Hope is the spark igniting our love, illuminating our faith.
AMONG FRIENDS: A Farewell to Susan

This is the last issue of Friends Journal in which Susan Corson-Finney will have a direct role, but her solid contribution as editor and business manager for nearly four years will continue to be felt for a long time. She leaves behind a strong management structure, careful financial planning, smooth staff functioning, and the impact of her personal faith and her sensitive awareness of issues.

In our two-month overlap I have learned much. We wish Susan great happiness as she leaves to have her first child, expected in late May.

Though changing editorial generations, the Journal has held to its basic purposes. I knew and admired William Hubben and Richard Wood even before their respective magazines were merged to create the Journal. I am grateful also for their capable successors, including most recently Ruth Kilpack, whose distinctive contribution is vividly alive for current staff.

I look forward to seeing many Journal readers at the Berea (KY) gathering of Friends General Conference June 27-July 4. I also hope to turn up a few contributors for these pages in my workshop on Quaker writers.

Meanwhile, why don't you try your hand at a Quaker limerick, like this one that's making the rounds:

A clerk blessed with patience immense
Whistled classics when feelings got tense.
At a meeting last spring
She completed "The Ring"
Before she had gathered "the sense."

Olcott Sanders

June 1/15, 1981 FRIENDS JOURNAL
Quakers, Nonviolence, And Third World Christians

by Carol Reilly Urner

While I was visiting in the States last year, I chanced to meet a woman who had fled her own country—a Third World dictatorship—because she felt its leaders were oppressing her people and economically raping the nation. Her own efforts to help restore democratic government by peaceful means had failed, many of her friends were imprisoned, and she herself had narrowly escaped the military men sent to her home to seize her. Now she had decided violent revolution was the only answer, and she was working closely with an opposition group based in the U.S.

We talked at some length about violent versus non-violent solutions to the problems of her country. I could not agree with her approaches, but I could understand the sources of her passion. She entered dialogue freely, but I could see that our one discussion would not change her direction. I was pleased to learn, however, that she had been asked to serve as a resource person at a week-long American Friends Service Committee conference on the Third World. I knew that she would have much of value to share from her experience; I also hoped that the encounters there would open her own mind and heart to new insights and possibilities.

She was very much in my thoughts in the days that followed. She is a good woman, strong and forceful of character. The abuses which have roused her anger are real. So are her courage, compassion, and commitment. When I met her again, I asked how the AFSC conference had gone. Wonderful, she told me, bubbling with enthusiasm.

Had she changed at all in her feelings about violent revolution? No, she said, and she felt those at the conference had supported her views. I responded with surprise. Were there none who spoke of nonviolence, of Gandhi, of George Fox, or of trying what love could do? Maybe a few, she said, but she believed almost everyone had agreed with her. Of course, no one there liked the thought of civil war and violence, but she believed they
accepted that in countries like her own both would probably be necessary.

Her answers depressed me, and all the more because I happen to know her country well and love her people as though they were my own. I am certain that it is nonviolence, not violence, that is desperately needed there, and that few nations in the world could be more open to the ways of love and truth, more ready for them, and more able to rise to their challenges.

This woman is important to her country's future. Why had neither I as an individual nor other Friends through the AFSC been able to reach her? I am certain that we Quakers have not faltered in our faith nor altered our testimonies; I'm also certain that the AFSC, through its many programs in the Third World and elsewhere, generally reflects them both. I know that strongly held views of participants in a conference like this one do not necessarily coincide with those of the organizers. I also realize that my friend may have heard only what she wished to hear (a common human failing from which I am not immune) and reported unfairly the tenor of the discussions. Nonetheless, her reaction may serve as a quiet warning.

The AFSC, by its very nature, draws to itself many highly intelligent, talented, and deeply committed men and women who share our concerns for economic and social justice, or for human rights, but who may not always fully understand our religious pacifism or its spiritual roots. Our task is, with love and by persuasion and example, to draw them toward the ways of truth-seeking and nonviolence. When we ourselves live fully in the Light, the AFSC should hold more or less on a straight course. The process is not automatic, however,
and that course is not always an even one. Again and again we must respond to challenges with the quality of our lives.

What my friend reported is something I have heard spoken of too often elsewhere to ignore or brush aside. There are those drawn to us who share many of our concerns but who genuinely feel that the various liberation movements now offer the best answer to Third World tyrannies. They ask that Quakers help make the way of these movements easier. If we cannot actively aid them in their more violent or coercive thrusts, they say, at least we can support their social and economic aims and urge our own government to end all kinds of assistance to their adversaries.

How do we answer this particular challenge? Others might respond differently, but for me it gives rise to four concerns. The first, of course, is that we continue to make our own witness ever more significant. There are those drawn to us who share many of our concerns but who genuinely feel that the various liberation movements now offer the best answer to Third World tyrannies. They ask that Quakers help make the way of these movements easier. If we cannot actively aid them in their more violent or coercive thrusts, they say, at least we can support their social and economic aims and urge our own government to end all kinds of assistance to their adversaries.

The second is that we look deeply into our own lives and ruthlessly root out seeds of oppression there. The plump and rich have difficulty perceiving the Light and carry little moral authority when they counsel nonviolence among the poor.

The third is that many more of us give months, years—or lifetimes—through Quaker service in developing countries. We could both learn and give much if each of us could spend some part of our lives as Quaker volunteers. We need more actively to encourage such service and create opportunities for it through the AFSC, the Friends World Committee, or our own yearly meetings.

The fourth, and the one which I wish to emphasize here, is that we seek out our spiritual allies in these developing countries, enter into relationship with them, share in their sufferings, and actively support them with our presence and our love. This does not mean that we should cease to seek communication with those in liberation movements who use methods we cannot condone or that we should cut ourselves off from dialogue with those in oppressive governments. We have faith that there is that of God in everyone and seek it in each. But surely when we find those of kindred spirit struggling nonviolently and against great odds for social and economic justice, it is to their sides that we must fly. I know, for instance, that such men and women exist in significant numbers in the country of my friend.

She comes from one of those developing countries tied to the West by trade, aid, bases, and the flow of arms. It is one where a ruling elite, supported by the military, scrambles for wealth at the expense of the poor. It is a country where the embittered young turn increasingly to Marxism and work actively for armed revolution. It is also a country, however, where a creative minority, often unaware of its own power, struggles beside the poor to build the kingdom of justice. In Vietnam we found such a tiny, creative minority among the Buddhists. In India we have found spiritual kin among Gandhian Hindus. In my friend’s country (as in many nations of Latin America, Africa, and even in parts of Asia) this minority is predominantly Christian.

We modern Friends, aware of past abuses, colonial tendencies, and cultural arrogance, often harbor distrust of missionary efforts. Yet some of our own most effective work is now done in those countries where Quaker missionaries have planted seeds of Friends testimonies and gathered little meetings around them: in Kenya, India, Japan, Korea, Jordan, and here and there in Central America. We need also to recognize that in many Third World countries significant portions of the indigenous churches, fruit of earlier Catholic or Protestant missionary thrusts, are now the strongest forces for nonviolent social and economic change.

There are those Christians, both native and foreign, who seek actively to live the way of Christ within these societies, and in some ways their witness is more powerful than our own. Many have chosen to live among the poor and to share in their struggles and their sufferings. They bring their own rich spiritual experience, their good and often brilliant minds, and their highly developed skills into urban slums, rural villages, and remote tribal areas. There they offer themselves as food to grow on. They support the poor as they strive for human rights, economic justice, and self-determination. Their methods are basically nonviolent, although most of them do not come out of religious sects which in the past have emphasized the pacifist aspects of the Christian experience.

In my friend’s country I believe it is these women and men—not the promoters of Western profit-oriented rapid development that too often victimizes the poor, and not the “Maoists” or “liberation fronts”—who offer the one best hope in a society trembling on the verge of chaos. Although Quakers have not been traditionally present there, I think we belong beside them now, for we have peculiar gifts to bring: the very nature of our faith, our absolute commitment to the ways of truth and love, our belief that there is that of God in everyone, and our experiences in living the peace testimony in adverse circumstances.

We also have much to learn from them, for they even more fully than most of us have surrendered affluence
and identified with the poorest of humankind. At their best, they work, always in love, to help the defeated, the displaced, and the destitute recover their own sense of worth, their inward strengths, their faith, and their ability to control their own lives. At the same time they work, still in love, to help the privileged and powerful see the wrong they do and urge them to take the steps that will allow the poor to live, to develop as human beings, and to share fully in the nation’s government and resources.

From my own experience I could give many dozens of examples of men and women like these already at work in the land of my friend. There are those Catholic sisters, for instance, native to the country, living in shacks or simple shanty convents among the people they serve. Some come from very wealthy families. Most are highly skilled, intelligent, and vibrantly alive. To work beside them is to drink from a deep cup.

There is tiny Sister Alfonsa, in her mid-fifties and in and out of hospitals with a bad heart. Despite her health problems, however, for eight years she has lived with a group of displaced squatters. She has run a small clinic, taught the women and children, mediated disputes, and been present day and night as an ever-ready help in times of trouble. Filth, rats, sewage ankle deep around the shanties—she has cheerfully survived it all. Recently, however, when the government built a multi-million-dollar showpiece assembly hall nearby, it was decided that the shacks were an eyesore and must be removed again. Plans were made to relocate the people in an area many miles from employment, lacking in water, roads, and other services. The sister supported the people in their resistance to removal and in their own efforts to establish legal claim to a neighboring piece of land where they could remain close to their jobs. The government officials moved in a contingent of police to prevent their transfer to the new land and threatened to bulldoze the shanties if the people did not submit voluntarily to resettlement. The peppery little sister promised her people that if the bulldozers came, she would sit with them in their path. If the police arrested them, she, too, would go to jail. But that time there were no arrests and no bulldozers. The police advised her to move with her people to the neighboring land at night. They explained that they would be sleeping then and would not notice when the people dismantled their shacks, carried them past the police station, and rebuilt them on the new site. How could even the police resist the twinkling-eyed little sister? To know her was to love her.

And then there is Sister Anicia, armed with her songs and her guitar. She, too, lives among the poor she serves, and her spirit of love seems to permeate that whole urban neighborhood. She is so quiet, so gentle, it is hard to believe the rich variety of her fruits. Around her have developed a free school for several hundred poor children, a cooperative housing project for former squatter families, cottage industries, mothers’ groups, youth clubs, a day care center, a feeding program for the malnourished, and daily gatherings for informal worship and sharing. Sister Anicia has also led her people in nonviolent demonstrations against military brutalities (one of her young students was detained without charges and tortured to death for no known reason) and vigils for human rights. When the parents faced the police, the children stayed behind and gathered spontaneously to support them in silent prayer. When the government announced what she felt was a pseudo-election and declared all who did not vote would go to jail, Sister Anicia quietly supported a nationwide boycott. Around the country many arrests did occur, but in Sister Anicia’s neighborhood the percentage who refused to vote was so high that the authorities did nothing. Anyway, who could touch one as loving and universally loved as Sister Anicia?

The list of such sisters is long, but these women are not alone in supporting the efforts of the poor to lift themselves by nonviolent means.

There is a U.S. Methodist missionary—engineer, anthropologist, and agro-forester—who has raised his own family in a remote mountain area far from schools or doctors. There, building from what seemed nothing, he has helped a “hopelessly backward people” recover their own proud heritage. When hustling private developers, using ties of blood and “obligation” to the ruling family in order to gain government support, tried to force these people from their ancestral lands, the pastor first taught them how to survey their own territory with homemade equipment, then helped them press their legal claims against seemingly impossible odds. At one point the country’s ruler even issued a decree that would have robbed them of their lands and livelihood. However, after years of frustrating legal battles, their persistence, determination, and integrity won the sympathies of a powerful cabinet minister. A unique contract was negotiated, in which their right to manage their own lands was recognized in return for a pledge to protect a vital and endangered watershed within their area. Now they administer their lands communally and govern themselves by their traditional democratic tribal council.

When we find those of kindred spirit struggling nonviolently against great odds for social and economic justice, it is to their sides that we must fly.
The pastor has helped them develop ecologically sound agro-forestry technology. They have built dams and rice terraces, developed their own high school sensitive to their tribal culture and language, built a clinic, and now serve as paramedics and parodontists in the community. At present the first of their sons and daughters sent to lowland colleges are returning as teachers, nurses, foresters, and community project managers. In a hostile political environment these “helpless, hopeless” people have created, with their own efforts and out of their own hidden strengths, a virtually self-sufficient, self-governed community that serves as an example for the “helpless” and “hopeless” everywhere.

There is also the Dutch missionary priest who served in a small town parish. An animist tribal group—gentle, timid, scantily dressed—hovered on the town’s edge. They were regarded as ignorant and illiterate by the local Christian population and were often taunted, cheated and exploited as cheap labor. The priest—horrified to learn that the adjectives “Christian” and “evil” had become synonymous in the tribal language—tried to teach his parishioners the way of love by his own example. The crisis came, however, when sons of the town elite took four of the tribal children to sea in a boat and, in a prankish mood, pushed them overboard to drown. Neither the remorse of the townsfolk nor the overtures of the priest could calm the anguish of the tribal families. Quietly they gathered their few possessions and retreated far back into the jungle. The priest, himself in agony, saw only one thing he could do—and it was the response of a true nonviolent follower in the Gospel way. Leaving his parishioners behind, he journeyed with the persecuted tribespeople to their chosen sanctuary. For fourteen years he has lived with them there, in their remote jungle retreat. At first he was dependent upon them for survival.

He patiently learned their language. He found they were not illiterate at all but that they had an elaborate writing system and an epic literature of their own. He sensitively interpreted them to the outside world and at the same time shared them with his own skills. A co-op store developed, and a primary school. He assured them of their self worth and helped them discover their own strengths. Now, at last, the slow healing begins. The first tribal children have been accepted in the town high school. Christian families have given them temporary homes. The boys—who can run and leap and climb better than any lowlander—have won respect as champion gymnasts. A girl was valedictorian of her class. These may seem small victories, but an oppressed people is winning the right to develop at their own pace, on their own terms—and an oppressor community is learning to accept them as individuals of worth.

Perhaps to my friend—and to those who would support her faith in violent solutions—these examples (and they are but few of many) would not seem evidence enough that a real alternative to civil war or guerilla tactics exists in her country. I believe, however, that they are just the kind of patient, positive forward trusts that alone make sense in the continual effort to build the good community and end all forms of oppression.

There are, however, also more dramatic examples of nonviolent direct action in reaction to the government’s oppression of its own poor:

- A Catholic bishop, who fearlessly insists upon truth-speaking at the same time he counsels against violent response to violence, has been at the center of a widespread noncooperation movement aimed at ending abuses under martial law and restoring democratic forms of government.
A large tribal group, long feared as head hunters, for a time at least accepted the counsel of their priests and pastors and tried nonviolent resistance to government attempts to dislodge them from their ancient rice terraces. The angry reaction is also real. There is much of God in them: surely with lives more fully grounded in Truth and the Light we can answer to it!

The problems of poverty are real, as well. To any raised in an affluent society, they can appear overwhelming, and the poor themselves may often seem to be their own worst enemies. Yet again and again, with the support of those in the creative minority, impoverished men and women have revealed hidden strengths and deep spiritual resources. They’ve taken control of their own lives, set their own directions, and evolved cooperative communities from which most of us have much to learn. They have also participated actively, with imagination and courage, in nonviolent direct action campaigns. To work beside them is to learn to admire and respect and to give and receive a thousand gifts of love. It is also to have one’s values put in order and to learn that true wealth has little to do with extensive possessions. Surely we, who are called Friends of God, are friends of God’s poor as well and can express the depth of our caring with our lives.

Hell need not happen. In the country of my friend—and in others like it throughout the Third World—everything is there with which to build. Most important, there is the creative minority, in this case largely Christian, which is of the salt and of the yeast.

We, as Quakers, will not always be comfortable with their doctrines or their liturgies. But, as one priest puts it, it is the “raw Gospel” with few embellishments that they bring, shared in simple worship with those who need strong spiritual drink in order to survive. They gather with guitars and native instruments and sing their own songs and songs we know—“If I Had a Hammer,” “Once to Every Man and Nation,” “How Many Roads Must a Man Walk Down”—in a variety of tongues. They read from the Gospels; they pass the cup and the bread, they pray together (often out of silence, much as Quakers do). Sometimes they worship with a native dance or a drama from their own lives and in their local language. The message is one we know: love, truth, peace. And what these of the creative Christian minority share in worship they also share through their lives: identifying with the poor, dwelling among them, sharing their burdens, supporting their strengths, helping them recover self-respect and take responsibility for their futures. These
men and women have faults, fallibilities, blind spots—as do we—but they are clearly of God and doing God’s work in the world.

We need each other, I think, and in the Third World we belong beside them with a presence that is real. This valiant creative minority seeks to live the pacifist way even though they have not come from pacifist traditions. Indeed, many are still swimming upstream within their own churches. Their sects often lack our own rich heritage of pacifist experience, our peace testimony, our absolute commitment to nonviolence, our faith in the ways of love and truth, our trust in the Light. Within their own religious bodies the enemy has frequently been regarded as one to be defeated or destroyed rather than as one to be loved and freed from error. There usually has not been the same emphasis on answering to that of God in everyone nor on even faith that something of God can be found in each. Yet, though they come out of different traditions, here they are, and it is clear that they spring from the same root as we, grope for the same pathway,

seek to walk in the same Light. We have no need to pull them out of their own churches, where they belong as vital seed, but we surely have much to share with them and much to learn in return. I have come to think of us as two sides of the same coin. Nowhere is it more clear than in the Third World that we need each other and together make a whole. They can teach us how to identify more fully with the impoverished and the oppressed, and perhaps we can help them love and salvage even the affluent and the oppressor.

Together—sharing, supporting, loving, struggling, suffering, enduring—we can yet truly become instruments of God’s peace. In tension with each other, we can help draw one another closer to the ways of love. And only when they and we walk fully in the way God sets before us (in the way of Truth, of the Gospels, of George Fox, of Gandhi, of Jesus, of John Woolman, of the Light) will our lives answer to the condition of tyrants and terrorists, of poor and rich, and of people like my friend.

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DARK LIGHT

I have wanted, like Samuel, a voice in the night, like Paul, a light-strewn road, like Jonah, a personal call: “I want you”—Uncle Sam pointing from a golden throne.

Merton’s desert monk, meditating, was visited by a devil in angel’s clothes who said, I am an angel with a sign for you. But the monk said, I haven’t done anything to deserve a sign, and the devil skulked away.

Dark nights, brutish, dry, or unspectacular, in themselves are signs. Who knows what cold sweats shook Saul before he saw the light? what bad dreams ruined Samuel’s sleep before he heard the voice? And Jonah, who began to pay attention when he passed those teeth and slid into the gloom, doubtless complained he had too little space, too few friends, too little joy and light—a certain sense of stifled productivity, an acid stomach too.

As the depressions, petulance, contrariness, the conflicted days, all the unrewards.

A witty blindness makes them all dark gifts, as when a lantern shuts, the code caught in the void between the gleams.

Look, now: revelation lurks in the concealment.

As the sun, sliding beneath the Earth, proves the moon’s image in eclipse, the Light by hiding, winking away, makes manifest our own pale soul’s desire.

—David Sanderson
by Edward F. Snyder

In 1978 Congress passed a law creating a special nine-member Commission to determine the desirability of establishing a National Academy of Peace and Conflict Resolution. Elise Boulding was selected as one of the commissioners. In an interim report in September 1980 the Commission recommended that legislation be enacted establishing a “United States Academy of Peace.” The Commission’s final report, confirming this recommendation, is expected as this issue of Friends Journal goes to press.

During its deliberations, the Commission held hearings across the nation, listening to hundreds of witnesses. Edward F. Snyder, executive secretary of the Friends Committee on National Legislation, was invited to submit testimony at the hearing in Washington in July 1980. A condensed and edited version of his statement follows. In his estimation, the legislation to create a “U.S. Academy of Peace” will have tough going in the current Washington climate. But the proposal provides a way for concerned citizens to highlight alternative approaches in national policy. The Commission has also attempted to insulate the Academy of Peace from current political pressures, a concern raised by FCNL.

A National Academy of Peace and Conflict Resolution should expand and not duplicate the work already done within the United States by the Federal Mediation and Conciliation Service, the Community Relations Service of the Department of Justice, and the variety of public and private groups now in existence, including work which Friends are doing in conflict resolution. The Dispute Resolution Act (S. 423, P.L. 96-190) enacted by Congress in 1980 also establishes a dispute resolution resource center in the Department of Justice to exchange information among state and local governments and to fund programs.

There is a stark contrast between the various fruitful programs now under way at national and community levels and the barren international scene. I believe the primary reason is the fundamentally different context.

Conflict resolution within a nation is set within a system of law and order. There is ultimate resort to an agreed upon body of law, third party judgment, and a police force which deals with individual violators. Even though our legal system may be expensive and overloaded, even though national and community conflict resolution processes may be inadequate, we do have a system of jurisprudence which enables us to resolve conflicts without going to war and killing large numbers of people in the process of “resolution.”

Among nations no such system exists. True, there are rudimentary beginnings—the World Court, the United Nations, certain institutions for human rights, international financial institutions. The progress now being made toward a Law of the Sea Treaty is one of the heartening developments in this dangerous period.

But in the dispute-settlement/war-making field, we have in the final analysis barely disguised anarchy. Each nation can decide for itself whether it wants to submit to or abide by decisions of the International Court of Justice. We do not have at the international level those institutions which are the hallmark of civilization: a law-making authority, a court system, and an organized police force of limited authority, such as nations insist upon within their own borders.

War is the court of last resort. Currently the arms race costs more than $500 billion annually. Instruments of death and destruction have reached incredible proportions, yet each year more money is spent on research to find newer and more deadly weapons. Countries which produce arms seek diligently to sell them to other countries, often to those which can least afford them.

The arms race obviously results from the search by
nations to find security through military strength. The irony is that as arms have increased, real security has decreased. After spending more than $2 trillion since World War II, we in the United States are far less secure, far more vulnerable than we were at the end of World War II. It takes no prophet to predict that after the next five years, when we are scheduled to spend another trillion dollars, we will be even less secure than we are now as we, the Soviets, and other countries acquire even more deadly weapons, as nuclear weapons proliferate to more and more countries, as the developing world spends more and more on arms.

I state these factors in order to stress the desperate need to increase the forces for peace and conflict resolution at the international level. But these same factors also emphasize the extraordinary difficulty of making significant progress.

At the moment the concept of a system of law and order on the international level seems like a distant dream. Yet necessity may also propel nations into a new international system precisely so they can achieve the security which arms have utterly failed to provide.

We can usefully study how our own federal union progressed from thirteen colonies through the weak Articles of Confederation to our present Constitution.

Fifty years ago the idea of Britain, France, and Germany increasingly interdependent and at peace seemed as impossible as cooperation between the U.S., the USSR, and China does now. But it happened.

What might a Peace Academy do? It should concentrate on fundamentals, changing the terms of reference within which the question of international peace and security is considered.

This involves in the first instance research and analysis. For example, it could create an historical perspective on why and how wars begin or are avoided. At the moment the U.S. appears to be operating on a view based largely on its traumatic experience in World War II. The assumption is continually made that World War II started because the U.S. and its allies were not militarily strong enough. Therefore if wars are to be avoided, the military strength of the U.S. must be maintained at a very high level—to or superior to that of the other side. We seem to have forgotten the vindictive Versailles Treaty, the U.S. absence from the League of Nations, the Japanese Exclusion Act of 1924, the desperation of a worldwide depression, and many more causal events. But this World War II analogy fuels the arms race.

I tend to believe a more relevant model is that of World War I. Barbara Tuchman's *Guns of August* chillingly tells how it began: an arms race, growing mistrust, a series of actions and reactions and counteractions set in motion and carried so far that even the most sincere and well-intentioned people in high places could not stop or reverse the process—and a terrible war came. Oron J. Hale states in *The Great Illusion* (1971):

> The great danger to peace lay in the progressive escalation of armaments in the effort to achieve a sense of national security. But what produced a sense of security in one state engendered fear in the neighboring state, which in turn increased its military forces. Thus armaments instead of giving security often bred further insecurity.

Hale also notes, "...The decisive cause of the failure to preserve peace in 1914 was the subordinating of the political establishment to the military leadership." Today we still live under the sway of the chain of circumstances that World War I set loose in the world.

A recent paper on "Arms Race and Escalation" by Michael D. Wallace in a book by J. David Singer *(Explaining War, University of Michigan)* found that between 1816 and 1965 disputes between major powers involved in an arms race escalated to war twenty-three out of twenty-eight times, while disputes not preceded by an arms race ended in war only three of seventy-one times.

History can also help us learn from successful disarmament efforts. Too few of us are aware of the Rush-Bagot Treaty between the U.S. and Great Britain in 1817 which demilitarized the Great Lakes and paved the way for establishing the 4000-mile demilitarized border between the U.S. and Canada. Such events seem easy and natural and logical in hindsight. But history records that this disarmament treaty was sharply contested in the British Cabinet and opposed by military advisers of both governments (See Philip Noel-Baker, *The Arms Race*, pp. 511-515).

The Peace Academy could, as a second example, examine some of the psychological aspects of the arms race. Usually the arms race is described in terms of dollars, weapons technology, politics, and economics. But these are all built ultimately on basic perceptions of fear, suspicion, and mistrust of perceived "enemies.

The problem of perceiving the intentions, goals, and actions of an opposing party must be better understood. At present each side tends to magnify its own good works and trustworthiness and emphasize the shortcomings of the other side. Since this is a distortion of reality, fear and suspicion grow.

Distortion also occurs in the failure to distinguish between ideals and actions. The ideals of the U.S. and the USSR are quite similar if one examines basic documents such as the constitutions of the U.S. and the USSR in terms of peace, justice, and human rights. And if one examines the actions of each side, one discovers certain similarities in policy in the arms race, in geographical areas like Southeast Asia, in relations with developing
countries. Nations, like individuals, like to judge themselves by their ideals rather than by their actions.

Problems arise, however, when nations and individuals judge themselves by their ideals and others by their actions. That is the situation today. Both the U.S. and the USSR are fearful of each other’s military power—and with good reason. But each justifies its own military buildup because it believes its motives are pure and its arms will be used only for defense, while the actions of the other side demonstrate that its buildup should be viewed with deep suspicion. In this context moves toward “counterforce” strategy and even civil defense preparations look especially threatening through a haze of mistrust and fear.

Another area of study is the paralyzing effect which the probability of a nuclear war has on the citizenry. A colloquium at the New York Psychoanalytic Institute found an intense unconscious fear of nuclear war. People develop all sorts of ways to avoid confronting this uncomfortable reality. They deny it. They avoid it. They dissociate themselves from it. They look to “infallible” leaders to understand and solve this problem. This study also reported that small group discussions seem to help people face reality best. They enable people to bring their doubts and fears into the open and discuss steps to help reduce the danger confronting them and their families.

A third possible research activity of the Peace Academy would be to analyze the concepts of “sovereignty” and “deterrence.”

Most national leaders and their people are reluctant to start down the path toward a system of world law and order with inspectable disarmament because they fear relinquishing “sovereignty.” But the time is long past, if it ever really existed, when nation states could act without regard to the rights and responsibilities of others. A growing body of international agreements, treaties, covenants, and conventions have recognized the growing interdependence of all nations. Advances in communications and transportation have brought people on opposite sides of the globe far closer than people in Massachusetts and Virginia were when our country was founded. Weapons technology has made a mockery of programs of national defense. There is no place to hide in a nuclear age when all are hostages. Precious little sovereignty (supreme authority to act in a particular area) is left when a decision made halfway around the globe can destroy an entire nation, its people, its society in less than one hour.

Serious analysis of concepts of sovereignty is needed as well as a realistic facing of the limits of power. Each of the superpowers today is experiencing in its own way the frustrations which come from the limitations of power: the U.S. in Iran and Latin America, the Soviet Union in Afghanistan and eastern Europe.

A realistic look at how little sovereignty (real control over events) we and other nations actually have now might well make it easier to relinquish certain aspects of sovereignty to international organizations so that change can be accomplished peacefully.

Deterrence is the cornerstone of nuclear arms policy. Since modern military establishments cannot protect their citizens from attack, they must rely on threats of retaliation to prevent attack from being launched. To be credible these threats must create fear and hostility in the nation at which they are directed and inspire similar emotions in the taxpayers who must buy the threatening systems. Nations must be physically and psychologically ready to use weapons of mass destruction. Deterrence thus undercuts the building of good relations and the search for accommodation.

In the long run it makes a catastrophic war more likely rather than less likely. An academy seeking to build a peaceful world ought to undertake serious analysis of this basic concept of deterrence, which undergirds our current national investment of billions of dollars for “defense.”

In my view the will to peace is the first essential for building a peaceful world. This requires a clear-eyed awareness of our present peril, a realistic view of the limitations of national power, a belief that peace is possible and that war can be abolished. We must build a common vision of a world at peace—in biblical terms, where all people can sit under their own vines and fig trees, “and none shall make them afraid.”

We must also develop a global—rather than a national perspective, which emphasizes our shared humanity rather than the political, economic, and cultural differences that divide us. Our mutual problems—war, hunger, poverty, pollution, over-population, resource depletion—can only be solved by working together.

We must also increase drastically the opportunities for leaders of opposing countries to have first-hand personal experiences in the life and culture of their antagonists. This should be done, not with the hope of changing their minds but with the expectation that a more accurate understanding of the hopes and fears and perceptions of “opponents” will be created and that this will lead to better policies which will make peace more likely.

Finally, there must be actions which carry conviction by all parties. Words are insufficient. They have too often been abused and debased. A Peace Academy should, in my opinion, give close attention to the concept of reciprocal initiatives or, as Professor Charles Osgood terms it, “GRIT” (graduated, reciprocal, international, tension-reducing) measures, both in the field of arms reduction and in building up international institutions.

A National Peace Academy which is prepared to undertake research, education, and recommend action along these lines could make an outstanding contribution to world peace.
Living Up To Molly

by Liane Ellison Norman

There are thousands who are in opinion opposed to slavery and to the war, who yet in effect do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say that they know not what to do, and do nothing... They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect. They will wait, well disposed, for others to remedy the evil, that they may no longer have it to regret.

-Henry David Thoreau, Civil Disobedience

It's odd how many of the people we now revere broke the law. The founder of Quakerism, George Fox, was constantly in jail because he wouldn't take a loyalty oath. I'm sure that when he was alive and feisty, people wondered what possessed the man. In Unitarian lore, as well, there is a good story along these lines—about a troublemaker who, I'm sure, was also regarded by friends and neighbors as an extremist, a crank and an embarrassment. He went to jail. He'd refused to pay a tax because his government countenanced slavery and was conducting war against Mexico. His friend, probably in great exasperation, asked, "What are you doing in jail, Henry?" To which the other answered, "What are you doing out of jail, Ralph?"

I suspect that Thoreau's friends and neighbors wondered why on earth he would make so unseemly a ruckus. Of course they shared his opinions, but just what did he think he'd achieve by breaking the law, by...
alienating right-minded people, by raising the awful spectre of individuals who felt qualified to decide what was right and what was not?

There are times, Thoreau wrote in *Civil Disobedience*, when “the true place for a just person is also a prison.” For: “A minority is powerless while it conforms to the majority... but it is irresistible when it clogs by its whole weight.”

I’ve been wrestling with Thoreau’s question to Emerson ever since September 9, when eight people, among them Molly Rush, were arrested in a General Electric weapons assembly plant in King of Prussia, Pennsylvania.

The eight, members of the Atlantic Life Community, walked into the plant. They met a guard who told them not to go further. One of the eight stayed with him to explain what they were doing and why. The others went on into an area where the warheads for Mark 12 A re-entry vehicles are put together. The re-entry vehicles are warheads. A number of them are mounted on ICBMs (Intercontinental Ballistic Missiles), which shoot them out into space. Each can be aimed so as to hit very precisely on a target after they re-enter the Earth’s atmosphere. Because of this great precision, the Mark 12 A can be targeted against Soviet missile silos, so that, as will be seen, it functions not as a deterrent to nuclear war but as a provocation.

The group carried with them hammers and bottles containing their own blood, which had been drawn as it would be at a blood bank, for much the same reason. It was the work of moments, Molly says, to dent and pierce the nose cones of two warheads. After that, she says, they laid down their hammers, not wanting to threaten or frighten anyone. They poured the blood on classified
plans that were lying on a desk. Then they stood together, singing, chanting, and praying, until someone came to arrest them. Molly stresses that they took care not to harm or to scare anyone. She makes an important distinction between force and violence. Force is necessary for change, as is suggested by the admonition in Isaiah to beat swords into plowshares. But violence is directed against living things.

Molly says the eight wanted to demonstrate that these weapons are vulnerable. We serve them as idols, she says, falsely worshipping “not golden calves, but golden nose cones.” She says, “We cannot count on them to keep us safe. We put our faith and trust in them and don’t trust the God who made this planet.” Symbolically, Molly says, they were pulling down false idols and beating swords into plowshares.

General Electric is the fifth largest defense contractor in the U.S. Every single day it draws from the U.S. Treasury $3 million. You and I put that money there, giving the military fifty-five cents out of each tax dollar.

GE’s slogan is “We Bring Good Things to Life.”

The eight objected to this claim for two reasons. Warheads like the Mark 12 A increase the likelihood of nuclear war. For a first-strike strategy, such as the one implicitly contained in the recently announced Presidential Directive No. 59, invites pre-emptive strike. There is no point in sending your first-strike weapons at the other side’s missiles unless they are still in their silos. That’s an incentive for the other side to get their missiles out of the silos first. So weapons like the Mark 12 A, the MX missile, the cruise missile—all designed as first-strike weapons—make everybody jump and suspicious. We’re a lot more likely to go off half-cocked, to start nuclear war even on the basis of a false computer alarm.

Second, spending for such weapons creates economic hardship. Even the Wall Street Journal (January 22, 1980) admits that military spending is powerfully inflationary. It absorbs resources and labor, bidding up prices, but puts no usable goods into circulation. Military spending also results in a maldistribution of wealth. Each American gives a great deal of money to the Pentagon in taxes, but most of that money is spent in only thirty percent of the country’s Congressional districts. So, for example, in 1977 Pittsburgh had a net loss of $599 million to the Pentagon. That’s the difference between what we pay out in taxes allocated to the military and what we got back in military spending in this area. That $599 million works out to a per-family loss of $1,000. By 1985 it’s predicted that the per-family loss to Pittsburghers footing the military bill will be $20,000. (James Anderson. “Bankrupting America,” Unemployment Research Associates.) By then I’ll have three children in college and could use that money to pay those bills.

We also know now that a billion dollars spent by the military generates many fewer jobs than the same billion spent in other ways, for education, health care, garbage collection, bridge or pothole repair, construction, solar retro-fitting, or any other part of the civilian economy.

So GE’s work, like that of some of our locally based corporations—three of which are among the top 100 military contractors—deals death in several ways. To my thinking, GE and the government are really the enemy, far more than the Soviet Union, because they threaten good health of capitalism not to mention our invaluable liberties, which nearly always vanish when people are frightened, hungry, sick, or illiterate.

When Molly spoke last spring at Indiana University during their Peace Week, she said that the cold war of the eighties is more frightening than the fifties cold war, during which she approached adulthood. Then we all knew that such weapons as we possessed were too terrible to use. We had used two on Japanese cities and we knew it must never be done again. Now we are being told by people in power that nuclear wars can be fought, even
won, though before they held power even these men said that nuclear war was unthinkable, that it could never be limited. They express doubts about their own new doctrines, however: A complement to Presidential Directive No. 59 is an order to provide underground and airborne command posts so that top government and military officials will be safe in the event of nuclear exchange. The bombs we dropped on Hiroshima and Nagasaki in 1945 are just little bombs now. They are considered tactical weapons and are used to trigger the big strategic weapons. "We're talking about the destruction of civilization," Molly said.

I want to share a poem written by a sixth grader. It's called "War":

It kills.
It murders.
It terrorizes.
It fills the hearts of all with dread and horror.

People give birth to war.
They thirst for the dying blood of others.
It will not end until there is nothing left to destroy.

This is a sixth grader's perception of our costliest pastime!

Some experts predict nuclear war within twenty years. My son will be only thirty-seven in twenty years; my youngest daughter, who was this poet's classmate, will be only thirty-three. At Indiana, Molly—who was under indictment for the terrible crime of having carried pictures of the victims of Hiroshima and Nagasaki into an arms bazaar in Washington, D.C.—said this: "I don't want to go to jail. But I don't know how to make people listen to me. I don't know how to make people take this seriously."

Interviewed by City Times in the Berks County Prison, Molly said, "We were trying to say the risk is real. People need to act in every nonviolent way possible."

Molly spoke of the decision to go into GE as a "gift—something I couldn't refuse, knowing what I know, loving my kids, hoping for grandchildren." "I'm patient," she said, "I've been working for a number of years. I haven't lost my patience. The situation just demands more of all of us."

They wanted, she said, "to shine a flashlight on the fact that many people go to work every day to build nuclear weapons that are going to kill their children and my kids"—and here her voice broke—"and I'm not going to let this happen without doing everything I can."

Molly distinguishes between God's creation, which William Ellery Channing said carries "everywhere the radiant signatures of the Infinite Spirit" and the properties human beings have made, "Do we have the right," asks Molly, "to threaten other people, to put our children, our planet on the line for any reason at all?"

She answers her own question: "It's an affront to God."

Molly speaks as one of God's helpers in the business of creation—a mother. "I can't look at my children and say I didn't do what I could. Every mother ought to think about the threat that's hanging over her kids and ask what she's going to do about it."

As if to reinforce the urgency Molly feels, two things have happened since she went to prison. In Damascus, Arkansas, a mechanic dropped a wrench that hit a fuel tank which then exploded, killing one man, injuring twenty-two. The fuel tank happened to belong to an ICBM which was MIRVed; that is, it carried multiple independently targeted re-entry vehicles, perhaps of the sort whose nose cones Molly dented with her hammer. One of these warheads was flung by the explosion out of its silo. It fell in the woods, and for a while no one seemed to know where it was. We were told, of course, not to worry. It was just an accident!

This warhead carried nine megatons of explosive potential. That's enough to knock down and burn up everything that isn't steel-reinforced concrete within a radius of nine miles. In fact, this warhead couldn't detonate because it hadn't been armed, and in any case a complex system of fusing has to work just right as the warhead re-enters the Earth's atmosphere. But, if the explosion had not blown off the silo lid, the warhead might have banged around inside, broken open, and released plutonium to be carried up by the heat from the fire. Plutonium is the most deadly substance known. It's named after the god of hell and has a radioactive half-life of 24,000 years. It's known to cause cancer, birth defects and genetic mutations. As it was, poisonous gases from the liquid fuel did escape, and illnesses have been reported near Damascus.

In Yucca Flat, Nevada, during recent underground weapons tests, radioactive gases seeped out. The Department of Energy, which is also in the weapons business, says everything is fine, there's no danger. But, of course, the Atomic Energy Commission, one of the DOE's predecessors, said the same thing in the fifties and sixties, and we now know they deliberately concealed health hazards of radiation so that there would be no public outcry that might interfere with development, testing, and deployment of nuclear weapons.

So I've been thinking hard about what Molly said—"I'm not going to let nuclear war happen without doing everything I can"—and about what Thoreau said to Emerson—"What are you doing out of jail?" We're in a desperate situation, and yet most of us are content to do no more about it than have opinions. Thoreau spoke to most of us: "There are thousands who are in opposition to slavery and to the war, who yet in effect..."
nothing to put an end to them.”

In 1970, the U.S. had 4,000 long-range nuclear weapons. In June of 1980, we had 10,000 such weapons. By 1990, we and our NATO allies will be able to explode 19,000 nuclear weapons in the Soviet Union. And yet some say we have to keep making weapons or the Russians, like the wicked witch, will get us. And yet, for all the scare stories now being spread, the Soviet Union has always been the follower in the arms race, never the leader. But they can now do about the same kind of damage to us that we can do to them.

We know that the Soviets are scared to death of us. They’ve said so, and they remember that in World War II, they lost 20 million souls to war. They fear that we mean to launch a surprise attack on them. And with all the talk about needing to be Number One in the world, with our post-World War II record of intervention in Greece, Iran, Guatemala, Indonesia, Lebanon, Laos, Cuba, the Congo, British Guiana, the Dominican Republic, Vietnam, Cambodia, and Chile, and our recent talk of needing a Rapid Deployment Force to intervene in order to “project” our power, the Russians might well conclude that it is we who mean to take over the world.

What ought to be clear is that the armed strength of neither side helps in the solution of the problems we confront. We couldn’t get our hostages with them; we couldn’t hold on to Vietnam with them; they can’t get Polish workers to behave with them. We are reluctant to risk peace but willing to risk war.

Willard Matthias, a former CIA employee, points out that if we hit Russia first, entirely successfully, and wiped ninety-two percent of Soviet capability in one blow, Russians could still destroy all of our major cities with what they’d have left. And I have discovered (The Defense Monitor, October 1979) that if they hit us first, destroying all our air and land forces, destroying the entire country in the process, we could still bombard them with submarine-launched missiles for up to three months.

In either case, the human losses would be in millions that beggar the imagination. In addition, the economies, health care systems, food supplies, air, water, and soil would be destroyed, disrupted, or contaminated. Even our precious genetic heritage would be at stake.

What Molly saw clearly, like other civil disobedients before her—Jesus, Thoreau, Gandhi, King, the Bergians—was that great, established evils will not end themselves, the arms race will not reverse itself. Having enlightened opinions isn’t enough.

One of my students said of Molly’s act, “If the government fails to protect the people—if it endangers the people—then individuals have not only the right but the obligation to protect themselves.” The principle of disobedience was recognized at the Nuremberg and Tokyo war crimes trials, where it was held that when a soldier is ordered to do something that violates higher laws—even in the heat of battle—he must disobey. It’s easy to sneer at the “good Germans,” who went along, but they were law-abiding folk. Laws are no such hedge against evil. Thoreau said, “I think we should be [human beings] first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right.”

But this idea terrifies most of us. Who is to say what the right is? When Molly says she was acting in obedience to God, the old Puritan suspicion creeps up. Maybe the commanding voice was the Devil’s, speaking incognito, and not God’s. It’s true that no one can prove that God has spoken. Yet our various faiths urge us to attend to
that mysterious voice, to listen closely. My Quaker belief
tells me that there is that of God in every person, an inner
light, a divine leading, and that I must listen to, watch
for, and respond to that divinity in myself and in others.
Our knowledge that we are capable of great evil should
make us no less receptive to that divine leading.

Several of my students commented on the fear that sur-
faces as soon as someone like Molly acts according to
what she takes to be God's instructions, as opposed to
those of the law. One student said that civil disobedience
is feared because the disobedient, unlike the ordinary
criminal, isn't sorry, doesn't express contrition. Molly
accepts punishment, but she insists that it is those who
bring charges against her who are on trial. She carried a
hammer, they carry megatons. She destroyed human
work, they prepare to destroy God's work. Another stu-
dent said, "The civil disobedient challenges the social
order and makes those who fit into it
comfortably terribly uneasy."

Indeed Molly's act does challenge the social order, a
social order profoundly based on war, as it has been
throughout our history. Now that the nuclear cat's out of
the bag, it will never again be enough to try to limit the
damage we can inflict on one another. Underlying any
rules we can make to cut down the carnage, there will al-
ways be the knowledge of these ungodly weapons. Even
without them, war has become intolerable. The Women's
International League for Peace and Freedom gives these
figures about civilian casualties: In World War II, they
were forty-eight percent of the total; in Korea, civilians
were eighty-four percent of the casualties; in Vietnam, ninety percent. Now, we're ready to kill
everybody, all except for the government and military
leaders who fail to prevent war, and who've indicated
that they mean to hide out and keep safe.

Very simply, we have to abolish war. It's not either
idealistic or naïve to say this. It's a matter of survival.
What Molly's telling us is that in order to survive, we
must change the social order. We. You and I.

Molly once told me she thought that if she saw
someone's house burning and burst unceremoniously in
to warn the sleeping householders, she would not be
blamed for breaking and entering. I think it's a good
analogy. She has seen our house in flames and has, out of
her courage and love, burst in to warn us because she
wants us to live.

Molly said her act was a gift she couldn't refuse,
knowing what she knew, loving her children, wanting
grandchildren. But it's also a gift she has given to each of
us. Knowing what we know, loving our children, wanting
grandchildren, and knowing that they are entitled to a
whole and lovely world, which bears that radiant
signature of the Infinite Spirit, neither can any of us
refuse her gift.

As a spiritual exercise I decided on a brilliant winter day high above the
clouds to express my feelings and synopsis of Merton's work in my own
words and perspective. I was led to this because of the sense of unity I had
with Merton despite our divergent institutional and theological bases—his
Catholic monastery—mine Quaker family, meeting, and job.

He is clearly a spiritual guidebook. I have attempted to utilize his basic
insights to shed a bit of light on my Way. This process in the experience I
would recommend to you.

by Paul Reagan

PROLOGUE: NO MAN IS AN ISLAND
Each of us is a fragment of yesterday becoming a portion of
tomorrow.

To fulfill our potential we need a source of energy.
The ultimate source is so powerful direct encounter would
consume us.

Each reflection we perceive in time-space enables us to
grow and go,

We see only our shadow—others may also realize our radiance

LOVE CAN BE KEPT ONLY BY BEING GIVEN AWAY
I am a unique Reality reflecting a part of the Whole.

You are yourself now and a mirror of all your relationships.

We meet and experience the other's radiance and shadow
giving a sense of the Person.

At the point when the flow of strength and light is balanced we
realize Love.

Love is a new Creation,
a source of Energy shared by Each,
projected to All.

SENTENCES ON HOPE
Hope is the spark
igniting our Love,
illuminating our Faith.

CONSCIENCE, FREEDOM, AND PRAYER
Prayer—communication between Spirits—
the basis of Relationship—
starts with an awareness of the parameters of freedom,
deepens with the steady maturation of conscience,
evolves from the physical act—through verbal and
aesthetic expression to the ineffable experience.

PURE INTENTION
We approach a crossroad each conscious moment.
Our choice of the Way is the essence of living.

Paul Reagan is a physician and teacher. He is an associate professor
in the Department of Family Medicine, State University of New
York at Stony Brook. Serving with his wife, Etspeth, as a voluntary
facilitator at Friends World College, he is clerk of Lloyd Harbor
(NY) Meeting.
This vital decision has three parts: a sense of the direction of fulfillment for all, an understanding of our present unique totality, an action within our limits of space and time.

Intention—understanding—action—
all essential components of the next step.

THE WORD OF THE CROSS
We perceive the Cross as intense senseless suffering, a Life approaching its limits, an action of selfish people.
The secret of the Cross is the dynamic of transcendance, Life and Love penetrating death, opening the Way for all.
Our path may lead us to an unseen confrontation, a limit imposed on our body and mind, releasing the full potential of our Spirit.

ASCETICISM AND SACRIFICE
Living in the full reality of being a conscious person of this world now is simplicity.
Becoming aware of myself as a continuing part of creation requires discipline.
Growing by giving.

BEING AND DOING
I am unique and free—seeking, finding, sharing as I will.
You are separate from me—projecting, reflecting, touching—a living contact.
For me—to be takes three
I-reaching out openly to you,
You-interacting, refining, crystallizing,
We-realizing clearly a transcending Truth in me, illumined by you, defining a part of the Whole.

VOCATION
The greatest vocation is sharing with all the fruits of the nurture we have received.

THE MEASURE OF CHARITY
Love is both an expression of the common good and the nurture of the secret unique good of the individual.
Both the forest and the trees are a living continuation of Life.
Resurrection is a present reality.
Now is a part of Eternity.

SINCERITY
The essence of Truth/balanced by Love.
The experience of Light and Freedom in touching God.

MERCY
Acknowledging that of God in myself and the other, thereby discovering unity and harmony which permeates the discord and makes whole.

RECOLLECTION
Take time to be wholly in touch with yourself and others, and you will discover the “Holy.”

“MY SOUL REMEMBERED GOD”
We came to this moment with a knowledge of God accumulated from living in the light of others.
Our memory of this Light is brightened each time we perceive the radiance and the shadow.
This present insight is limited: our memory is imperfect—
together they make possible the next step.

THE WIND BLOWS WHERE IT PLEASES
I am in a new dimension.
My roots touch the heart.
My body moves freely.
My spirit soars with the wind.
I see beyond the horizon.

THE INWARD SOLITUDE
That bit of God I find in you is unique—like no other bit of God.
I feel its radiance, see its shadow,
am sure of it,
but do not comprehend it.
It is your identity and your connection to the Whole.
So with me and each and all.

SILENCE
The silent understanding between us has more reality and strength than any conceivable contract.
I know God in Silence,
that point of balance
where vibrations and actions focus,
that still point in you—in me
which continues through life and death.
FRIENDS AROUND THE WORLD

Guilford College, the North Carolina Quaker institution, inaugurated William R. Rogers, formerly a professor at Harvard University, as its president in January. In his inaugural address he called for an education which inspires both a love of the good and the good of love: both excellence and benevolence. That excellence must be in our work every day. And that benevolence must start with our own genuine compassion for one another. To attend to the real feelings and meanings of the other; to be willing to relinquish a stand when after expressing it clearly the consensus of the group is consolidated in a slightly different direction; to work for the good of the entire community and not just a chosen segment; to care about the effects of every decision on the well-being of all involved; and to know that all of this is nurtured by our belongingness in a deeper love—these should be the marks of a college of Friends. And these should be the marks of a world of benevolence to which our students and citizens can be increasingly committed.

Friends Hospital, the first nonprofit psychiatric hospital in the U.S., will add a ninety-six-bed patient facility, to be completed in the spring of 1982. Ground for the Isaac Bonsall Building was broken by Elizabeth Bonsall McCorkel, a member of Swarthmore (PA) Friends Meeting and great-great-granddaughter of Isaac Bonsall. A farmer and former clerk of Philadelphia Yearly Meeting, Isaac was a member of the committee of Quakers that started Friends Asylum in 1813. When the facility opened four years later, he became the first superintendent.

The University of Pennsylvania acquired its millionth volume on January 29. Appropriately, it was the first edition of William Penn’s No Cross, No Crown, published in 1669; this plea for equality and morality was written in prison. The book was the gift of Haverford College and was presented by Edwin B. Bronner, librarian and professor in history there.

In North Carolina at Guilford College in Greensboro, the AFSC is planning a reunion on September 12 and 13 of all those within the state who have been associated with the Service Committee’s programs over the years. Anyone planning to attend, who has material such as slides, films, photos, etc. available to share on this occasion, is being asked to get in touch with AFSC Reunion Committee, P.O. Box 2234, High Point, NC 27261.

The D. Elton Trueblood Academy for Applied Christianity has been created by the Yokefellows International to ‘carry forward Elton Trueblood’s disciplined and joyful Christian ministry as an outward-looking and dedicated spiritual organism, committed to the application of Basic Christianity.’ Begun in 1951, the Yokefellow Movement grew out of Trueblood’s conviction that nominal Christians need to become committed Christians and can be helped by personal—discipline and ‘incendiary fellowships.’ The Academy address is 230 College Ave., Richmond, IN 47374.

The Providence (RI) Office of the AFSC has been undergoing harassment ever since June, 1980, reports the newsletter of Friends Meeting at North Easton (MA). That was when AFSC began mounting anti-draft sentiment. Field secretaries Carol Bragg and Jerry Elmer received telephoned death threats by persons identifying themselves as Nazis. The Interchurch Center, which houses the AFSC offices, was spray-painted with such slogans as ‘Commie go home!’ and ‘Elmer dies.’ So far, publicity has purposely been held to a minimum. Meanwhile nineteen agencies have combined to form the Coalition Against Bigotry.

“Mia Spirito Pilgrimado,” Esperanto version of an article by Niranjan Nath Kaul, has been published as a pamphlet by Kvaterna Esperantista Societo (Quaker Esperanto Society), c/o Mary Davies, 69 Twemlow Parade, Morecambe LA3 2AL, England. The original “My Spiritual Journey” appeared in Friends Journal 1/15/78.

“As we enter our meeting for worship,” suggests the Committee on Worship and Ministry of Seaville (NJ) Monthly Meeting, we should “remember the words of Alexander Parker, addressed to Friends back in 1660”:

The first that enters into the place of your meeting: turn in thy mind to the light, and wait upon God singly, as if none were present but the Lord; and then thou art strong.

LETTERS TO THE EDITORS

Alternatives to Prison Sought

I wish to express my admiration and sincere appreciation for your sensitive and informative issue on prisons (FJ 3/1/81). Particularly meaningful to me was John Burrowes’ painfully probing “Notes of a Prison Visitor” in which he decry the shameful waste of human resources sequestered away in cages for the protection of the “uncaught” of our society. Mr. Burrowes’ conclusion that “with a degree of leadership and assistance [inmates] can be of help to themselves and each other” is manifesting itself at this very moment in our community.

For the past two years, inmates at the State Correctional Institution at Rockview (near State College, Pennsylvania) have staged an annual “runathon” to benefit medical research. Prisoners, desiring to do some good for others, ran inside the walls while citizens pledged a penny-a-mile for the total miles run. In addition to raising funds for worthy causes, the event has been extremely successful in promoting a positive inmate image to the community, boosting morale inside the walls, and encouraging more interaction and communication between inmates, administrators, staff, and community.

This year, on May 9, the run-focharity event has gone statewide and will include inmate runners from all nine Pennsylvania state prisons running...
Bruce felt compelled to take this next appeal step, involving $1800 in court costs, to honor the expectations of most of the people who have contributed to his legal defense fund. (If any care to help, contributions go to the Mennonite Commission on Home Ministries, Box 347, Newton, KS 67114, designated “War Tax Fund.”)  

Godspeed, Bruce.  

Bill Strong  
Philadelphia, PA

In Praise of the Traveller's Directory

The delightful article on “Riding the Overground Railroad” (FJ 4/1/81) singing the praises of the Friends Travel Directory does not overstate one bit.

We have just returned to New Jersey from a trip to Hawaii, part of which was a commercial tourist tour. The other part was just the opposite—visits in the homes of Friends in California whom we had never seen or known before. Yet because we got their names from the Friends Travel Directory, we were taken in as if we were part of the family, which I guess we were—the family of Friends. It was like an Ithaca Gathering on the road—meeting new people, all like-minded, miles from home. It was a miracle. In a state of millions of strangers, we were led as if by magic to families we immediately felt at home with. Learning about their families, meetinghouses, concerns, and activities added an entirely new dimension to travel.

I won't name any names, lest they be swamped with inquiries, but on the strength of their example I can recommend using Friends Travel Directory as a marvelous opportunity to learn about Friends and to make friends wherever you go.

We also stayed two nights each at the Honolulu Friends Center and the San Francisco Friends Center, which were not listed in the 1979 Directory but which were comfortable, inexpensive, hospitable, and far more interesting than any motel. This trip gave me the courage to send our name in to be listed in the next Directory.

Amy Weber  
Bordentown, NJ

The Power of Hope

This check is my gift in deepest gratitude for your article “Friends in Central America” by John A. Sullivan. (FJ 4/15/81)
I had begun to consider myself numbed to the horrors and resigned to the hopelessness of U.S.-supported repression in Guatemala and El Salvador. I had even read briefly of Kai Yutah Cloud’s torture death and that he was a Quaker but thought, “Well, what can be done from here?” and tried to forget it.

But Sullivan’s short article changed that, and you must receive credit. Perhaps it was the simple factual reporting with no axe-to-grind behind it, but the words carried the power of determined hope back into my heart, and I see suddenly what is to be done.

Bob Spottswood
Minneapolis, MN

BOOK REVIEWS


This volume deserves our careful attention because Walter Berns defends the retribution theory of justice while providing a cogent criticism of the deterrent and rehabilitation schools of penology. His conclusions that a community is entitled “to demand that criminals be paid back, and that the worst of them be made to pay back with their lives” and that a modest use of the gallows provides a means for the development of a community of people as distinguished from “a mere aggregation of selfish individuals” is not likely to win many converts from readers of these pages. However, we share with Berns a concern for the current crime wave and for the apparent incapacity of the criminal justice system to cope with crime. And fortunately this is not the limit of our common ground.

In a chapter entitled “The Case Against Capital Punishment” Berns undermines the arguments of proponents of abolition who depend upon the Bible, the dignity of humanity, and the Constitution of the United States. Biblical judgments may be cited on both sides; how dignity may be best protected is a matter of opinion; and neither the “cruel and unusual” nor the “equal protection” clauses can consider the explicit provisions of the Fifth and Fourteenth Amendments which allow the government to deny “life, liberty, and property by due process of law.” With Christians on both sides, and the Supreme Court reluctantly siding with the proponents of capital punishment, this question has become quite political as one legislature after another considers this issue.

The contentions of rehabilitationist and deterrent schools of penology are considered technically. Although there is no space here to do justice to the arguments, it is these arguments that provide political grounds for Berns’ neoconservative conclusions, and for his differences with Quaker views exemplified in the AFSC pamphlet Struggle for Justice (Hill and Wang, 1971). Unfortunately, Berns tends to label Quaker reformist views as naive and “sentimental” and to bridle at the accusations of “barbarism” against retributionists. Fortunately, he believes the death penalty should be used sparingly, and he opposes unequal application of the law to the disadvantage of the poor and minorities. With the current increase in executions, he may be persuaded that there is another evil in capital punishment in that it tends to subvert the respect for the law. In this area we should remember with Berns that, fortunately or not, there are no pure social experiments and that we can only know in part.

—Richard W. Taylor


“The post of secretary-general is at the same time one of the most fascinating and one of the most frustrating jobs in the world, encompassing as it does the height of human aspiration and the depth of human frailty.”

This is how Kurt Waldheim described his job as executive of the United Nations when re-elected to that office in 1976. In The Challenge of Peace, Waldheim takes a brief, candid look at that post, and at the U.N. itself. In the process, he frankly answers the common question of why the U.N. doesn’t do more, and goes on to show what it has done.

June 1/15, 1981
The job of the secretary-general, Waldheim says, is faced with ironies. The responsibilities of this job are among the greatest in the world, and public expectations are correspondingly high. Yet the secretary-general's freedom of action is closely circumscribed from several sources.

Chief among these is his complete dependence on the cooperation of national governments. For instance, the U.N. cannot intervene in a conflict until the action is approved by its member nations—often impossible in the face of veto power in the Security Council. And efforts at peacemaking and peacekeeping can only succeed when they have the full support of all governments parties to the conflict. In other words, the U.N. cannot make peace until governments want it.

Despite these and other handicaps, the public is quick to blame the secretary-general for what he cannot do. Waldheim points out other quirks in public reaction to the U.N. Often the U.N. has been successful in averting likely conflicts through "preventative diplomacy"—but such successes are not noted by the media. In a crisis situation the U.N. might play an effective role but one that requires working outside the public view. In such cases, the media and the public often charge the U.N. with inaction.

Waldheim devotes chapters to several areas of the world where the U.N. has engaged in extensive efforts in peacemaking and peacekeeping—southern Africa, Cyprus, and the Middle East. He also talks about the development of the concept of a New International Economic Order, and of the North-South dialogue, within the context of the U.N.

The book ends with Waldheim's vision of a world "where governments and peoples will learn to work together and to unite their strength for great common purposes." He believes that the U.N., though still a fledgling, is our greatest hope in developing such a world.

—Mark Shepard
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MILESTONES

Birth

Iwanaga—Robert Iwanaga was born to
Nora and Tadayoshi Iwanaga on December
26, 1980, in Woodbury, NJ. His mother and
sister, Sophia, are members of Woodbury
Monthly Meeting.

Marriages

Detwiler-Stratton—On March 7, 1981, in
and under the care of Durham (NC) Monthly
Meeting, Joseph B. Stratton, son of John A.
Jr., and Katherine M. Stratton, of Glenn
Mills, PA, and Laura S. Detwiler, daughter
of John and Leslie Detwiler, of Durham,
NC. The bride is a member of Durham
Monthly Meeting, and the groom and his
parents are members of Middletown
Monthly Meeting, Lima, PA.

Maxfield-Camp—On February 28, 1981,
at Abington (PA) Friends Meeting under
the care of Germantown (PA) and Norristown
(PA) Monthly Meetings, Nelson Evans Camp
and Alice Wing Maxfield. Alice and her
parents, William and Anne Maxfield, are
members of Germantown Friends Meeting.
Nelson and his parents, William and
Katherine Camp, are members of Norristown
Friends Meeting. Nelson and Alice are living
in Louisiana and attend the New Orleans
(IA) Friends Meeting.

Centennial

A hundredth birthday is a notable mile-
stone, even among Friends. Beginning
with this issue, Friends Journal will
publish notices of those who attain this age.

Bartram—On June 6, 1981, Anna Smedley
Bartram will celebrate her centennial. She
was born in Chester County, PA, where she
lived until moving to Faulkweays at Gwynedd
in 1967, and continues her membership in
Willistown Meeting. After attending Swarth-
more College, she married Wilmer I. Bar-
tram; they had one son.

Anna taught at Darby Friends School,
worked with the American Friends Service
Committee, served as a volunteer in the
Philadelphia Yearly Meeting office, and
worked for twenty-five years with the Paoli
Public Library.

One of the first Friends to support Richard
Cadbury in efforts to establish an ideal
retirement community, she became one of the
first residents at Faulkweays, where she
continues to take an active interest.

Deaths

Anderson—On November 24, 1980, at
West Park Hospital, Edward Lane Anderson,
aged ninety-one. Edward was a member of
Old Haverford (PA) Friends Meeting. He
ever had board in 1955 after twenty-two years
with Penn Fruit Co., serving as director of
personnel and public relations for the
supermarket chain.

Edward was raised in Lower Merion
Township and attended the University of
Pennsylvania. He was active in a wide range
of charitable and civic organizations includ-
ing Friends Home for Children in Secane,
NJ, Friends Neighborhood Guild, Staley
Hill in Germantown, therafters Charities of
Philadelphia, and the Boys Work Foundation.
Edward was a trustee of the Old Haverford
Friends Meeting and of the Committee on
Elderly Friends. He was a past
president of the Philadelphia Tribune Char-
ties, a vice chairman of the Valley Forge
Council of the Boy Scouts, and a board
member of the Delaware County Memorial
Hospital.

Surviving are two daughters, Barbara A.
Morgan and Margaret Evans.

Goulding—On April 21, 1981, Paul W.
Goulding, aged sixty-six. Paul was a member of
Gwynedd (PA) Friends Meeting and a
resident of Faulkweays at Gwynned. For
sixty-six years he served as field secretary for
the Friends General Conference, a position
which brought him and his wife Esther into
personal contact with Friends all over the
world. Upon his retirement in 1979 he
came associated with the Friends Com-
mittee on National Legislation as a part-time
representative in the northeastern U.S.

As a teacher at Nazareth (PA) High School
Paul was the first Pennsylvanian to give up
his job rather than sign a loyalty oath
adopted for state employees in 1952. He
declared that he could no longer teach ethics,
society, and political science under such
circumstances. He said his decision was
reached "with divine inspiration," which
made it possible for him to stand against the
natural tendency "to drift, to acquiesce, to
just go along."

Paul moved his family to Jenkintown,
where he taught at Abington Friends School
for a decade. Besides service on committees
of Philadelphia Yearly Meeting and Gwynned
Monthly Meeting, Paul was on the visitation
committee of Friends World Committee for
Consultation.

He is survived by his wife, Esther Shields
Goulding; two sons, Edward and William; a
daughter, Ruth; and four grandchildren.

McClelland—On December 12, 1980,
Mary Warner McClelland, a member of
Cambridge (MA) Friends Meeting. Mary was
a many-faceted participant in the life of the
meeting and its activities.

Shortly before her death, she wrote to a
friend: "If it is helpful to get off the
judgmental, righteous ledge in which we often
find ourselves entangled. Also, the feeling of
releasing God to use us instead of using God.
We suffer much from this trying to be good—one
gets caught and exhausted. Instead, one
can be in that all love which is God and then

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there is joy and energy and one is free of the
game of soothing one's ego by being good.
God can do it through us.
Mary's art was an essential expression of
her very being, a manifestation of that Light
in which she naturally lived. From the
conception of the Cambridge Friends School
to its present existence, Mary was a guiding
force. She helped to found the school and
taught art and film there for a number of
years.

CALENDAR

June

5-14—Peacemakers orientation program
on feminist nonviolence, to be held in
Northern California. Contact Fred Moore,
NRC, Box 42488, San Francisco, CA 94101.
7—Middletown Meeting, Lima, Delaware
County, PA. Meeting for worship 10:30
a.m. Covered dish luncheon served. All are
welcome.
11-14—Intermountain Yearly Meeting to
be held at Ghost Ranch, Abiquiú, NM.
Contact Gilbert F. White, Sunshine Canyon,
Boulder, CO 80302.
12-21—Summer Workcamp, sponsored in
cooperation with LAOS, a Washington, DC-
based ministry for social change. Learn about
North Philadelphia's black and Hispanic
communities and join with the Crossroads
Community Center's home rehabilitation
program. Then travel to the nation's capital
to compare and contrast the situations in two
major U.S. cities. Limited to fifteen,
minimum age fifteen. Cost: $85, Scholarships
available if arranged in advance. Contact:
Friends Peace Committee, 1515 Cherry St.,
18-21—Lake Erie Yearly Meeting to be
held at Friends Boarding School, Barnesville,
OH. For information contact Samuel Prell-
witz, 572 Briar, Pittsburgh, PA 15221.
19-23—"Toward A Concerned Com-
munity of Teaching and Learning" will be
the theme of the second annual conference of
the Friends Association for Higher Education
to be held at Guilford College. For information
contact: Anne and Nate Shoppe, 1209-A
Nathan Hunt Road, Greensboro, NC 27410.
919-852-2028.
27-July 4—1981 Friends General Confer-
ce gathering will be held at Berea College in
Berea, KY. Registration forms can be
obtained from FGC, 1520-B Race Street,
Philadelphia, PA 19102.
28-29—Southern Appalachian Yearly
Meeting will hold business sessions during the
FGC gathering. Contact George A. Oldham,
520 Ehringhaus St., Hendersonville, NC
28739.

Announcements

Avon Institute—a gathering focused on issues of
peace and social justice sponsored by American
Friends Service Committee, July 25-August 1, Lake
Winnebago, NH. Resource persons include:
Berit and George Lakey, Deanna Francis, Joanna
Macy, Jeanne Gallo, Russell Johnson. Special
children's program. Brochure from AFSC, 2161
Massachusetts Ave., Cambridge, MA 02140.

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Accommodations

Mexico City Friends Center, Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Madero 130, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.
London? Stay at the Penn Club, Bedford Place,
London WC1B 3JH. Friendly atmosphere. Central
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Wider Quaker Fellowship, 1506 Race Street,
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Books and Publications

1981-82 Friends Directory: Meetings for Wor-
ship in the Western Hemisphere. 100 pp. Price:
$2.50, single copy plus $1.20 for postage and
handling. Lists Friends meetings and churches
with yearly meeting affiliations; Friends Informa-
tion and study centers, schools, colleges, refer-
ence libraries, U.S. retirement homes and com-
unities, names and addresses of 16 Friends
organizations. Send order with check to: Friends
World Committee for Consultation, 1506 Race
Street, Philadelphia, PA 19102 or Box 235,
Plainfield, IN 46168.
**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; twice weekly Meeting for Worship; sports; service projects; intercession projects. Small classes; individual approach. Resort campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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**Positions Vacant**

Staff openings at Scattered Good School, West Branch, PA 52358. Small rural college-preparatory boarding school, enrolling grades 9-12, seeks personnel to assume responsibility for farm manager, school secretary, dormitory residence, and teachers in several areas, 1981-82 school year. Applicants write or call John Sexton, Director, 319-643-5636.

We seek exciting teachers in English, math and science, history, music, art, physical education, as well as fine foods and beverages. Established lunch staff openings. Staff openings at well as fine foods and beverages.

Positions open for cook/housekeeper for Pilgrim House, a rural college-preparatory boarding school, enrolling grades 9-12, seeks personnel to assume responsibility for farm manager, school secretary, dormitory residence, and teachers in several areas, 1981-82 school year. Applicants write or call John Sexton, Director, 319-643-5636.

We seek exciting teachers in English, math and science, history, music, art, physical education, as well as fine foods and beverages. Established lunch staff openings at well as fine foods and beverages.

Positions in Christian oriented ecumenical (residential psychiatric rehabilitation program in rural area: 1) coordinator/assst. coordinator/housekeeping; 2) assistant cook; 3) cook, kitchen assistant, kitchen helper. Contact Bill Kerwin, 939 Farm, Monterey, MA 01245-1312.

Horizons' Edge School positions available: Houseparent/teacher. Small elementary day and boarding school needs married couple to provide caring stable home for up to ten children. Also teach part time or provide clerical or maintenance skills. Teacher: Intermediate grade class teaching; with some relief dorm parenting.


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**Summer Projects**


**Summer Rentals**


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**Schools**


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**Wanted**

Young couple to be married in June wants to rent 2-bedroom apartment or house in Washington, DC. Area starting in July. Please contact Melissa Graf and Jonathan Evans, Westtown School, Westtown, PA 19395.
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: 925-4286.

Monroe—Goshen Friends Meeting at Friends Southwest Conference, 200 miles south of El Dorado. Worship 11 a.m. Phone: 602-642-3729.


TEMPLE—Unprogrammed. First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 6522N. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermontany Yearly Meeting). Worship, 9:30 a.m. Sunday School 10 a.m. W. Russell Ferrill, clerk. Phone: 850-868-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 10 a.m. Call 661-9175, 220-8266, 863-8283.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2511 Vine St. Phone: 895-9725.

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

DAVIS—Meeting for worship. First-days, 9:45 a.m. 340 L St. Visitors call 753-5924.

FRESNO—10 a.m. Chapel of CSP, 1300 M St. 222-3796. If no answer, call 237-3300.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:45 a.m. Jane Woolman School Campus (12505 Jones Bar Road). Phone: 273-6485 or 273-2363.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21452 Birch St. Phone: 415-551-1543.

HEMET—Worship, 9:30 a.m., 28850 Chestnut Dr. Phone: 714-582-3919.

LA JOLLA—Meeting 11 a.m., 7390 Eads Ave. Visitors call 456-9800 or 456-1020.

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, 710 E. Spaulding St. Phone: 456-1044 or 631-6509.


MALIBU—Worship 9:30 a.m. Phone: 213-435-9528.

MARIN COUNTY—9 a.m. Room 3, Congregation at Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5573 or 833-7565.

MONTEREY PENINSULA—Friends meeting for worship, Sunday 10:30 a.m. Call 375-3337 or 624-8821.

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

PALO ALTO—Meeting for worship and First-day school for children, 11 a.m., 807 Colorado.

PASADENA—Orange Grove Monthly Meeting, Unprogrammed worship and First-day school 10:30 a.m. 500 E. Orange Grove Blvd. Phone: 722-6223.

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

RIVERSIDE—Unprogrammed worship, 10 a.m. Young people’s activities, 10:15 Dialogue, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info: 662-0364.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 222-0188.

SAN DIEGO—Unprogrammed worship, First-days 10:30 a.m. 4818 Seminole Dr. Phone: 724-5073.

SAN FERNANDO—Unprogrammed worship, First-days, 15606 Bledsoe, Sylmar. Phone: 882-5265 for time.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 762-7449.

Colorado

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck fellowship meeting on 4th Sunday. 1041 Morse St.

SANTA BARBARA—Marymount School, 2150 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Phone: 428-0288.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 922-6099.

SONOMA COUNTY—Redwood Forest Meeting, Worship and First-day school 10 a.m. YWCA, 355 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

TAMPA (near Pasadena)—Pacifc Ackworth Friends Meeting, 5210 N. Temple City Blvd. Meeting for worship, Sunday. 11 a.m. For information call 287-6880 or 798-3468.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9565 or 729-9408. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hillard (across from UCLA bus #80). Phone: 478-0576.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122, 989-7382. Phone: 707-538-1783.

COLORADO SPRINGS—Worship Group Phone: 633-97380 (after 6 p.m.).

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

DURANGO—Friends Meeting, Sunday, 247-4733.

FORT COLLINS—Worship group. 484-5537.

Connecticut

HARTFORD—Meeting and First-day school, 10 a.m. (discussion 11 a.m.), 144 South Quaker Lane, West Hartford. Phone: 322-3531.

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

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

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Betty Chu. Phone: 442-7497.

NEW MILFORD—Housatonic Monthly Meeting. Worship 10 a.m. Rte. 7 at Lakesville Rd. Phone: 203-346-7256.

STAMFORD—GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads. Clerk, George Peck. Phone: 859-5285.

STORRS—Meeting for worship, 10 a.m., 2303 Morgan Hall, University of Connecticut, Storrs. Phone: 429-4459.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road, Phone: 782-5668. Montana Hedges Ross, clerk, 782-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

Delaware

CAMDEN—2 mile south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636, 697-7275.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1 st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 384-1041.

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

REHOBOOTH BEACH—5 Pine Beach Rd., Hemlopen Acres, 227-2868. Worship First-day 10 a.m.

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WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Corr. Ave.), 453-3510. Meetings for worship, First-day, 9 a.m. and 11 a.m. (First-day school 10-10 a.m.), Sunday, 10:15 a.m. and 7 p.m. at 1050 21st St. NW.

Florida
CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 564-2521 (evening), 564-1523.
DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.
GAINESVILLE—1921 N.W. 2nd Ave., Meeting and worship school, 11 a.m.
JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 369-4345.
KEY WEST—Worship First-days: 10:30 a.m. at Sheridan Crambush, 802 Eaton St., 3rd Fl. For information phone Virginia Hertigsten, 294-6121 or 294-1523.
LAKE WORTH—Palm Beach Meeting. 10:30 a.m., 623 North A St. Phone: 585-8006 or 848-3148.
MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Dr., Miami Beach. Dorothy Barnett, clerk, 681-3888, AFSC Peace Center, 666-5234.
ORLANDO—Meeting 10-30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-455-5125.
SARASOTA—Meeting 10 a.m., 240 N. Tamiami Trl. (at 3rd St.) Park and Enter in rear of building. Room 704. Phone: 371-7845 or 956-9558.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. S.E., 72-8367.
WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia
ATLANTA—Worship and First-day school, 10 a.m. 1304 Fairview Rd., N.E., Atlanta 30306. Jim Cain, clerk, Quaker House phone, 373-7988.
AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Margarette Rees, clerk, Phone. 736-6529 or 735-1476.
SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2605.
ST. SIMONS—Alternate Sundays 11 a.m. Phone: 912-589-6660 or 636-1200.

Hawaii
HONOLULU—Sundays, 2426 Oahu Avenue, 9:45, hymn singing; 10, worship and First-day school. Overnight inquiries welcomed. Phone: 986-2714.
Hilo—Worship first days, 10 a.m. Lyndale Hall, 72-1600. Phone: 935-6562.

Idaho
SANDPOINT—Unprogrammed worship group forming, meeting in members’ homes. Call Lois Wythe, 263-9093 or write 504 Euclid Ave., 83864.

Illinois
BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1338 for time and location.
CARBONDALE—Unprogrammed worship, Sundays. Call 309-454-1338 for time and location.
CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday, Day 7:30-9 p.m.
CHICAGO—Japanese Meeting, 10749 S. Artesian. Phones: H 5-8849 or BE 3-2715. Worship, 11 a.m.
CHICAGO—Northside (unprogrammed). Worship, 10 a.m. at 2500 N. Center Ave. and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0864.
DECATUR—Worship 10:30 a.m. Phone Charles Williams, 415-7411, for meeting location.
DEKalB—Meeting in Friends homes. Phone: 756-1955, or 756-7004.
DOWNERS GROVE—(west suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 985-8581 or 822-5812.

Kansas
KANSAS CITY—Meeting 10:30 a.m., 563-9093. Worship, 11 a.m., at 1111 E. Woodside, 10013 Main St., Leavenworth.

Kentucky
BEREA—Meeting 10 a.m. Berea College, 980-4456.
LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2633.

Louisiana
NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 222-3111 or 861-8022.

Maine
BAR HARBOR—Acadia meeting for worship in evening. Phone: 283-9487 or 283-7112.

Mid-Coast Area
Unprogrammed meeting for worship 10 a.m. at Damiscotta library, phone: 563-5464 or 634-6065.
ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 668-2186.
PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland
ADELPHI—2303 Metzgeret, near U. MD. Prayer group 9 a.m., worship, 10; First-day school 10:20, adult 2nd hour 11:30. 445-1114 anymore.
ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1114.
BALTIMORE—Worship 11 a.m., Stony Run, 5119 N. Charles St., 822-2872; Homewood, 3107 N. Charles St., 225-4438.
REDSIDE—Sidwell Friends School, Edge moor School & Hawk School Classes 10:15; worship 11 a.m. Phone: 332-1159.
CHESTERTOWN—Chester River Meeting, Worship and First-day school, 11 a.m. 124 High St. George Genbecque, clerk, 634-2159.
EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 782-2188; Lorraine Stoddard, 822-6496.
FROSTBURG—Worship group 659-5637, 689-5628.
SANDY SPRING—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m. (1st Sundays); School 10:30 a.m. Phone: 458-6868.
SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2501.
UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts
ACTON—Worship and First-day school, 10 a.m. First Church, 27 Acton St., Main Street. Phone: 238-0443.
AMHERST-NORTHAMPTON-Greenfield—Meeting for worship and First-day school. Worship 11 a.m. (summer 10 a.m.), First Meeting, 11 a.m. (summer 10 a.m.). Meeting for worship, 11 a.m. at Toby Meetinghouse, Rte. 63, Leverett. Phone: 233-0427 or 288-7008.
BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day, Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-5718.
BOSTON—Clinical Meeting. First-day, 5 p.m. in homes. Worship, FDS, potluck. Summers a week night. Phone: 876-8863.
BRATTLEBORO—First Meeting, 11 a.m. 130 South Main St., Brattleboro, VT 05301. Phone: 986-0427.
BURLINGTON—Worship and Sunday School: 10:30 a.m. at 26 Berrugg Street. Phone: 237-0266.
WILLIAMSTOWN—Worship and Sunday School: 10:30 a.m. at 26 Berrugg Street. Phone: 237-0266.
WESTFALMOUTH—Worship and Sunday School: 10:30 a.m. at 26 Berrugg Street. Phone: 237-0266.

New York
BERKSHIRE—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-9276.

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

New York
NEW YORK—Worship, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 222-3111 or 861-8022.

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NEW YORK—Worship, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 222-3111 or 861-8022.
**Michigan**

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-4241.

**ANN ARBOR**—Meeting for worship, 10:30 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1500 Hill St. Clerk: Suzanne Day. Phone: 313-965-3074.

**BIRMINGHAM**—Phone: 313-962-7022.

**DETROIT**—Meeting, Sundays 10:30 a.m., 7th floor, Cranbrook Center, 3801 Woodward Ave. Phone: 313-824-4447.

**DISTRICT OF COLUMBIA**—Worship service 6:15 p.m. on 2nd and 4th Sundays. Meeting 10:30 a.m. Every Sunday. Phone: 202-347-1700.

**EAST LANSING**—Worship and First-day school. Sunday 12:30 p.m., All Saints Church Library, 600 Abbott Road, CAI: 371-1754 or 351-3084.

**GRAND RAPIDS**—Worship and First-day school 10 a.m. Rt. 216. Phone: 616-859-2100.

**HILL**—Main Meeting House, 10 1/2 W. 3rd St. Phone: 914-238-9894.

**KALAMAZOO**—Meeting for worship and First-day school, 10 a.m. Phone: 616-363-2043.

**KANSAS CITY**—Penn Valley Meeting, 10 a.m.; Third Quarter, 7:30 p.m. at 318 E. 60th St. Phone: 816-333-3333.

**KANSAS CITY**—Unprogrammed meeting, 1 p.m., 7th day. At the center. Phone: 816-429-2411.

**LAKEWOOD**—Worship and First-day school, 9:30 a.m. at 1025 E. 19th St. Phone: 216-939-6464.

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 612-828-5255.

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-2686, or Richard & Marian Van Dellen, 302-4562.

**ST. PAUL**—Meeting for worship: 9:30 a.m. Friends House; 288-6286, or 288-6286.

**UNITED STATES**—Meeting for worship: 10:30 a.m. Meetinghouse, 120 N. Main St. Phone: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 11, 100 West Broadway, 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 11, 100 West Broadway, 212-777-8866 (Mon.-Fri. 9-5).

**MISSOURI**

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecuencumeral, 813 Maryland. Phone: 448-4211.

**KANSAS CITY**—Penn Valley Meeting, 4405 Sugarland Rd., 10 a.m. Call 815-911-5252.

**ROLLA**—Preparative Meeting, Sundays 11 a.m., Eller Church Education Bldg. First & Elm Sts. Phone: 573-824-1499.

**ST. LOUIS**—Meeting for worship 10:30 a.m.; Saturday noon, 11:30 a.m. Phone: 573-313-2036.

**MISSISSIPPI**

**JACKSON**—Worship and First-day school, 10 a.m. Meeting, 10 a.m. First-day school, 11 a.m. Meeting for worship, 1:30 p.m. First-day school, 2:30 p.m. Phone: 601-989-2100.

**MISSISSIPPI**—Meeting for worship, 10 a.m. First-day school, 11 a.m. Meeting, 10 a.m. First-day school, 11 a.m. Meeting for worship, 1:30 p.m. First-day school, 2:30 p.m. Phone: 601-989-2100.

**WALTHER**—First-day school, 10 a.m. Phone: 601-989-2100.

**NEW MEXICO**

**ALBUQUERQUE**—Meeting and First-day school, 10 a.m. at 615 Girard Blvd., N.E. Mary Dudley, clerk, phone: 505-837-0736.

**LAS CRUCES**—10 a.m. Worship, First-day school, May 24-August 21. Phone: 505-457-3253.

**SANTA FE**—Meeting for worship and First-day school, 11 a.m., 5th Sunday at 10 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 573-7241.

**SODORO**—Meeting for worship, 1st, 3rd, 5th Sundays at 10 a.m. Phone: 505-837-0736.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 406-9004.

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

**AUBURN**—Unprogrammed meeting. 1 p.m. 7th day. By appointment only. Phone: 613-956-5277.

**BROOKLYN**—110 Schenckern St. First-day school and adult discussion at 10; meeting for worship, Sunday 11 a.m.; child care provided. Information call 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11215.

**CLINTON**—Meetings, Sundays 10:30 a.m.; Kirkland Meeting House, College Park, 519-2244.

**CORNWALL**—Meeting for worship, 11 a.m., First-day school, 9:45 a.m. 307, 9W, Quaker Ave. Phone: 914-934-9033.

**ELEMA**—10 a.m. Sundays, 157 West 6th St. Phone: 967-733-7972.

**HAMILTON**—Meeting for worship, 9:30 a.m. Chapel House, Colgate University. Phone: Andy Young, 315-244-0703.

**HUNTS**—Meeting for worship, 9:30 a.m. Meeting for worship at 11 a.m. Phone: 315-244-0703.

**LONG ISLAND**—QUEENS, NASSAU, SUFFOLK COUNTIES—Unprogrammed meetings for worship, 11 a.m. First-days during other times. Phone: 516-943-2020.

**NEWARK**—Meeting for worship, 9:30 a.m. Meeting for worship at 11 a.m. Phone: 315-244-0703.

**ROCK ISLAND**—Meeting House Rd., opposite Bantam Park Clubhouse. Phone: 505-600-5000.

**SHOULDING**—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 in 2nd, 4th, and 8th months.

**TROY**—Meeting followed by discussion every 2nd and 4th Thursdays at 7 p.m. at 810 E. 2nd St. Phone: 518-463-3702.

**WINDHAM**—Old Jericho Pike, off Rt. 25, just east of intersection with NYS R106 and 107.

**WATERTOWN**—Meeting, 9:30 a.m. at 900 Main St. Phone: 315-244-0703.

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**NEW HAMPSHIRE**

**AMHERST**—Southbound Meeting for worship, 9:30 a.m. For information call 673-4866.

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Meredith Valley Day Care Center, 207 Shaker St. Phone: 783-6362.

**DOVER MONTLY MEETING**

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30 a.m. First day, 9 a.m. Second Sunday at 11 a.m. Phone: 603-869-2561.

**GONIC MEETING**—Maple St., Gonic, Programmed worship 10:30 a.m. Unprogrammed worship 9:30 a.m. Phone: 603-854-5487.

**WEST EPPING MEETING**—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Phone: 603-653-2457.
Meetings, Tacoma Fr. lends

Rhode Island

Newport—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third first-days at 10 a.m. Phone: 494-7345.

PROVIDENCE—29 Morris Ave., corner of Olney St. Meeting for worship on 11 a.m. each First-day.

Westerly—57 Em St. Unprogrammed worship, 11 a.m., except June through Sept.; 10 a.m. Sunday school, 11 a.m.

South Dakota

Sioux Falls—Unprogrammed meeting 11 a.m., 2307 S. Center, 71205. Phone: 805-336-5744.

Tennessee


Murfreesboro—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 423-427-1406.

Knoxville—Meeting for First-day school, 10 a.m. D.W. Newton, 693-6540.

Texas

Austin—Worship and First-day school, 10:30 a.m. Forum 1200, 3014 Washington Square. 452-1441. Margaret Hofmann, clerk, 512-444-8877.

COPPER CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1019 N. Chappell, 512-644-6689.

El Paso—Worship and First-day school, 10 a.m. D.W. Newton, 693-6540.

Virginia

Alexandria—1st and 3rd Sundays, 11 a.m. Unprogrammed worship and First-day school. Woodlawn Meeting House, 800 S. of Alexandria, near U.S. 1. Call 703-765-6404 or 703-950-3380.

Charlottesville—Jane Porter Barratt School, 410 Ridge St. Adult discussion, 9 a.m.; worship, 11 a.m. Phone: 804-943-4109.

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

McLean—Langley Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

Richmond—First-day school, 10 a.m., worship, 11 a.m. 2511 Kensington Ave. Phone: 804-651-2273 or 227-9115. June-August, worship 10 a.m.

Roanoke—Salem Preparatory Friends Meeting, 2303 W. Virginia, 804-253-2208; or Carol Crowfield (evenings) 804-229-3480.

Winston—Centre Meeting, 203 North Washington. Worship, 10-15 a.m. Phone: 662-2973.

West Virginia

Morgantown—Monongahela Meeting. Unprogrammed meeting for worship and First-day school. Sundays 11 a.m. and 7:15 p.m. Call 304-226-2667.

Wisconsin

Beloit—Unprogrammed worship 11 a.m. Sundays, 811 Clair St. Phone: 608-356-5565.

Eau Claire—Meeting for worship and First-day school, 11 a.m. Call 715-692-1058 or write 715-780-1058.

Green Bay—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 920-888-9988.


Milwaukee—10 a.m. worship; 10:30 meeting for worship. New York Ave. Phone: 414-221-1673.

Oshkosh—Unprogrammed worship 11 a.m. Sundays. Call 414-223-5804 or write P.O. Box 403.
In a world of plenty and sophisticated technology, hunger continues. Some 300 million children are malnourished, and one third of all babies die of malnutrition before the age of five.

Even in the United States, where our average protein intake is twice that of the rest of the world, over twenty million people have too little money to buy adequate food.

The Society of Friends has addressed hunger issues since the time of the American revolution. Friends established the first soup kitchens at times of depression. Since the Franco-Prussian war of 1870, Friends have supplied food to the victims of war.

Throughout AFSC, Friends responded to hunger in Germany and Russia after the first world war, and to unemployed coal miners in the 1930s. Subsequently we have helped in Nigeria, Algeria, India, Bangladesh, Mali.

TODAY THIS TRADITION CONTINUES. Recently, AFSC has shipped food and seeds to hungry Cambodia, provided agricultural and irrigation tools to Laos, authorized relief supplies for refugees in the Horn of Africa. In Chile, in Mexico, in Nicaragua, as well as in Zambia, Zimbabwe, and Guinea-Bissau we have helped local people upgrade their methods of agriculture, and form cooperatives to merchandise their produce.

In the United States also AFSC has helped with school breakfast and lunch programs, with nutrition for the elderly and the poor, with the establishment of cooperatives among agricultural workers along the Mexico-U.S. border.

In Detroit, a group of teen-age interns battles hunger in a poor section of the city. In San Francisco, AFSC has helped a group of farmers establish a market where they can sell their produce directly to citydwellers.

AFSC is small, but our pilot projects set the pattern for helping local people achieve food self sufficiency.

Won’t You Help Us?