. If the police so instructed used their field telephones for electric shock to the genitals of insurgents; well, our cold warriors argued, this was war.

The central character in *Hidden Terrors* is Daniel Anthony Mitrione, chief of police in Richmond, Indiana, a warm family man, originally a strong but basically decent cop. Signing up for foreign duty in order to support his large family of children, Mitrione served first in Brazil, then back in the United States, training South American police, and finally in Uruguay. His assassination by rebel youth in 1970 has already been dramatized in the film, *State of Siege*. Langguth's version of the story is that Mitrione was not really a CIA agent, but was used by the CIA, and the State Department in the pursuit of its misguided policy. The slow erosion of his moral character, which permitted him to provide refined electronic equipment and develop ever more ingenious strategies for making suspects talk, is painful to witness on Langguth's pages.

This book is in fact a morality tale; proving to us once again that the end never justifies the means. The strategies developed by liberals under Kennedy and Johnson for the containment of communism made victims not only of the thousands of young men and women tortured in Latin American prisons, but in another sense, of their torturers. Dan Mitrione reminds one of Sergeant Calley. One is relieved at his death; what monstrous thing might he have done next, still believing he was a good American, obeying orders?

For Friends there is a special anguish. Why in Quaker Richmond, as in Quaker Philadelphia, have we so avoided the exercise with power that we turn ourselves over to the tough Italian Cop? And why have we chosen to be blind so long to what evils such abdication may produce whether in North Philadelphia or far away in Uruguay?

Margaret Bacon

Audacity To Believe by Sheila Cassidy. Collins-World Publishing Company, Cleveland, OH, 1978. \$8.95 hard cover.

This is a book to make one weep, to pound on a table, to want to scream at

the horror it describes: "the application of electric current to a victim bound naked, gagged and blindfolded on a metal bunk," "the immersion of the head in contaminated water until the subject is near to drowning and is forced both to swallow and inhale," torture of children to make their parents talk, "beating of a man or a woman, sightless and unclothed, so that each blow takes one unawares," breaking ribs and rupturing internal organs.

Yet it is also a great, profound, and deeply inspiring human and spiritual document, an autobiographical account of a woman who grew more and more deeply into the light of Christ as she became involved in the agony of political prisoners held in the Latin American military dictatorship of Chile.

On December 4, 1971, Dr. Sheila Cassidy, totally naive about politics and exhausted by her demanding medical schedule in England, set off to live for a while in Chile. On December 29, 1975, still without having made any political commitment beyond a desire to serve the poor, she was expelled from Chile for helping a wounded revolutionary. In the interim, she suffered torture at the hands of Chile's dreaded secret police, the DINA, torture which broke her will to resist and forced her to inform on her friends. Yet, *Audacity To Believe* is written with love and hope, with gratitude toward those "who showed me the face of Christ among the dispossessed," and with faith in "the incredible and unconquerable goodness in people."

Through Dr. Cassidy's eyes, the reader learns of the events which turned formerly democratic Chile into a police state. She tells of the work of the socialist government of Salvador Allende—its efforts to bring decent medical care, housing, and food to the poor—and the opposition of the middle and upper classes, who protested against shortages brought about by Allende's equalization measures. She describes vividly the military coup of September 11, 1973, and the terror in the streets as the junta set out to arrest or kill those who had sympathized with the socialist government.

In the midst of this historical recounting is the inner story of Sheila Cassidy's own spiritual path as she seeks to yield more and more to a deep call from God. It is not coincidental that Francis Thompson's "The Hound of Heaven" is quoted frequently, as the author describes the sense of God baying at her heels.

History and vocation come together in a searing moment in October, 1975,

when, after learning that she treated a wounded revolutionary, Chilean secret police attack her home with machine guns, killing a friend and taking Sheila Cassidy prisoner. Obviously struggling with her British reserve, the author recounts the story of the torture which followed, hoping that by being honest and factual, she may be the voice of those who have suffered in like manner at the hands of the intelligence services of repressive regimes.

It is to Dr. Cassidy's enormous credit that, even with the appalling pain and degradation of beatings and electric shock, she never once expresses hatred for her torturers. She even struggles to understand and sympathize with them. And, pinioned naked on her rack, she experiences the grace of a curious feeling of sharing in Christ's passion. "Sick and numb with pain and fear," she writes, "and spread-eagled so vulnerably on the bunk, it came to me that this was perhaps a little how it had been for him one Friday so many years before."

The imprisonment which followed her torture, the author found not only to be a time of pain, hunger, loneliness, and fear, but also a place of companionship and spiritual battle. Here she struggled against self-indulgence (e.g., the desire to keep for herself some food brought from outside, rather than sharing it with cell-mates), longing for self-discipline and other-centeredness in the company of young Marxist prisoners who continually shamed her by exemplifying these "Christian" virtues.

The selfless community of the imprisoned was so deep, in fact, that she could only describe it by analogy to the community of goods and spirit found by the earliest Christians in the Book of Acts. And, as with the earliest Christians, the experience of a community of sharing and love helped her realize more deeply the reality of losing one's life to find it again.

*The crucible is for silver,
and the furnace is for gold,
and the Lord tries hearts.*

Proverbs 17:3

This book, written with both pain and gentleness, is the story of one whose gold and silver were refined.

Richard Taylor

The United States and the Andean Republics: Peru, Bolivia, and Ecuador by Fredrick B. Pike. *Harvard University Press, 1977. 493 pages.*

Reading a scholarly, trenchant book like *The United States and the Andean Republics* makes me wonder how Evelyn Wood's speed-reading course ever got off the ground. For here in 381 pages of closely-argued text, one finds a wealth of new information and ideas—so many, in fact, that the average lay reader will often be slowed to a snail's pace in order to take it all in.

Dr. Pike's central thesis about the unique history of the Andean Republics—Peru, Bolivia, and Ecuador—is that their national character can best be understood through the "patronalist-clientist" relationship. Simply put, this means that the people of these countries—Indians, mestizos, and creoles alike—have developed in a culture where it is most "natural" to rely on a patron for well-being and security. This patron is someone more powerful than you, and who will look out for your interests so long as you in turn render services as a good "client." This hierarchical, authoritarian system was inherited from both the Inca and the Hispanic civilizations, and it characterizes virtually all attempts by left and right wing regimes to govern since independence.

The United States and the Andean Republics takes the reader on a well-researched tour of the intellectual and political currents that have shaped the three republics. It also examines the shifting quality of relationships between themselves and with the United States. From this survey several things become clear. First, that the dominance-dependence pattern that has existed with the United States is a two-way street, and quite often the U.S. has found itself denounced, or seduced, or involved in these countries because of the shifting needs of competing local power elites. For example, Bolivia has often looked to the United States for protection in its boundary disputes with Chile and Peru. Peru has alternated between blaming all its problems on Yankee capital, and inviting greater private U.S. investment.

A second fact that emerges from this study is that Andean intellectuals have vacillated between strong admiration and equally strong revulsion at the "liberal," capitalist, individualist culture of the U.S. Throughout the 150 or so years since independence, these countries have each had times when they were ruled by leaders who wanted to remake their societies from the ground floor up in the U.S. image. Such attempts have always resulted in failure, according to Dr. Pike, and have led in turn to counter attempts to revive a

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"corporate" patron-client style—often with the state playing the part of the most powerful patron of all.

Finally, it is abundantly clear that each of the Andean Republics has benefitted from its geographical distance from its powerful North American neighbor—benefitted because U.S. pressure on behalf of its private corporations and banks has generally been limited to economic threats and sanctions, rather than the use of troops (as Nicaragua, Panama, Cuba, the Dominican Republic, and countless other closer neighbors have endured).

In reading the book, I found myself painfully aware that the "history" of these three countries is often really only the history of what the Spanish and mixed-blood elites have done or said. The vast Indian populations (forty-six percent of Peru, sixty-two percent of Bolivia, thirty-eight percent of Ecuador) have remained in positions of powerlessness and are variously ignored, exploited, and manipulated by the elites of colonialist descent.

There is a cynicism that pervades Dr. Pike's writing. Perhaps it is one caused by an over-exposure to the vicissitudes of Andean history. Perhaps it is simply a result of trying to be "academic" and non-partisan in his approach. Whatever the reason, one searches in vain for a true hero, or heroic movement, for some feeling of vision or at least a passionate concern that responds to the reality of poverty, hunger and disease (not to mention oppression) among the "lower" classes. There is none. Somehow it all seems hopeless or at the very least, unmanageable. Let us hope that this tells us more about the state of mind of the author than it does about the state of these three republics.

Adam Daniel Finnerty

The Arms Bazaar by Anthony Sampson.
Viking Press Inc., 1977. 340 pages.
\$12.95.

Anyone wishing to be fully informed on the sale of arms to foreign nations by the United States should read *The Arms Bazaar*. In 1972 the U.S. sold 240 million dollars' worth of arms abroad; in 1976 this figure had risen to 2.3 billion! Part of the enormous increase is due to the opening up of sales to poor "backward" countries, and to oil-rich states where most of the population is illiterate. This is a shift in U.S. policy

which has escaped general attention, and which Anthony Sampson has exhaustively documented. For example, tiny Fiji, whose arms budget in the past was zero, spent \$160,000 on military hardware in 1976.

Whether one's interest is in the history of arms manufacture and sales, the corruption of foreign leaders by U.S. corporations, or what I suppose could be called "the state of the art" at present, the facts can be found in *The Arms Bazaar*.

"Shadowy figures suddenly lit up by the spotlight of investigation" appear in these pages, while the intrigues between military suppliers and Middle Eastern feudal sheiks seem to Sampson "as if the men in grey flannel suits walked into a Shakespeare play." Stories of Swiss banks, secret codes, Pentagon Orwelles make dreary reading indeed. The old time merchant of death was content to create "incidents" and arm both sides in a conflict. Now we have "the genial bureaucrat working loyally for his government" who is actually handing out millions of dollars in bribes, often leading to the overturn of heads of states. "We think of this not as a weapon, but as a kill mechanism" say our cynical and callous countrymen in the Pentagon. The secrecy of our government's labyrinthine activities is supported by a triple constituency: the U.S. Treasury (balance of payments), the States (seeking employment opportunities), and the military. Example: the U.S. Corps of Engineers' contracts in Saudi Arabia approached a billion dollars in 1976, but only a handful of people probably know about it.

Anthony Sampson, whose information comes from all over the world, hopes to shed light on this enormous trade and reduce it. He remarks that the slave trade was stopped when enough people became aroused about it. The Society of Friends will be in the forefront of this cause, as they were in the anti-slavery campaign. If we fail to control the expansion of the arms business, the next book will be *Krupp's Last Tape*.

Helen W. Zimmerman

The Giants: Russia and America by Richard J. Barnet. Simon and Schuster, New York, 1977. 190 pages. \$8.95.

The Giants is a thoroughly readable, well-informed, funny, and surprising book about American-Soviet relations. Written by Richard Barnet, a founder of

the Institute for Policy Studies (a left-leaning think tank in Washington), this is very much a "Washington" book. That is to say that Barnet is able in its pages to draw upon his years of experience and personal contacts in our capitol, and his writing is the richer for it.

The most unique aspect of Barnet's contribution is that he analyzes U.S.-Soviet relations in terms of the perceptions of the two elite groups which set and make policy in each of the countries. From this perspective, the reader is drawn into the very real importance of personality, perception, and illusion in the making of foreign policy.

Barnet's anecdotal style makes the book a pleasure to read. Often it is downright hilarious. For example, one CIA bug picked up a limousine conversation between Kosygin and former President Podgorny while en route to a diplomatic reception for a visiting foreign dignitary. Suddenly both men realize that they can't remember where the leader is from or why he has come, and they are reduced to the giggles.

Unfortunately, most of the topics of *The Giants* are not quite so amusing. Several times Barnet refers to instances where nuclear destruction was near (the Cuban Missile Crisis, the Arab-Israeli War of 1973), and his treatment of the arms race is enough to produce not hysterical laughter, but just plain hysteria.

The strongest parts of the book are the chapter on arms limitation (Barnet has himself worked as an arms analyst for the Department of Defense), and on Soviet-American economic engagement.

The Giants is not the definitive work on U.S.-Soviet relations. The reader will come away from it with a much better sense of the complexities of our history of involvement and encounter with the Soviets, as well as with a host of intriguing tidbits and insightful one-liners that will encourage further reading.

Adam Daniel Finnerty



LETTERS TO THE EDITOR

A Response to James Bristol

James E. Bristol closes his letter in FJ 5/1 with the statement (paraphrased) "I honestly fail to see the relevance of Africans competently developing the political, social and economic life in black-African-dominated countries to the struggle for freedom, self-determination and human dignity south of the Zambezi." Jim Bristol is a Friend widely and favorably known for his concern for people, for justice and against oppression. Many of us who share these concerns probably share his feeling of the irrelevance of such competency to the struggle. It may be useful to spell out some of the details of why some people believe that building such a dynamic community with opportunities for all its citizens will eliminate the major roadblocks the struggle must overcome. It will thus be one of the most effective blows against injustice in Southern Africa.

There is absolutely no question but much of the injustice in Africa is polarized about racial, tribal and other differences due to birth. While such injustice is widespread, we are particularly angered by the laws and customs in South Africa. It is not surprising that for many people, after years of consciousness-raising, agitation, recruiting for guerilla and paramilitary groups, that justice is defined in simple terms. For many, self-determination and freedom means having a black racist government rather than a white racist government.

For example, we frequently hear the phrase, "black majority rule." Further, some of the most powerful black Zimbabwe guerilla groups refuse to even discuss the future until they have complete control.

Friends appear to be mixed in their reactions. Some feel that because white racist Afrikaners have been in control in South Africa that Friends should welcome the potential of black racist

regimes. They accept the statements of people like Nyerere, President of Tanzania, and Kaunda, President of Zambia, that there will be no discrimination in their countries and there will be a rosy future for all. Other Friends believe that racism is dangerous whatever its color. They do not doubt the sincerity of Nyerere and Kaunda, but question their ability to impose their ideals on others. They hear the words of liberators and tyrants echoing in the halls of history "I wanted to bring freedom to my people, but circumstances prevented it."

Further, there are many in Southern Africa, blacks and whites both, who would prefer a racially-blind society. These are the ones who have not joined the guerillas. They desperately fear black racists. They fear that under them African countries as a whole deteriorate, and that non-racists will get less than a fair share of shrunken pie. They fear not only that incompetent blacks with political pull will be given power in government, industry and agriculture, but that non-racists will be lied to and about, they will disappear, and the news media will not be able to report these events. They fear the guerillas are training large numbers of young people in the skills of violence, destruction and deception. They fear these are not the skills on which to build a nation.

These fears are based not only on events in Uganda, Ethiopia and Ghana, but also reports of refugees from Angola, Mozambique, Tanzania and Zambia, and statements from the black racist guerilla leaders. Under black African leadership, the East African community has fallen apart and become militarized. The economies of others have deteriorated sharply.

These fears are powerfully effective in supporting defenses against guerillas and delaying non-racist programs in white racist regimes. They more than double the task of leaders struggling to increase the skills and opportunities for blacks and to build interracial societies.

Those who long for non-racist societies both south and north of the Zambezi are really in the majority. The major roadblocks are the fears that current black African leaders are unable to create and run such a society and that current white African leaders won't. Hence the greatest possible advances toward the desired non-racial future would be for black Africans to competently run societies where they are in control and for all to persuade the white Africans to eliminate race as a criterion

for opportunities.

There are bigots on both sides. Although in the minority, they maintain power and support each other by violence and racist stone-walling. A good case exists that when people of good will support violence and insist on racial criteria, the main result is to increase the power of bigotry. It does not promote freedom, self-determination and human dignity.

Paul B. Johnson
Los Angeles, CA

Full Human Rights Exist

I was most impressed by the excellent and perceptive article by John Sullivan entitled "The Struggle for Full Human Rights" (FJ 8/1-15/78). However, there is a major flaw in that he poses a dilemma that really does not exist. He questions whether it is possible for a society to have full political and civil rights, as presumably we do here, and have economic rights as there are in several of the communist countries he mentioned.

The truth of the matter is that such societies already exist although for some reason he fails to mention them. I refer to the type of governments they have in Scandinavia and Switzerland where they do have civil and political rights as well as economic rights. These are socialist type countries that provide their citizens with the human rights that John Sullivan and many others are seeking. They are still capitalist societies, but for political reasons they appear to pose a threat or earn the antipathy of major powers like the United States and Russia.

For some reason socialism has become a dirty word in the U.S. lexicon ever since President Roosevelt tried to drag the United States into the twentieth century. It is also part of the brain-washing we have received over the decades whereby socialism is equated with communism.

Thus the U.S., the richest and most powerful nation in the world, does not have a national health program, adequate old age assistance, free college education and a host of other benefits that countries like Norway and Sweden offer without limiting civil or political rights.

There are always excuses for pointing out that such countries have small homogeneous populations, but there are also other small countries with homoge-

neous populations that have virtually no human rights at all of any kind.

Actually, what has transpired is that although we offer emerging and other nations the option of choosing democracy or communism, it really boils down to a choice between fascism and communism as reflected by many of the regimes that we have supported since the end of World War II. Strangely enough, even some of these regimes—to say nothing of the western European democracies that we have supported—have national health programs and other benefits that our government denies its own citizens.

Somehow, the multinational corporations, who control our government as they do many others throughout the world, fail to see that their short-sighted policies are destroying the capitalistic societies they would preserve. Time is fast running out, for unless our country quickly adds economic rights to its agenda on human rights in general, we may end up with a government that will do away with capitalism and all of our rights despite, or because of, our reliance on obscene military expenditures.

Joseph L. Sholkin
Newton Highlands, MA

Capitalism Does Exploit

Howard Kershner's letter (FJ 9/1-15/78) responding to Marjorie Swann's (FJ 4/15/78) might well have been written by Adam Smith. In 1776, his *Wealth of Nations* likewise commended a free market economy when budding industry was already encroaching on the freedom he considered the best regulator of economic activity. A truly free market, with producers vying for the favor of consumers by supplying them most satisfactorily with goods and services, does seem the ideal regulator—an economic democracy with consumers "voting" with their dollars at each transaction for their choice of offerings.

But this is theory; in practice the lure of profits tends to lead producers to exploit their workers, artificially manipulate prices and entice customers by glowing promises rather than true value. And anyone who can write of the "nonviolence of industrial freedom, surely never has been attacked by armed goons while peacefully picketing, nor considered the implications of a Pinto bursting into flames because of a defect long known to the manufacturer, etc.

The increasing intervention of government is actually less the cussedness of a burgeoning bureaucracy than the attempt, instigated by consumers, workers—yes, and the business community—to secure protection from the abuses of those who would use their freedom from constraint to exploit employees, customers and competitors. Government intervention is indeed mounting at an alarming rate toward a totalitarian state, but chiefly because the exploited demand—and need—protection.

I doubt that Friend Kershner will find many to agree with his assertion that the military-industrial complex, our support of ruthless dictators and our ubiquitous espionage establishments stem from governmental interference with a free market, but that "large scale production is necessary for the relief of poverty, hunger and disease" is more in accord with the conventional wisdom. Capitalism has, indeed, wrought miracles in our country, though at incalculable cost—physiological, psychological, social, political, ecological, and spiritual, but to claim that industrialization in the U.S. pattern will alleviate these three scourges for the great majority of the Third World would be to ignore the record to date. Small scale, more labor-intensive mechanization, producing for local use, seems a more appropriate answer there than great industrial establishments producing for American markets—and profit.

Charles T. Jackson
Hewlett, NY

Abolish Nuclear Weapons

It is very good that many Friends wish to stop all plans for nuclear war. We are told that preparation for such war has the aim of defending our democratic values and freedom. But most people who believe this do not at all embrace the horrible reality of nuclear war which defeats any reasonable aim. According to PRM-10, the Military Strategy and Force Review of our government, any nuclear war between the superpowers would cause 140 million U.S. casualties and 113 Soviet ones. The *N.Y. Times* of 1/6/78 published the opinion, expressed in PRM-10, that the U.S. must be able to destroy seventy percent of the Soviet Union's "recovery resources" after a nuclear attack! The Russians probably view our own destruction in similar terms. Radioactive wastelands on a

huge scale! Can democracy, can freedom have a home after such pagan mass murder of many tens of millions men, women, and children? Can religion, can fellowship with Christ endure crimes of such magnitude, crimes against creation?

When the House Appropriation Committee held hearings on armaments in Ninth Month 1977, Secretary of Defense (rather of War) Brown, speaking about the highly accurate, not yet operational, M-X nuclear missile, told the Congressmen "...either side will, during the next decade, have a so-called advantage of firing first..." Now, with this advantage there is no balance of terror. Advantage means that there is not sufficient deterrence. This is why the respected Stockholm International Peace Research Institute announced recently that the arms race is again heating up. What a hellish trap for humanity! How to escape this trap without doing away with all atomic weapons, if need be unilaterally? To do this by unilateral action would also cause suffering, a suffering different from the suffering in nuclear holocaust. The consequences of choosing either nuclear devastation or a dangerous non-violent struggle against ruthless enemies have to be borne by the young generation. A very old man like me cannot help them to make this choice. But I can say that to abolish atom bombs unilaterally looks to me to be the right thing to do.

Perhaps, my fellow citizens and the Russians would be willing to start, each on their own, step-wise unilateral nuclear disarmament; yes, in steps unilaterally chosen by their governments. Yet, I can hear some of my friends say: "Not a chance! Everybody goes on arming heavily. There is not enough trust!" To me, however, it seems that the governments have little time to spare, if they truly care for the survival of their people.

Surely, peace-minded people everywhere feel like the psalmist: "Too long have I had my dwelling among those who hate peace. I am for peace; but when I speak, they are for war." (Psalm 120.)

Hans B. Gottlieb
Carbondale, CO





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FRIENDS WORLD COMMITTEE FOR CONSULTATION GENERAL SECRETARYSHIP

FWCC invites applications from Friends (women and men) for the post of General Secretary in the FWCC world office at present based in London. The position becomes vacant because William Barton reaches retirement age (65) on 4th June, 1980. The assignment begins on 1st May, 1980, to allow a period of overlap with William Barton. This important post offers exceptional scope for responsibility and initiative in helping to implement FWCC's unique role of international communication among Friends. First-hand knowledge of Quaker life and work among Friends of varying background and in different parts of the world would be a significant advantage as would public-speaking and minute-writing ability. The assignment will be for three years in the first instance, subject to the conditions set out in a formal contract. Salary will be based on experience and qualifications. Any pension rights will be a matter for mutual arrangement. Applications (by airmail from overseas) with names and addresses of two referees should reach The Chairman, FWCC, Drayton House, 30 Gordon Street, London WC1H OAX, England, by not later than 1st June, 1979, earlier if possible.



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CALENDAR

January

12-14—Couple Enrichment Workshop sponsored by Friends General Conference. A supportive group experience for couples who are not seeking therapy, but are seeking to enrich their relationship. Located at Pendle Hill Study Center. Led by Charles and Eleanor Perry. For further information call (215) 241-7220.

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Accommodations

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Announcement

Friends for Lesbian & Gay Concerns Conference, February 17-19, 1979, New York. Theme "Reconciliation: Between Women & Men; Within Ourselves; Beyond Ourselves." All welcome. Advance registration fee: \$10; at door: \$12. Registration materials: FLGC, c/o Religious Society of Friends, 15 Rutherford Place, New York, NY 10003.

Orientation Weekends—Philadelphia Movement for a New Society. First full weekend every month. Fee \$20, sliding down. Contact: MNS/OWCC, Box A, 4722 Baltimore, Philadelphia, 19143.

Books and Publications

Songs for Quakers, 52 simple, original, meaningful songs for meetings, schools, families, \$2.50. Dorothy Glessler, 37245 Woodside Lane, Fraser, MI 48026.

The Family as a Way into the Future, by Elise Boulding. The family as the primary source of creative change. \$1.10 plus 30¢ hdl. Pendle Hill Publications, Wallingford, PA 19086.

Jesus Was a Teacher. 10 sermons in His words, \$3.00. "Ministry" F, P.O. Box 6843, Denver, Colorado 80206.

Rediscovering Job in the 20th Century pamphlet by Quaker author Dorothea Blom. William Blake cover. 60¢ Pp. Two for \$1.00. Ramesh at Printshop, Kolonia Foundation, Stevenson, MD 21153.

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

For Rent

Island home, Sanibel, Florida, (via Causeway). Three bedrooms, 2 baths, on beautiful natural bayou. Birding, fishing, sunning from your own private dock w/skiff. Full kitchen, big living area. Five minutes walk to beach and surf swimming, grocery store, restaurant and marina. Boating access to Bay or Gulf. One floor with ramped entrance in consideration of handicapped. Parcher, Georgetown, MD. 301-275-2209 or 2122.

Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-661-6110. "Peace."

Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Mark Leach, PYP is transferring your loan to YFNA. Send your address to T. Pancoast, c/o Olney Friends Boarding School, Barnesville, Ohio 43713.

Positions Vacant

Pendle Hill seeks full-time bookkeeper, assistant to business manager, starting spring, 1979. Job includes operation of modern addressing system. Modest salary plus fringe benefits. Write, or call 215-LO6-4507.

RE/YF Executive Secretary job opening—Religious Education/Young Friends Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary to replace Caroline C. Pineo, who is retiring. Position opening March, 1979. College graduate. Responsibilities focus on religious education in monthly meetings, work with committees, and staff and office administration. Apply to Beverly Hess, clerk, RE/YF, 1515 Cherry St., Philadelphia 19102.

Two teachers needed: Friends School, Tokyo, Japan needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two year commitment preferred, starting September 1979. For further information contact the Friends Council on Education, 1507 Cherry Street, Philadelphia, PA 19102.

Experienced carpenter. A firm wholly owned and managed by Friends in the building and home remodeling business needs an experienced carpenter with supervisory capacity. Salary commensurate with experience. Write to Flo-Ann Goerke, Griffin Enterprises, Inc., Box 82-RD#4, Freehold, NJ 07728 or call 201-872-1332.

Assistant director for rugged outdoor woods camp in Northern Pennsylvania. Non-competitive sports, work-projects, carpentry, woodshop, farm and extensive camping—our own natural lake in rural setting. 50-60 boys aged 9-14. Also needed: Secretary, nurse and qualified staffmen. S. Hamill Horne, Director, Camp Choconut, (winter address) Box 33F, Gladwyne, PA 19035. 215-MI9-3548.

Schools

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

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

Individualized home-study course on Western mysticism. Geared to personal interest. Information: Peter Ainslie, 207 Chester Road, Swarthmore, PA 19081.

Pendle Hill Conference Center. Some weekends still available for rental (maximum 30 people) in February and March. Call Berdelle Jacobson for information. LO6-4507.

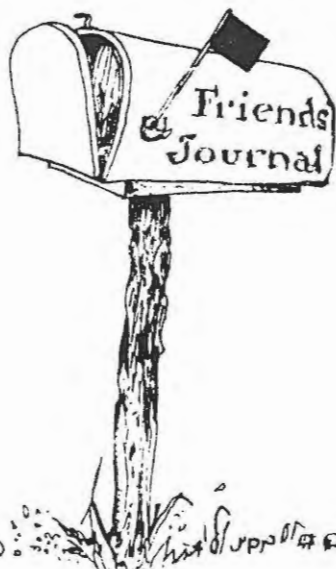
Summer Employment

Openings for college students, married couples and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 25 to August 26. Quaker directors. See page 25. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605.

Wanted

Wanted: Unpublished poems for anthology. also, writers with books to publish, we will review your manuscript promptly and give you free evaluation. Literati Press, Publishers, PO Box 153, Dept. FJ, Freeport, NY 11520.

A Hymnal for Friends, 1955 edition, for meeting use. Would buy 30 copies or less. Write Lois Bailey, Route 4, Box 625 J, Grass Valley, CA 95945.



MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

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

Alaska

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 602-963-5884.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

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

California

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

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

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

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

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

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

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

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-9926.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 824-8821.

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

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

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

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

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

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

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 298-2264.

SAN FERNANDO—Unprogrammed worship First-days, 8:30 to 9:30 a.m. 15056 Bledsoe, Sylmar. Phone: 892-1585.

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

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

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

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

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

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

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

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

FORT COLLINS—Worship group. 484-5537.

PUEBLO—Worship group, 543-0712.

Connecticut

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

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

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

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WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

District of Columbia

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

Florida

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

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

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

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

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8080 or 848-3148.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1165 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

OCALA—Open meeting Sundays 10 a.m. 819 N.E. 2nd St. 904-236-2839. Limited cot & couch hospitality. George Newkirk, correspondent, 4910 N.E. 16th St., 32670.

ORLANDO—Meeting 10:30 a.m., 318 E. Marks St., Orlando 32083. Phone: 843-2631.

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

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

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

Georgia

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

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

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 766-5621 or 236-6327.

Hawaii

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

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

Illinois

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 864-1923 or 743-0984.

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

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

DOWNS 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: 968-3881 or 852-5812.

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

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

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

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

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

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2956 for location.

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

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

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

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

Indiana

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

HOPEWELL—20 ml. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 ml. S., 1 ml. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4849.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 56th St. Phone 253-1870. Children welcome.

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

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

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

Iowa

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

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

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

Kansas

LAWRENCE—Oreed Friends Meeting, 1831 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 282-0471.

Kentucky

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

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

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3484 or 563-8265.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Contact Edward Riley, 301-263-2083.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1158.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2158.

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

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

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

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

Massachusetts

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

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

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 8 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

DORCHESTER - JAMAICA PLAIN—Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

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

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0288.

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

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

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

no answer call 756-0276.

Michigan

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

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

BIRMINGHAM—Phone: 313-334-3555.

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

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

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3084.

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

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 226-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

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

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3300.

Missouri

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

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5258.

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3118.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sun-lee Farm, Rt. 1, Seymour 65748.

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

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

New Hampshire

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

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-649-1290.

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Routh 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

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

WOODSTOWN—First-day school, 9:45 a.m. Meet-

ing for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

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

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

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

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

New York

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

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

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13180. Phone: 315-889-5927.

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

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

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

CHAPPAQUA—Quaker Road (Route 20). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4810.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

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

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 748-2844 (Delhi) for location. Babysitting available.

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

POUGHKEEPSIE—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 8:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-866-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

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

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

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

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

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

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4896.

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

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

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

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

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

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

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

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

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

Ohio

AKRON—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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

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

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472, or Roger Warren, 486-4949.

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 276-2384.

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

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

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5338.

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

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

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

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

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

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

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

Oklahoma

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

Oregon

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

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEDIA—125 West Third St. First-day school, 9:45 a.m., meeting for worship 10:30 a.m.

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

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

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

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

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

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

READING—First-day school, 10 a.m., meeting 11 a.m. 106 North Sixth St.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

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

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 683-8540.

Texas

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

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

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

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

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

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

TEXARKANA—Worship group, 832-4786.

Utah

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

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

Vermont

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

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

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

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

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

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

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 ml. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., Junction old Rt. 123 and Rt. 193.

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

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

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

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

Washington

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

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

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

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

West Virginia

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

Wisconsin

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

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

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

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

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

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

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

Wyoming

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





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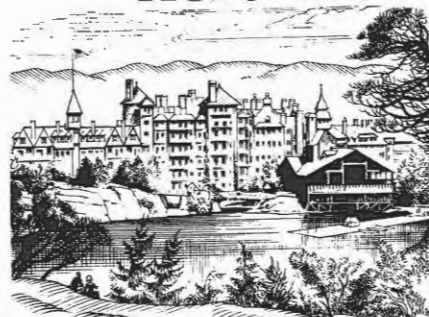
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