

September 1/15, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

The
children
shall say
again in
thine ears,
give place
to me
that I may
dwell.





FRIENDS JOURNAL

September 1/15, 1983 Vol. 29, No.13

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Cover photo of Palestinian refugee children courtesy of American Friends Service Committee. Cover quote from Isaiah 49:20.

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AMONG FRIENDS

A Word for the Day

Just now I remember one of Olcott Sanders's delightful rituals which the staff came to anticipate and to appreciate. He had a calendar at his desk which included a "word for the day." I always looked forward to those times during the work week when Olcott would stride to the center of the office and read us the word and its definition from his calendar. Typewriters would stop for a moment, some of us would take pencils in hand, and all ears would give attention.

More often than not the day's offering would be unrecognizable to me, sometimes the word would be familiar but forgotten due to infrequent use. One of my favorites was *pusillanimous*.

As I look at the events of the past two months I might say that the JOURNAL staff, since Olcott's death on June 30, has endeavored not to be pusillanimous as we continue the work of producing the magazine. We proceed with courage and are grateful for the many messages of love and support from our readers which encourage us on our way.

"God is the God of the present moment," writes Meister Eckhart. "Just as you are [God] finds you, receives you, and takes you: not just as you were but just as you are at this moment." I trust that each of the articles in our September issue reflects this sense of the present moment. Fred Sanders shares so movingly his personal reflections of his father. Bain Davis's report on his time among Cuban Friends seems most timely in light of events taking place in Central America. In what ways might we as individuals and as meetings build-upon such personal contacts with Cuban Friends, those individuals whom our government has chosen to label as our enemies? Did you know that there are 250 members of Cuba Yearly Meeting? Landrum Bolling's article on the Middle East is the first of two which he has written for the JOURNAL. His second will appear in one of our October issues.

With the arrival of September many of our young people will be heading away from home to begin classes at schools and colleges. Have you packed a special school-year subscription to the JOURNAL for them? It's an ideal way to keep them in touch with Quaker life and thought today while they are away from their meeting community. See our back cover for details.

Our November 15 issue will have a special emphasis on books. As an appropriate feature I wish to publish a collection of our readers' nominations for the best books they have read in the past year. Do you have some books in mind which you wish to recommend to others? Limit your book descriptions to 20-25 words each on no more than three books and mail them to me by October 1.

Vinton Deming

September 1/15, 1983 FRIENDS JOURNAL

A Post Card My Father Gave Me

by Fred Sanders

My father and I would often advise each other on our writing—I'm proud to say he asked me to help him edit his last column for FRIENDS JOURNAL. And I used his expertise in turn: right before I left for my five-week tour of Europe, he suggested I write some travel articles on unexpected topics and told me how to market them to different publications. Two days after I arrived in Paris, I heard that my father had died peacefully in his sleep that morning. I was tempted to return to the States immediately, but was reminded that Dad himself had encouraged me to make this trip, regardless of his health. So I decided to continue it, in his spirit. And I got my first idea for an unexpected travel article, one I knew would appeal to FRIENDS JOURNAL.



Ste. Chapelle

Courtesy of the Free Library of Philadelphia



Olcott Sanders
in Europe, 1951

Courtesy of Fred Sanders

Fred Sanders is a playwright and an actor in the Resident Company of the Actors' Theatre in Louisville, Kentucky. His most recent play, Creative Pleas, will be produced by the Actors' Theatre in November.

Paris was very dear to my father. He worked with a neighborhood center there in the 1950s, and he often spoke of the city. The last time I heard him speak of it was at an informal meeting for worship in our Philadelphia living room about a week and a half before he died. Eight or ten Friends came over and shared a half-hour of worship with Dad and Mom and me. At one point in the meeting Dad spoke. He was grateful, he said, for even a small group of Friends sharing a shortened meeting with him. In Paris, he continued, the grand cathedral of Notre Dame is the most prominent religious edifice and the most celebrated. But not far away is a small chapel that was, for him, even more lovely. Sometimes the smaller religious setting was the more satisfying.

I thought of this often in Paris, especially since, ironically enough, the terrace of my cousin's apartment where I stayed had a clear view up the Boulevard St. Michel to the Ile de la Cité and the spire of Ste. Chapelle, the chapel Dad had referred to. Thinking of him,

I went to visit it but was only able to get into the lower chapel—the upper one with the lovely stained glass had been closed for cleaning. I had seen it all some years before on another trip to Paris, but with Dad's love of it in my mind, the obstruction bothered me. After some thought, however, I realized that this was hardly in his spirit—in fact, the careful preservation of the building would allow it to inspire far more people than if it were allowed to succumb to the elements. And being selfish was definitely not like Dad.

Also, the chapel below was the servants' chapel. It's not as ornate and airy as the one above, having no stained glass, but it possesses its own special beauty. And Dad, though always a lover of the most refined and delicate art, had always devoted his spirit to the servants, the less fortunate, on whose backs civilizations are built and then forgotten by the powerful. Without this lower chapel as a foundation of solid stone walls, the soaring stained glass creations above would have no support.

I was suddenly faced with the beautiful complexity of my father's character—a man of the most sophisticated artistic sensitivity who would find the same beauty in a meeting for worship as in a stained glass window. A man who led tours to some of the most breathtaking places in Europe and South America (for Friends World College and a group called "Special Tours for Special People"), and who focused the travelers' attention on social problems and the institutions trying to solve them. A man who lived every minute of his life with both the love of the aesthetic and the burden of the

Boulevard St. Michel, looking towards Ste. Chapelle



practical. As an executive with the U.S. Committee for UNICEF, he helped raise money for starving children by assembling the most tasteful art for greeting cards. And he could not be coaxed to his favorite museum while a mailing about disarmament was incomplete.

Wherever my father traveled he made friends. His was a loving, concerned spirit. He was a compassionate tourist of the human condition—on canvas, in stone, or in slums and disaster areas. He traveled across continents as he traveled through life, enjoying fully all the beauty around him, but with a quiet understanding that we must leave with the world more than we take. And a smile from a healthy child in a world where peace is possible—well, it made gazing at the Mona Lisa that much richer.

At one point when we were caring for Dad at home, I asked him how it felt to be treated like a child, with family members having to help in the simplest task and no privacy for even the most intimate bodily functions. And he told me it had been difficult to accept at first, but after awhile—and a couple of mishaps when his independent spirit had been greater than his weakened body—he had begun to understand that life is a series of dependent relationships.

As children, we are dependent on our parents. Then *our* children are dependent on us. And there is a wonderful period of independence when parent and child are adults together, sharing in the world as equals. And there also comes a time when an aging or ailing parent needs to depend on others, especially on his or her children. It is a natural reversal of roles, he said, but one that takes some getting used to. And there is a final stage of dependence: dependence on the next generation. That was even more difficult to get used to, but as he accepted it, it became easier for him to accept the inevitable—his own death.

My father gave me a stack of postcards just before I left; they were collected as mementos of all his trips to Europe and were stored away in a drawer. It would save me from having to buy new ones, he said. Each one I send now is from both of us. And this unexpected travel article, inspired as it is by his thoughts and words and life—this is from both of us, too.

The floor of the lower chapel of Ste. Chapelle is made up of tombstones of the religious men who helped build it. My father's memory will be a floor under me as I travel through this life. After all, he's depending on me. On all of us. □

TO PRAISE A MOCKINGBIRD

by Yvonne Boeger

One lovely evening recently eight Friends were gathered at Susan's house. Before beginning our meeting we settled into silence and soon became aware that a mockingbird perched outside the open windows had joined our worship. And no ordinary mockingbird, this one, but a Pavarotti of the species. Never have I heard such a glorious outpouring of song! He trilled and warbled, this small creature, shifting from one theme to another until he almost seemed to

Yvonne Boeger, a member of Live Oak (Tex.) Friends Meeting, is clerk of South Central Yearly Meeting.

burst with melody. We sat in astonished and grateful silence until the last notes faded into the soft air.

I understood in the mockingbird's song the grace of God. Like grace, it came upon us, unannounced, unexpected, unasked for—and it lifted up our hearts. Our only contribution to the happening was the listening. Our mockingbird may well have been singing when we first arrived, but in our noisy chattering, no one heard him. Only in silence can we hear the music.

"What makes the mockingbird sing?" asked Matthew, the young son

of our hostess, finally breaking the silence.

"He sings," answered Susan, slowly, "because he was made to sing."

And we worship God, in the final analysis, for the same reason. We were made to do so. Tirelessly, lovingly, God spreads a net of song. Sometimes God catches us when we are young, and this is a marvelous thing, for a whole life can then be shaped to a divine purpose. More often, I think, we are finally captured in mid-life, or older, after we have gone down many roads and found them not the Way. Whenever it happens, it is a miraculous thing, worthy of celebration. Worthy of the song of a mockingbird. □

Of Patience, Faith, and Beloved Enemies

by Leslie Todd Pitre

It's my hardest day of the semester. In a few minutes I am going to enter my freshman English class and begin a discussion of Alexander Leighton's "That Day at Hiroshima." I teach this essay every semester to fulfill the promise I made to myself the day I first taught it. On that day, after an hour-and-a-quarter discussion of the gruesome details of the bombing and its horrifying aftermath, a student said, "Gee, that was a neat story. Is it true?"

And so I force myself each semester to prod my freshmen into considering the moral implications of this "true story."

As I walk across campus, I steel myself for the inevitable reaction. Rusty and Paul will smirk in the back row and exchange knowing glances. They have me pegged as a flaky liberal. Sue, Jeanne, and Amy will be moved, but won't venture an opinion when the debate begins. James will probably fall asleep. I will no doubt be appalled by at least one glib dismissal of the bombing. I turn my thoughts instead to Abi.

For the last three days, I have met with Abi as she struggles to write her ethical argumentation paper. The assignment requested a response to Leo Buscaglia's story about a survey of sociology students who were asked to make a moral decision. Each was to imagine he or she had one dime to contribute to a fund. The donation could go for relief to the people of India after their country had been devastated by drought; for financial aid to a promising young black student who cannot otherwise return to school; or for a photocopier for the students' own convenience. Buscaglia was outraged to find that 85 percent of the students voted (by secret ballot) to buy the photocopier; 13 percent gave to the needy student, and

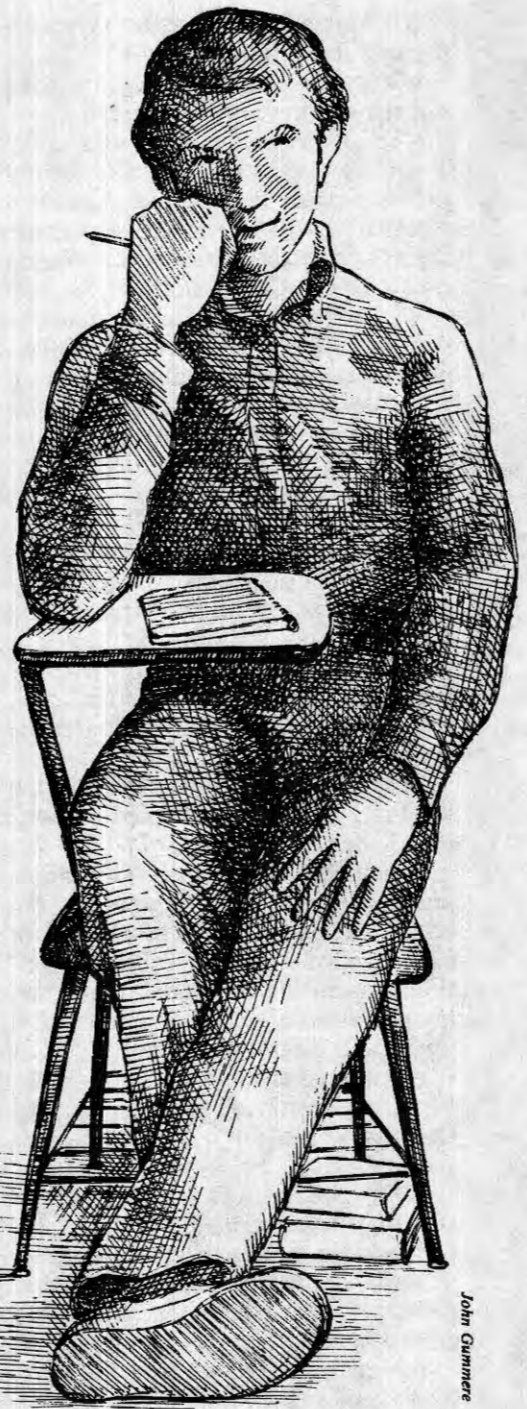
only 2 percent gave to the starving people of India.

Abi's problem stems from our classroom discussion of two ethical considerations, *appraisal of value* ("Which decision would help the most people and hurt the fewest?") and *universality* ("Given this particular set of circumstances, would I be willing to let everyone else make the same decision as I have?"). A peer-counselor for the children of alcoholics, Abi has absorbed many valuable lessons about the necessity of self-love. Unfortunately, like so many other people, she wants to apply "I have to love myself first" as her only moral yardstick. Thus, she wants to set up her paper to defend the students' ranking of priorities, although she knows that this would violate the ethical criteria we have agreed are necessary to preserve the social contract and our own humanity.

I am disappointed in her rationalization, but merely point out that her ranking seems to contradict her oft-repeated statement that human life is sacred. This usually reduces her to frustrated tears. So for three days, she has come in, twisted her pencil in her hands, and agonized, while I sit there biting my tongue. I admire her stubborn refusal to write the paper as she thinks I want it, but I'm also deeply distressed that she cannot make the distinction between human needs and luxuries. How can such a bright and sensitive person be so callous? How can I try to show her that the sovereignty of self is a primitive concept? How can I do this as an objective teacher, when my own conscience is offended by her determination to, as she so adamantly puts it, "look out for Number One"?

I walk into the classroom and wait as the students wander in. My vague sense of dread becomes more pronounced as I look at their faces. Two weeks left of classes: they're bored, tired, and anxious about finals. It's the boredom that bothers me.

I stall, making a few genial remarks



John Gummere

and perfunctory announcements. Then I take a deep breath.

"Okay, let's talk about Leighton's essay."

General shifting. The flutter of books being thumbed through.

"Well, for starters, class, what's your reaction?"

Silence. Heads down. The old "If-I-look-studiously-at-the-book-she'll-think-I'm-lost-in-contemplation" trick.

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A female voice, tentatively: "I thought it was gross."

It's a start. I notice Rusty is staring out the window, getting ready.

"Yes, it's gross. Leighton uses highly connotative language and lots of sensory details because he wants an emotional reaction from us. Did any particular scenes or details make a vivid impression on anyone?" God, I hope so.

A few students offer comments. Rusty and Greg exchange cynical smiles, and Rusty raises his hand.

"Rusty?"

"There were some walls left standing, and a lot of people survived. The bombing wasn't as bad as some Americans would have us think."

I fight to maintain a neutral expression as I feel my stomach drop. "Yes, there were some walls left, but Leighton is obviously concentrating on the deaths and suffering and destruction there. Do you agree with Leighton's driver, then, that Leighton has little reason to be disturbed?"

Rusty shrugs and turns back to the window. "They were warned to evacuate," he murmurs.

The discussion limps on. The atmosphere is tense: everyone knows that the boys in the back row will soon confront me with what they think is the Big Question. Meanwhile I struggle to maintain my professional persona though I feel weary and disgusted and sad.

After about 15 more minutes of structural and rhetorical analysis, the Big Question comes.

"Yes, Greg?"

"Ms. Pitre—do you think we *shouldn't* have bombed Hiroshima?"

The class knows I am a pacifist, though their understanding of that term is hazy. Usually they associate it with communism.

"Of course I think we shouldn't have. You know I think killing is wrong."

Rusty retorts, "They bombed Pearl Harbor—they asked for it."

The rest of the class waits silently.

God, I hate this. What am I to do? This is a public university, and while I am free to express my views, I do not feel free to evangelize. All reasonable responses escape me. I want to shake the sheeplike students who stare at me with blank faces while I so passionately want to yell, "Shame on you! I know some of you think Rusty's wrong—why don't

you stand up for your convictions? You, Cindy: your father's a minister; you've written papers about your Christian beliefs. Where are they now?" But I can't do it for them. Instead, I calmly ask them to consider the two ethical criteria we've discussed.

After bringing the discussion back to rhetorical analysis and summarizing main points, I'm still trying to conquer my revulsion. "Well," I say with uncharacteristic sarcasm, "you all look bored, so you might as well leave early today." I've failed again.

I look out the window as they shuffle their belongings and file out, talking about upcoming fraternity and sorority events. I want to cry.

Back to the office. Soon Abi appears, her finished paper in hand. She's sure she's consistent now: no more contradiction between "sanctity of life" and "sovereignty of self." She and her mother discussed the issue long distance for an hour, and she's finally sure of her priorities. She smiles with relief and waves good-bye.

"Great!" I say to her departing figure, but steel myself for the worst as I glance at the essay. The introduction reads:

"I believe in the sanctity of human life. But I also believe I have to be good to myself first. Since I can't relate to starving Indians, I would donate my dime to the fund for the photocopier, because it's a convenience which would improve my education so maybe one day I could find a way to help others."

As I read, I become aware of an argument in the hall. A student is engaged in a loud debate with one of my colleagues over a paper grade. It's the same old argument we all detest:

"But this grade's not fair because you disagree with me. I have the right to my own *feelings*."

"I don't give a damn about your feelings. Your *logic's* terrible."

"But you have no right to judge my *feelings* . . ."

I feel depleted.

My friend Marge Kass, a Christian Unity minister, uses the term "beloved enemies" to describe those who most deeply challenge us to live our faith. It is they from whom we learn the most. I share Marge's belief that we are continually confronted with unpleasant or stressful situations until we learn to

resolve the core conflict in the most loving way. It is also obvious to me that each semester I am blessed with a handful of beloved enemies—both people and situations—from whom I can learn patience, humility, and other sorely needed lessons. Rusty and Greg are among my beloved enemies this semester, only because I didn't learn the lesson last semester with Amy and John and Sherry. I haven't yet found a loving way to deal with this particular moral conflict, and so next semester I will once again force myself to teach "That Day at Hiroshima" and will expect a new crop of beloved enemies to offer me a lesson about love.

I settle down with a cup of coffee to read over Abi's paper and to pray for guidance in responding professionally and lovingly to it. I have great faith in Abi; I know if I lead her to ask herself the right questions, she will see that when "feelings" are translated into action, they can be held up to moral criteria.

After I finish with Abi's paper, I will reread "A Devout Meditation in Memory of Adolf Eichmann," in which Thomas Merton asks where love fits into our modern definition of sanity. I promised myself I'd teach this essay each semester because my beloved enemies always ask, "Why should we care about the Holocaust now? It happened forty years ago." I am especially spurred on by the memory of the beloved enemy who reasoned that "if the Germans had to wipe out any race, it's good they chose the Jews, because without the brilliant Jewish scientists like Einstein who fled to the U.S., we never could have built the nuclear bomb."

That class discussion will be the second worst day of my semester. I will have to work hard at being hopeful till then. Sometimes I despair when I realize that I live in my beloved enemies' world: a world in which Hiroshima and the Holocaust are impatiently dismissed as sentimentalized ancient history; a world in which bright and sensitive students "can't relate" to starving masses. At these times I am tempted to respond unlovingly to my students and to miss a lesson in patience and in faith.

Then I remember: Yes, I may live in my beloved enemies' world—thank God I don't live in their universe. □

Theodore Heitzel



Teaching About Nuclear War

More and more, teachers are asking what they can teach their students about nuclear war and how to prevent it. There seems to be no more pressing inquiry, and yet teachers are often either speechless or moralizing, pretending to know more than they do.

We are living in times of enormous fear, masked by ordinary appearances of tranquillity. We hear that a nuclear bomb is made every day, as we are lulled by situation comedies on TV, stylish magazine faces, freeways, and jobs. Two worlds move agonizingly closer: the terrifying and the ordinary.

I am increasingly convinced that we parents, teachers, students, and children know *both* realities and virtually never acknowledge the depth of our terror.

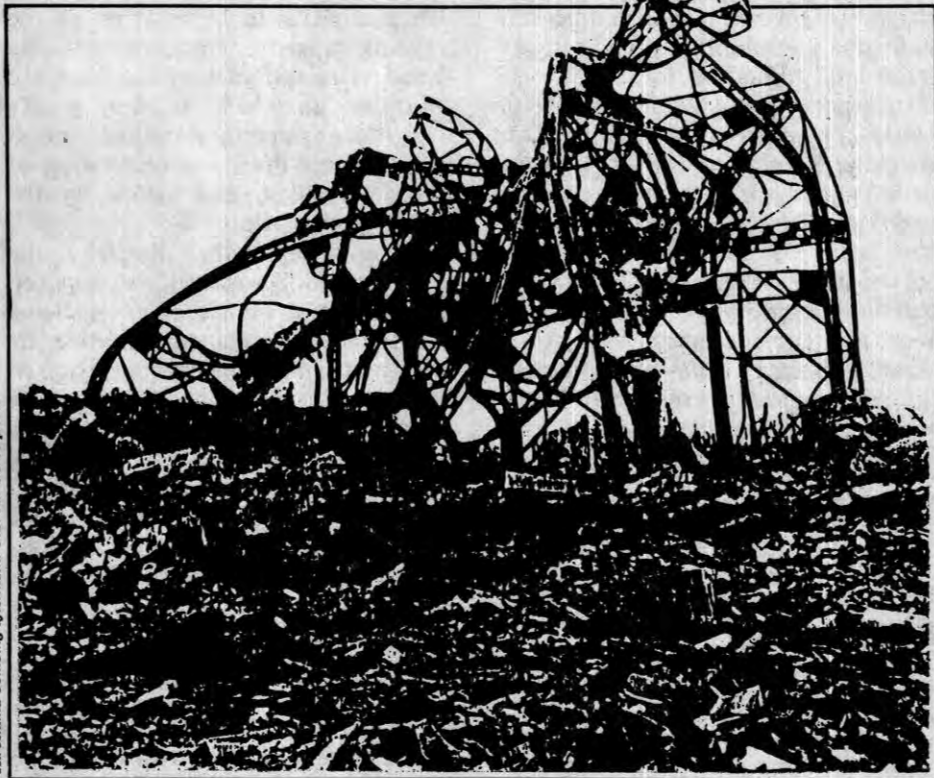
Our effort to pretend to believe in the viability of "business as usual" saps our energy and undermines our will to love, to create a future, to invest ourselves deeply. It is this quality that we parents and teachers decry most in our children and students; it is this we acknowledge least in ourselves.

I say these things because deciding what to teach about nuclear war is not simply a matter of devising a course, training teachers, and figuring out where it fits in an already overcrowded curriculum. We must first face our terror and find a way to live through it and to endure meaningfully.

Teachers resist this idea. First of all, they are in a hurry. They fear that the stakes are too high and the danger too imminent to indulge in self-examination. Besides, it is the business of therapists or ministers or philosophers to figure out the meaning of fear, to cope with terror; surely it is not first on the agenda for educators. And teachers resist because they are terribly afraid that the fear will engulf them, that it will prove bottomless. They will neither be sound as human beings nor will they have done what they set out to do—to teach something about the dangers and prevention of nuclear war.

However, when teachers do *not* face their fears consciously, they play hide-and-seek with it in their classrooms as well as in their private lives. Too often, teachers begin by giving a lecture on the arms race and end by launching a terrible diatribe. When a student disagrees and supports the necessity of increased nuclear weaponry, the teacher reacts as though this 15-year-old were responsible for all the fear and anger the teacher must live with. Or teachers treat nuclear war as though there is no fear, no moral question, no human dimension to be dealt with in the course; they present acronyms and numbers, in megatons, in cool, rational debates that belie the stakes. They cope with their fear by making the reality of nuclear threat so abstract, so rationalized, that it cannot touch them. Teachers retreat into unreality, leaving the students to cope alone with the terror, the sense of futurelessness and despair and nihilism which their generation knows so well.

So, what can teachers do? I think dealing with fears directly is the most helpful: imagine what might happen in



Hiroshima bombing aftermath/U.S. Air Force photo

Betty Cole was a peace studies staff person for the American Friends Service Committee in Pasadena, California, from 1972 to 1981. She is a Zen student and a teacher of history and English at Westbridge School for Girls in Pasadena. A member of Flagstaff (Ariz.) Friends Meeting, she is active in the Consortium on Peace Research, Education, and Development.



a nuclear war, in a non-nuclear war, right here. What, *exactly*, are we afraid of? What could we be doing *now* to make our deaths and the deaths of those we love less bitter? Is it our own cowardice we fear? Begin dealing with it now. Is it the sense of unmet ambitions? Begin now. Is it the recognition of appreciations not spoken, love not shown, angers clutched too long? Begin.

This facing of nuclear terror can actually be a stark, demanding invitation to know ourselves and to claim our rightful lives. Different people will deal with it differently, will be called to different kinds of changes in their lives, but for each it will be a step toward greater authenticity.

What nuclear curriculum is taught must vary from teacher to teacher, as students, academic disciplines, and teaching styles vary. Yet, it seems to me that there are several key signs of teaching that is on the right track.

First of all, the threat of nuclear war is the most recent outcome of a problem people have had for some time—how to protect, maintain, or acquire what is believed to be good and necessary. This threat has a history, a variety of human faces. There has not been one set of good guys and one set of villains, and it did not begin with communism or imperialism or even nationalism. Therefore, nuclear peril must be considered in the perspective of history.

Facts which must be presented and understood in the form of numbers of weapons, kinds of delivery systems, and so on, are not the *main* subjects of the course; they are just part of an attempt to get at more basic questions: What constitutes security? What choices do we have about how we defend what is worth defending? What peacemaking efforts have worked? What kinds of things might need to happen to increase the likelihood of nations and peoples settling disputes without war? This will bring students into contact with information on mediation, international arbitration, war prevention, and nonviolent civilian defense.

Students and teachers must make the things they fear, hope, and need more explicit, more tangible. If they are unable to grasp the reality of a \$1.5 trillion arms budget, they need to interview ten city agencies to find out their budgets and compare it. If they

can't grasp the reality of war, they can view movies of Hiroshima, of *any* real war and its aftermath. Students need to experience ways of understanding and dealing with conflict in ways besides physical force *or* submitting to authority and the threat of force or its actual use.

Teachers must deal frankly and directly with the fear, uncertainty, and anger that may arise in the teaching and learning process. They should not seek to reinforce, to increase, or to avoid them. Coping with these feelings is part of the nuclear education agenda both for students and teachers. Learning how survivors of war or of any disaster have coped can be of invaluable help.

Teachers and students need to work together to imagine a future they want to build together. Whether that future is created or not, the teacher should be oriented toward experiences that help to envision the world as it should be, how individuals would like to be in it, giving some additional ideas and self-confidence to work for that better world. There are now some excellent curriculum resources to help students, or anyone, dig into their imaginations and knowledge to see what kind of sustainable global reality they can define for the future. Without that, both young and old will indeed act "as though there were no tomorrow worth living for." With it, yesterday, today, and tomorrow are reclaimed with integrity. □

Nuclear Issues Curriculum Resources

- Educators for Social Responsibility (639 Massachusetts Ave., Cambridge, MA 02139) has developed a curriculum for grades 4-12, focused on nuclear war, weapons, and considerations for disarmament or arms control.
- The materials of The Center for Teaching International Relations (Graduate School of International Studies, University of Denver, Denver, CO 80208) integrate nuclear issues into broader global issues and history and provide a variety of experiential activities that can supplement and enrich factual presentations.
- Much of the peace research and curriculum on nonviolence and alternatives to war has been done by people and organizations belonging to the Consortium on Peace Research, Education, and Development (COPRED). It is now gathering critiques from educators about their favorite curriculum materials in this field. COPRED publishes both a semimonthly newsletter with information on new publications and courses and *Peace and Change*, a quarterly journal of peace research and education published jointly with the American Historical Association. For membership information, write Bill Keeney, COPRED, Center for Peaceful Change, Kent State University, Kent, OH 44242.

To Break the Middle East Impasse

by Landrum R. Bolling

Hopes for peace in the Middle East are at low ebb, perhaps lower than at any time since the June war of 1967. This grim reality may compel all who have any stake whatever in the area to rethink the issues, the problems, and the alternatives for what can and ought to be done about the ongoing tragedy. Dangerous as the situation is and miserable as are the conditions in which so many people exist, things can only get worse—unless there is some drastic re-orientation of purpose, policy, and action by the several governments involved.

What is happening? Basically, the poor, divided, bewildered, and occupied little country of Lebanon is being prepared for permanent partition by Israel and Syria. (Many people predicted just that a long time ago.) The several hundred thousand Palestinian refugees in Lebanon remain unwelcome intruders without a home, once again victimized by hostile neighbors, the incompetence of their own leaders, and the callous indifference of the outer world. Humiliation and unrest characterize the life of the Palestinians on the West Bank and

Landrum R. Bolling, former president of Earlham College, has made many trips to the Middle East. He is research professor of diplomacy at Georgetown University.



in Gaza. Deep division and confusion of purpose afflict the Israelis. And the next Arab-Israeli war is in the making.

Bitter, angry, implacable enemies though they are, Syria and Israel have for years been "partners" in a sinister game of doing precisely those outrageous things that stimulate and support the most extremist attitudes and behavior on the other side. Again and again, each side sees in the actions of the other justification for whatever provocative or harsh measures it may want to adopt. Any single act of violence or the start of an all-out war can be blamed on "them." In all of this, the Syrians and the Israelis are following a familiar pattern in international conflict—indeed, an all-too-human pattern in interpersonal relations. It is the easiest thing on earth to attach all fault to one's adversary. It is the hardest thing to admit one's share of responsibility for the problem. It is almost as hard to hear what the other side is troubled about and trying to say.

There is no evidence that the governments of Israel and Syria hear each other. There is little to indicate that any of the interested third parties are hearing with much understanding what either side is saying—or are really trying to get the two sides to communicate.

In the present impasse over the withdrawal of all foreign troops from Lebanon, as well as in the longer stalemate over Palestinian/Israeli relations, direct, sustained communications are lacking. And there is no neutral messenger available who is trusted by both sides. Syria regards the United States as the willing tool of the most aggressive elements in Israel and as the banker, arms supplier, and protector of

Israel. In Israel the United States is seen as an ally, but one that cannot always be counted on.

As to the Israeli/Lebanese withdrawal agreements, which Syria is blocking, the Syrians see their actions as serving not only their own national interests but also the interests of Lebanon and of the whole Arab world. Their argument is that the Lebanese were pressured by the United States into signing an agreement they did not want, accepting terms that are contrary to Lebanon's best interests, and greatly weakening the bargaining position of the other Arab countries in dealing with Israel.

To the Israelis the basic problem is still what it has always been: the refusal of the Arabs to accept the existence of the Israeli state, to affirm its legitimacy and to make peace with it. Egypt, under President Sadat, did come forth and make peace, contrary to the expectations of most Israelis who had told themselves for many years that no Arabs would ever accept them. Now, thanks to the Israeli invasion of southern Lebanon and the destruction of PLO power there, the Israelis have forced the Lebanese into an "almost-peace" as the price for a promise to withdraw from Lebanon. Such an agreement, though short of the total peace the Israelis wanted, is regarded by the government as the minimum it can settle for if it is to prove to its own people that the invasion of Lebanon was worthwhile. Deep and bitter arguments over that war have divided the Israeli people as nothing else had done since the state was founded.

Whatever the merits of any agreement that would remove Israeli troops from Lebanese soil, the Syrians were bound

to be suspicious and resentful. They were not part of the negotiation process; they were not consulted. After everything was signed, Secretary Shultz made the trip to Damascus to try to persuade President Assad to endorse it. He might as well have saved the airfare.

Once again the United States has exhibited a stubborn and so far unjustified belief in the possibility of bringing about a peaceful settlement of the Middle East conflict on a piecemeal basis, isolating, ignoring, or by-passing those interested parties—like Syria and the Palestinians—who are bound to be difficult. President Carter made the same mistake in connection with Camp David, hoping that his emissaries could sell the agreements to the Jordanians, the Saudis, and the Palestinians after they had been signed by the Egyptians and the Israelis. After-the-fact sales efforts and pressures did not work then. There is no reason to believe they will work with the Syrians and the Palestinians now.

Surely one of the most basic rules for the conflict resolution has to be that all the interested parties must be involved in some significant way in the negotiations—and from the beginning. The United States is still refusing to have direct dealings with the PLO, who, for all its battering by the Israelis last summer and its internal divisions more recently, still holds a mandate from its own people and from the Arab governments to speak for the Palestinians. Although Washington does talk with Damascus, the Syrian-American connection is not very clear or effective, and is certainly not used as much as it should be.

Sooner or later we will have to talk with the Syrians about the issues that concern them. They have the capability to block a peace, to give the Israelis an excuse to stay in Lebanon while they stay there too, and, in effect, to divide that hapless country for many years to come. There are many suspicious Lebanese who are certain that that is precisely what their antagonists have intended all along. Only by talking and listening and negotiating can that dreadful and dangerous possibility be averted. The question is whether the Americans, the Lebanese, the Israelis, the Syrians—and the Palestinians, it is hoped—can talk seriously, comprehensively, about all the relevant issues now—soon. Or only after another war. □

*Life goes on
in Lebanon
amidst the ruins.*

Courtesy of American Friends Service Committee



Do We Really Want to Be Blessed?

by Thomas H. Jeavons

I was in a meeting for worship some time ago when one of the Friends present rose and spoke about the saying from the Beatitudes: "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:3-12). This Friend noted that we should all strive to be peacemakers so that we might all, indeed, be known as "children of God." This seemed to me to be a worthy sentiment, certainly appropriate in meeting for worship. Surely Friends ought to believe that all persons should try to be peacemakers in whatever ways they can be in whatever circumstances they find themselves. Still, this message raised other questions for me about how we come to be peacemakers, and, more fundamentally, about what it means to be "blessed." Who, besides the peacemakers, are blessed—and how do they come to be so?

To be seen as children of God by those whose lives we touch would certainly be gratifying and would (according to this Beatitude) apparently stand as evidence that we, in our life and work, have been blessed in some significant way. We can note that the evidence of human experience would also suggest that to be effective peacemakers in situations filled with hatred and violence we need to have some gentle but firm power of love and reconciliation filling us and working through us, a power beyond our own capacity to generate and sustain. In this sense then—the sense of having known the power of the Lord which takes away the occasion of all wars as present to us and working through us—we must be "blessed" in order to be true peacemakers.

However, if this is all that being "blessed" means (i.e., being a recipient and instrument of God's power), then it would seem to me that we should be hard pressed to find persons who do not want to be blessed. Why then am I not, in fact, awestruck at the multitudes of people in our society who show a commitment to being peacemakers, or at least a sincere interest in being among the "blessed."

If this is all that being "blessed" means, why would people not want to be in this state? Why would anyone not want to feel themselves sustained by, and an agent of, the divine power of love? Perhaps this is not the case because being sustained by, and an agent of, the divine power of love requires something of us. It requires our first giving ourselves over to the will of the source of that power; it requires giving up our own desires and aspirations and allowing the desires and aspirations of God to fill, form, and transform our lives.

If we look at the other Beatitudes, we see that there are

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other circumstances which exist as the basis of the condition of being blessed, besides being "peacemakers." We may not be able to enter into the blessings that stem from our being peacemakers unless we can enter into these other circumstances as well. In these other circumstances we may also come to know ourselves to be sustained by the power and love of God. However, they are not circumstances which seem to be as glamorous, exciting, or rewarding as those of the peacemaker. They are not the circumstances in our culture that are, in most instances, likely to gratify our egos because others will recognize and honor us with the title, "children of God."

Take a look at what Jesus tells us at the beginning of the Sermon on the Mount about who will be blessed. The "blessed" are the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness. Only then does Jesus speak about the merciful, the pure in heart, and

Those who are faithful to God's calling in their lives are persons who are likely to know what it means to be poor in spirit, mourning, hungering and thirsting after righteousness.

the peacemakers being blessed. And Jesus doesn't finish this list before telling us that those who are persecuted because of righteousness are blessed as well. If these are the prerequisites, we may well ask, "Do we really want to be blessed?"

I think that for the most part we have here a description of circumstances that most of us are, at first glance, none too interested in participating in, even if we are told those who do are "blessed." We aren't really excited about being poor, or in mourning, or being hungry and thirsty, even for righteousness' sake. It surely isn't easy to be pure in heart, and being persecuted, no matter what the cause, is something we would just as soon avoid.

So what is going on here? Is Jesus telling his disciples that they have got to be miserable to be blessed? That would hardly amount to a joyous invitation to faith. That is hardly a message which is likely to entice people to seek God, or seek to live as if in the kingdom of God. That is, in fact, *not* the message at all. The Gospel is, after all, "good news."

For us to begin to understand the message of the Beatitudes we must see that they are sayings about the nature of the kingdom of God, offered from the perspective of the one who already stands there and was sent to proclaim it. We must also see that in God's kingdom, where love and truth reign, things are likely to be quite different than in those

“kingdoms” we know in our day-to-day experience, where power and wealth reign. In the kingdom of God, after all, the “first will be last, and the last first,” and it would seem our expectations about what is greatest and what is least will need some reconsideration.

Jesus is not telling his disciples they have to be miserable

Being “poor in spirit” entails identifying with the poor, with those who are literally and figuratively dispossessed.

to be blessed. Surely not! Rather he is telling them that the true blessings of human existence, the things and activities in which they will find true fulfillment, are found in the love and service of God and the love and service of one’s “neighbor.” Moreover, Jesus is telling them and us that the course which will take them (and us) into the experience of these blessings and this fulfillment is very different from what the world expects.

The Beatitudes are statements about the kingdom of heaven, and about the character of the lives of those who are to be citizens; which is to say of those who by word and deed acknowledge the living God as their Lord.

It is important to see that the Beatitudes are all conditional statements. We are told what the character of the lives of those who are citizens of the kingdom of God will be. We are told that they will be comforted; they will be filled; they will be shown mercy and will see God. We are also told their lives will take on this character as a result of their faithfulness to God. It is this condition that raises the crucial question: How is faithfulness manifested?

We are being told that persons who have been faithful, who have listened to and obeyed God’s calling on their lives, are persons who are likely to know what it means to be poor in spirit, mourning, hungering, and thirsting after righteousness. They are likely to have discovered what it means through experiencing these circumstances. These are also persons then who will have been merciful, pure in heart, peacemakers. In God’s kingdom these persons will be comforted and filled and called children of God.

Now this may begin to look like the basis for a kind of “pie-in-the-sky” type of Christianity against which many of

us have revolted. Reading through the Beatitudes, it may seem that in these proclamations of the kingdom of God all the conditions to which we must be subject are in the present, and all the rewards we are promised are in the future. Not quite true. All except one are phrased this way, but that one is of key importance.

It is the very first of these sayings that finds the result clause in the same present tense as the antecedent clause. “Blessed are the poor in spirit, for theirs *is* the kingdom of heaven.” If we look at this first Beatitude closely, we will discover it sets the frame through which we should understand the meaning of the others, for it speaks to the ways the kingdom of heaven and the rewards promised to its citizens are present in the here and now as well as in the future.

Throughout Jesus’ ministry we find a creative tension exists surrounding his proclamation and explanation of the kingdom of God. This tension focuses on whether the kingdom is already manifest and present in Jesus’ ministry (and in the response of his hearers), or whether he is merely speaking of something that is yet to come. This tension becomes creative when the hearers of the message—Jesus’ disciples, then; you and me, now—understand that both assertions are true. This vision of how God’s kingdom is present here and now, and yet can only be fully present in a time still to come, is reflected in this first Beatitude.

The kingdom of heaven became manifest in the very act of Jesus’ proclamation of God’s sovereignty over the world, and it becomes all the more clearly manifest when those who hear the proclamation recognize and respond to its validity. When, in that recognition, we accept God as the Lord and master of our own lives, from then on placing fidelity to the requirements of God’s love and truth above our own aspirations and desires, then the kingdom becomes evident to us and, through us, to others.

The kingdom is not perfectly manifest yet because we are not perfect people. By the infusion of God’s grace we may experience occasions when we can be perfectly loving and truthful, but often our own desires or fears or self-centered concerns prove too strong, and we do not respond to God’s call as we should.

Still, the promise in the Beatitudes and the Gospel as a whole is that if we will give our whole heart to the endeavor to hear and obey God’s calling in our lives, then we will experience some of God’s sovereignty and blessings now. The



The "good news" of the Gospel and the joy of faith is captured in the promise of the Beatitudes, for we are being told that the "kingdom of heaven" can be ours.

promise carries the assurance that even as our endeavors to be faithful cause us trials and tribulations, in the measure of God's blessings we do know now we will be sustained and find a unique fulfillment in living out our commitment of faith. And the promise goes further to assure us that God will take even our imperfect contributions of love and service and bring them to fruition in the perfect manifestation of God's power and grace in the kingdom which is yet to be.

Thus the Beatitudes begin with a promise for the present: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." For those who are "poor in spirit" the loving and nurturing presence of the Lord, "the kingdom of heaven," can be known here and now. Then the set of "blessings" that follows speaks of the ways the kingdom is known, and the ways it becomes manifest—imperfectly in the present, perfectly in a time yet to come.

So it is this first Beatitude that sets a framework for understanding the others in reference to questions about the present and/or yet-to-come character of the kingdom and its blessings. In addition, it also provides the basis for understanding the others in that the first, vital steps to acquiring citizenship in the kingdom are all encompassed in the vision of being "poor in spirit." We must then ask what it means to be poor in spirit.

Being poor in spirit certainly entails at least a disavowal of and detachment from superfluous material goods, and it expects that this is a voluntary (or willingly accepted) condition. This phrase as it is used here entails an understanding that those who are poor in spirit manifest humility and a radical trust in accepting God as the provider and sustainer of their existence.

Being poor in spirit entails identifying with the poor, with those who are literally and figuratively dispossessed. It involves seeing that the condition of poverty creates for some the situation where they must be dependent on one another and God's providence for survival, and we should so choose to be dependent on one another and God, for it is in such interdependency that we create and discover opportunities for manifesting the love and humility which mark the kingdom of God.

Through living out a choice to be poor in spirit, in choosing the humble station that we may have to accept if we really come to be identified in this culture with those who are literally dispossessed, we may also come to understand that our own value (and the value of others) in the sight of God is not dependent on our possessions or achievements. This value is vested ultimately, solely, in our being God's creation.

Through living out a choice to be poor in spirit we should also come to understand that those who are freest of self-denied attachments are those best capable to manifest the love of God by loving those God loves. When we are poor in spirit, trusting and gladly willing to be dependent on God and one another, then there should be nothing to distract us from our commitment to love God with all our heart, all our soul, and all our mind, and love our neighbors as ourselves (Matt. 22:37, 39).

In this sense being poor in spirit and practicing the Quaker testimony on simplicity are very much the same: They both are finally about setting aside anything in one's life that interferes with being faithful to God's calling. When we abide in this testimony, when we are truly poor in spirit, "then, whether we live or whether we die, we are the Lord's" (Rom. 14:8), as Paul puts it, and as that is so we may always be available and present to one another as we are in the Lord's presence.

This, finally, points us directly to what it means in the most fundamental and comprehensive sense to be "blessed." To be blessed means to be possessed, filled, and fulfilled by the Holy Spirit of God.

The New Testament Greek word being translated in the Beatitudes as "blessed" was used in classical Greek to describe the circumstances of the cultured, upper class, of people whose lives were literally filled by things of value and beauty. The promises in the Beatitudes tell us that those who humbly trust in God, willingly depend on God, truly love God, will find their lives filled with those things of real value and beauty in God's creation, beginning with God's own love.

To choose these circumstances of trust, dependence, and love is to take an authentic stance of faith. In committing ourselves to this stance we find ourselves both enabled and required to be meek, to be merciful, to be pure in heart and makers of peace.

From the perspective of an authentic stance of faith we will find ourselves mourning for those whose lives are wasted in the pursuit of trivial goals, in the service of false idols, in the oppression of others, and the destruction of God's creation as they pursue fleeting glory and ephemeral security. We will find ourselves hungering and thirsting for righteousness as we learn to discern and come to feel the suffering of the oppressed, and as we watch the denigration of God's creation under the exploitation of the greedy. And yet, if we will really strive to be faithful, we will find ourselves sustained through our sorrow, hunger, thirst, and even persecution.

The "good news" of the Gospel and the joy of faith is captured in the promise of the Beatitudes, for we are being told that the kingdom of heaven can be ours. The kingdom can be seen and felt in our midst if, always asking for and trusting in God's help, we strive to embody its values and believe the promise. If we can be faithful in this, then we shall see, as one early Friend described his experience, that "the love, mercy, and power of God abounds to us, through us and among us." □



A Visit to Cuba and to Cuban Friends

by Bainbridge C. Davis

Preconceived opinions are often modified by experience. This happened to me on a recent visit to Cuba. Many in the United States, including me, have looked with disfavor on Cuba when, after overthrowing an offensive dictatorship, it drifted into the Russian orbit. Furthermore, it appears to be current U.S. policy to present the Cuban government as a pawn of Russia and a Communist threat to democracy, to our way of life, and to the peace of this hemisphere.

As a volunteer with Friends World Committee for Consultation for nearly ten years, I have worked to strengthen the relations between Friends throughout Latin America and Friends in the United States. Cuban Friends have experienced greater difficulty than those in any other part of this hemisphere in maintaining contact with Friends elsewhere. Therefore, to reach out to them in friendship was my paramount concern. What could it be like to be a Friend living under a Communist government? Of what help might we be to them? What insights could they give us? Also, what could I learn, in a few days, of a Communist society so close to our shores?

In late June, 14 of us, half being Friends and the rest involved in Friends

activities, left for 12 days in Cuba. The trip was arranged by Francis Bradley and Carol Ann Aldred, George School staff members, in conjunction with the Cuban Institute for Friendship with Peoples (ICAP), a part of the Cuban government.

We traveled the breadth of Cuba and met with many people, Friends and non-Friends. This geographical spread and variety of encounters in itself gave greater understanding. While generally we were accompanied by representatives of the Cuban government, at least one of whom is a member of the Communist party, and we were aware that their presence could affect our conversations, there was, surprisingly, no evidence of any effort to screen our contacts. They placed no limitations on where we went or with whom we met. In several instances the itinerary prepared for us was altered on the spur of the moment so that we might visit as many Friends as possible and their meetings (these are concentrated in eastern Cuba). They seemed anxious to have us know their country, to see it in a new light, and to come to greater understanding of the positive changes which have been made in Cuba in recent years.

I would like to acknowledge that we were always shown not only courtesy but thoughtfulness and genuine friendliness by the representatives of ICAP and of Cubatur (which conducts tours of Cuba for foreigners) who accompanied us. We were provided explanations in English and interpretation whenever needed. We were aware, of course, of the limitations as well as the

advantages of this type of visit. We likewise tried to be straightforward and considerate of our government hosts.

Our contacts, beyond those with Friends, included both religious leaders and government officials. We visited the Ecumenical Council of Cuba, where the Methodist bishop of Cuba and other officers of the council told us about Protestant churches and the status of religious activity in Cuba today. We were accompanied on this visit by Julieta Pérez, a vice president of the council, a member of the Executive Committee of Cuba Yearly Meeting, and wife of Heredio Santos, pastor of Banes Friends Church. She also accompanied Fran Bradley and me on a visit to the only resident Friend in Havana, whose late husband had taught in a school there after the Friends school in Holguin was nationalized. On Sunday some of us attended a service in a Methodist church, others in Presbyterian and Catholic churches, and all made a brief visit to an evening Baptist service.

During a visit to the Instituto de Demanda Interna (internal needs), the president of that agency explained its function of assessing needs and supply in such areas as food, clothing, shelter, and manufacturing equipment, and deciding whether to increase production or importation or to ration (at controlled prices with permission to supplement rations at free market prices where goods are available) or to use the media to influence consumption patterns. There was statistical evidence of substantial success and an admission that in areas such as housing, despite real progress, the gap remains. Here as elsewhere we were reminded that the vindictive policies of the U.S. government had forced them to turn to such distant markets as Russia, when before our "blockade" they relied on the United States, even "warehousing" Cuban supplies in Miami.

Representatives of the national legislative body (Poder Popular, or "People's Power") told us how members of that branch of the Cuban government, as well as the municipal and provincial legislative assemblies, are elected and how they function. To our surprise, we were given copies in English of the 1975 constitution and a careful explanation of the democratic framework for the electoral process. We were also given the

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text of President Reagan's February 1982 address before the Organization of American States in which he attacked Cuba, and an English translation of four successive editorial responses in *Granma*, the Cuban Communist party newspaper. It was evident that President Reagan's remarks were felt to show a grave misunderstanding of Cuba and its aims, as well as of Central America and the Caribbean.

Leaving Havana we traveled over 400 miles eastward across Cuba by bus, through much fertile agricultural country, to Camagüey and then Holguin. In eastern Cuba we visited a large vocational school with 4,500 students of secondary school age, a Pioneers' Camp (similar to Boy Scout training), a rural hospital, a neighborhood evening meeting of a Committee for the Defense of the Revolution (concern for local aspects of welfare, safety, and mutual support within a 14-block neighborhood), and an agricultural cooperative.

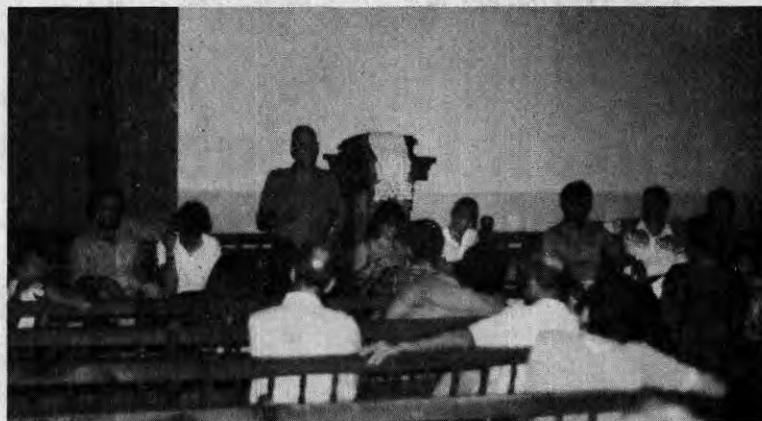
Using Holguin as a base we visited all five principal groups of Friends and their meetings (referred to as churches), which are located in Banés, Gibara, Holguin, Puerto Padre, and Velasco. We attended services, met with their pastors, and talked with the members individually and as a group. Fran Bradley introduced us at each church and explained our concern in coming to visit Cuban Friends and Cuba. The various travel minutes and letters which I had brought from my monthly and yearly meetings, from FWCC, Pendle Hill, and AFSC, showing the concern of these groups for Cuban Friends, were read in Spanish at one of these meetings and were presented at the meeting in Gibara of the Executive Committee of Cuba Yearly Meeting. Everywhere Cuban Friends extended hospitality and a cordial welcome which was most impressive. Our time among them was clearly meaningful.

The beginning of the Society of Friends in Cuba may be traced primarily to the missionary activity in 1900 of Iowa Yearly Meeting and the American Friends Board of Foreign Missions, and later of Friends United Meeting. Friends in these pastoral programmed churches numbered nearly 600 before the revolution and every meeting had a Friends school, but in 1961 all schools were nationalized. About half the Friends left Cuba, many going to Miami, where they

now have a Spanish-language Friends church. Today the yearly meeting has some 250 members, and while not all Friends are comfortable with a form of government that officially rejects religion, many have decided to adapt to the new situation without in any way abandoning their faith, and some are very clear that they, as Friends, have a real contribution to make to the present government.

Right: *The author speaks to a group at Puerto Padre Friends Church.*

Page 15, bottom: *Jonathan Snipes, one of the U.S. visitors, hands out peace buttons to Friends at Puerto Padre Friends Church.*



So far as I know, for nearly 23 years almost none of the Cuban Friends who continue to live in Cuba have visited the United States and very few U.S. Friends have been in eastern Cuba. Correspondence has become increasingly difficult and phone calls can be delayed and must be paid for in dollars. The U.S. Passport Office permits travel to Cuba but the Treasury Department has restricted it by forbidding the spending of U.S. funds there. Although Treasury's action is in litigation as a violation of the U.S. Constitution, an exception to the Treasury ruling for journalists allowed our group to proceed legally.

Cuban Friends were exceedingly happy to receive our group, and we all rejoiced that it had been possible to extend moral support and to assure them of our deep caring. I was able to bring Cuba Yearly Meeting an invitation by FWCC to send a Friend to visit Friends meetings in the United States and another invitation from Pendle Hill for a Cuban Friend to spend an academic year there on full scholarship. Both of these invitations were received with great pleasure by Cuba Yearly Meeting and are being studied. The cost of travel is a factor as Cuba cannot release any dollar exchange; the difficulty of obtaining U.S. visas presents another problem. These invitations are important opportunities for

American Friends and isolated Cuban Friends to know each other, and we are proceeding in faith that it will be possible for Cuban Friends to spend this time in the United States.

While there was not much opportunity to talk with Cuban Friends about the future of Cuba Yearly Meeting, the courageous spirit which they have shown is in the tradition of Friends. There appears to be a lack of teen-age

Friends, especially boys, and a noticeable preponderance of Friends past middle age. Churches are forbidden to seek membership by any written or oral "evangelization," but this does not mean that by letting their lives speak they cannot draw more like-minded seekers to join them. Those who see a way to express the social gospel in action will surely find ways to contribute to Cuban needs, even though the state feels that schools and medical and social services are its exclusive responsibility. U.S. Friends have an opportunity to share in and support this search by Cuban Friends.

On our return to Havana we had our final meeting with government officials. We went to ICAP's offices in a mansion which belonged to an "owner of many sugar mills and lands" before the revolution. There Amado Rivero, head of the section dealing with North America and Puerto Rico, explained in fluent English the functions of ICAP, especially regarding the United States. In a friendly, straightforward manner, he expressed what we had heard repeatedly elsewhere: Cuba's resentment over the U.S. embargo, over the aggressive statements by President Reagan regarding Cuba, and over the proposed establishment in Florida of "Radio Marti." He said there is genuine belief that a U.S. military invasion is a



The three women (seated at left) are members of Gibara Friends Church. The men (left to right) are pastors on the Executive Committee of Cuba Yearly Meeting: Antonio Barrionuevo of Gibara Friends Church, Maulio Ajo of Holguin Friends Church, and Ramon Longoria of Puerto Padre Friends Church.

possibility and that a blackout and military maneuvers during our visit were "not a joke," but, as in the case of the proposed radio station in Florida, Cuba would prefer to negotiate rather than retaliate. He spoke of action by the U.S. government which prevents Cuba from receiving the *New York Times* or other U.S. newspapers, and of the effort to prevent U.S. citizens from obtaining firsthand knowledge of Cuba today. He expressed a desire to facilitate visits by any group which will contribute to strengthening relations and reducing tension. That afternoon, again at ICAP, a press release and press interview with our group concluded our official program, and we returned to the United States the following day.

Though it takes time to evaluate our many impressions, I believe that some accurate observations can be made even now. There is no question that the Cuban government under Fidel Castro's leadership has brought the material essentials of life—food, free education at all levels, medical aid, employment, and, to a notable extent, better housing—within reach of everyone. Comments by the present U.S. administration regarding "poverty and repression of Castro's Cuba" and the charge that it has "institutionalized economic deprivation" seem more applicable to various non-Communist countries of Latin America than to Cuba. There is evidence of personal dignity, pride, and hope, and a determination to make the system work. Great progress has been made in institutionalizing the democratic structures through the legislative assemblies. There is opportunity for dissent within established channels, but there are no opposition press or organizations. Also, we did not have the opportunity to observe the actual functioning of their democratic structures, where obviously the Communist party would have to exercise great self-

restraint if our concept of democracy were accepted. (Looking objectively we might admit a substantial gap between the theory and practice of democracy in the United States.)

I am quite aware that even with considerable background one cannot in 12 days, with the limitations and the advantages of a planned itinerary, observe all the negative as well as positive factors. However, even the most negatively disposed must grant the real advances that Cuba has made, and as Friends we must recognize how much more good could have been achieved if, for 23 years, the United States had emphasized and supported the strengths rather than denouncing the weaknesses of its small neighbor.

Anti-Cuban propaganda in the United States and the Reagan administration's statements have presented a distorted and negative view of Cuba, and this nourishes reciprocal anti-U.S. distortions in Cuba. Cuba wants to preserve the gains it has made for the working people, and it perceives the United States as a huge and threatening neighbor opposed to its successful experiment with its own version of communism. It is a startling fact that Cuba does feel a genuine danger of direct or indirect military aggression by the United States. With sadness I saw this reflected everywhere on billboards calling for military defense of the country—even before calling for greater educational, social, and industrial achievements by and for the people. Along with this we noted almost no evidence of the military or even police,

and I wondered whether the lack of police could be related in part to a widespread willingness to work together for the benefit of all citizens.

Despite this constant emphasis on preparing to stop any aggression, I must stress the friendliness we experienced from almost everyone, whether they met us as a group from the United States or as individuals. They see the U.S. government as the threat, not the U.S. people, and they want to reach out to those people before it is too late. Despite Communist doctrinal rejection of "religion," there is official willingness to respect its exercise so long as it does not conflict with support of the state. We were glad to remind the Cubans whom we met that Quakers have rejected war for over 300 years and that by strengthening ties between United States and Cuban Friends, and by working for peace between our two countries, we were sharing our objective with them.

We realized there is a desperate need for greater contact and understanding between people in our two countries and that the U.S. government, especially during the Reagan administration, has done more than the Cuban government to prevent contact. No two groups can understand each other and develop friendship when personal contact is forbidden and when written and oral communication is heavily restricted.

There is much more that could be written about Cuba and about Cuban Friends. I hope other Friends will be inspired to find an opportunity to experience Cuba for themselves and to know Friends there. I hope that Friends will use every opportunity to encourage our government to permit our citizens to visit Cuba and so acquire a more factual understanding of the situation there; and to allow Cubans to visit the United States so they may better understand us as a people. Our government must be encouraged to shift from its present policy of suspicion and creating of tension to one of discovering points of common interest and friendly coexistence.

Contact between Cuban and U.S. Friends is much needed and long overdue. At the very least our government should be willing to raise its *own* iron curtain enough to allow members of a religious body in the United States to correspond and exchange visits with members of that same religious body in Cuba. □



REPORTS

Peacemaking and the Bible: an Evangelical Conference

At a workshop leaders' orientation the first day of the conference on "The Church and Peacemaking in the Nuclear Age," a scientist who had spent his career in nuclear bomb design prayed in a small group, "Lord, give me the courage to change my mind if my experience here points in that direction."

That attitude characterized many of the 1,400 participants at the May 25-28 meeting in Pasadena, California. The purpose of this first widely representative peace conference of evangelical Christians was to "examine issues related to the nuclear arms race from diverse Christian perspectives . . . emphasizing the witness of Scriptures as they shed light on such serious matters." Program planners successfully tried to balance three positions: biblical pacifism, just war, and peace through strength. The three positions were clearly set out by a panel the first morning of the conference.

The connections between justice and peace were forcefully injected into the discussion the second morning by black panelists Bill Pannell and John Perkins.

The evening speakers also represented a variety of viewpoints, from Fuller Seminary President David Hubbard's careful posing of the questions the Bible brings to all viewpoints, to the passionate defense of using military force to contain communism brought by the chairperson of the Institute on Religion and Democracy, Ed Robb. Retired Air Force General Robert Mathis shared his pilgrimage through a military career, but ended by stating we must get rid of nuclear weapons and learn to love and understand those who are different from us.

Barbara Williams-Skinner, a former executive director of the Congressional Black Caucus, combined a born-again spirituality with concern for peace and justice in an address that was one of the highlights of the conference.

The final evening address was by Jim Wallis, who had managed a brief reprieve from jail to speak to the conference. Although weary from the events of the week (he had been arrested on Monday for praying at the U.S. Capitol), Wallis spoke in a quiet but forceful voice, his address full of affirmations based on the Scriptures and the faith assumptions of the people of God. It seemed a fitting close to three days of a meeting announced as "A Conference on Biblical Perspectives."

For those who wanted to pursue specific

topics there was an overwhelming array of 140 workshops ranging from "The Holy Spirit and Peace" and "Peacemaking and Masculinity" to "Lobbying for Peace."

The 100 Friends, Brethren, and Mennonites who attended a New Call to Peacemaking caucus the last day of the conference praised God that the dialogue had been so greatly expanded. We also acknowledged that our own convictions had been tested by the encounter with those of different views.

Edgar Metzler

Peacemaking Is Major Theme for New Zealand Friends

New Zealand Yearly Meeting, held May 13-16, brought 108 Friends to Auckland, to the theological College of St. John the Evangelist. Looking towards the harbor, the college's extensive grounds offer the refreshment of a bush-walk during lunch hour and a chapel which is among the oldest in the country. Our meetings were held in a pleasant, modern room decorated with panels in traditional Maori designs.

The need to acknowledge our weakness and dependence upon one another was one of the themes which emerged most clearly in business sessions and in periods of worship. The other was peacemaking, in all its aspects. Sometimes the two came together, as they did in the ministry and music of Susan Stark, a welcome visitor from Ohio Valley Yearly Meeting.

A moving experience in our time together was hearing a report from Young Friends on their May camp, with its honest admission of shortcomings and implied appeal for support. In turn, all our committees pointed out that since Young Friends work on our behalf they are powerless if we do not help them to establish priorities, and constantly make them aware of our concern for them and their service.

Eva Pinthus, London Yearly Meeting, reminded us that we are all, in effect, the Peace Committee, each called upon to contribute something at our own level. Her particular mission, backed by her meeting in England, is as a mediator between East and West. She pays regular visits to the German Democratic Republic, where, with the blessing of the authorities, she trains young people in nonviolence. She pointed out that she owes her extraordinarily privileged position to the fund of respect built up by Friends who gave service there in the past. She conveyed to us very clearly how the world looks to people in the Eastern bloc, who are, after all, people, not the caricatures presented by propaganda machines.

Our various levels of activities and commitment were illustrated in the session on peace, which examined issues ranging

from the problem of war toys at Wellington Airport to the worldwide surge of support for nuclear disarmament. We thankfully endorsed the Pastoral Letter, "The Challenge of Peace: God's Promise and Our Response," issued by the Catholic bishops of the United States.

Our overseas visitors, by their presence and the warmth of the greetings they bore, made us feel part of a large and loving family, just as hearing from New Zealanders who had been at Kaimosi and Delhi and Brussels recalled to us our responsibility for maintaining Friends' international witness. We came together, Eva Pinthus suggested, in order to nourish our roots. Over this weekend of bright, cold weather we were richly nourished and powerfully drawn together. When it was over, we were reluctant to part.

Judith Child

Sharing and Fellowship at North Pacific Yearly Meeting

Laughter, hugs, silent prayer and meditation, worship, business, song, fun, toasted marshmallows at a bonfire, spiritual searching, the cares of the world, sharing and fellowship, and much more marked the 11th annual session of North Pacific Yearly Meeting at St. Thomas Center, Kenmore, Washington, June 24-28. Some 480 Friends and attenders of all physical and spiritual shapes, sizes, and ages shared it and, so it seemed, loved it.

Barbara Janoe of Oregon was acting presiding clerk, and during the sessions the news came that a new Snyder had been born to clerk Jane and Joe—that, of course, being the reason they did not attend the sessions. The news was received joyfully.

Friend-in-residence Richard Eldridge, of Doylestown, Pennsylvania, head of Buckingham Friends School, probed the concept of learning as worship and described the wonders of unexpected discovery. He noted the ways in which Friends draw sustenance from the outer and inner environment, and how learning can be a joyful religious experience. Representatives of Friends World Committee for Consultation, *Friends Bulletin*, Friends General Conference, FCNL, and AFSC were present and contributed to the liveliness, variety, and depth of the occasion. Friends from Australia and Canada took part in the meetings.

A panel—all using deft touches of humor—described the birth and growth of North Pacific Yearly Meeting during ten years of work and worship. Questions were raised: Should we consider any avenue other than the traditional one for membership in the Society of Friends? Can we do yearly meeting business more efficiently so as to free Friends and funds for more visitation

with distant Friends?

Ministry and Oversight also raised questions: How can we best integrate children into the life of meetings in view of the conflicting values of the broader society? How can we experiment with innovative times, places, and modes of worship? How do we show that we take Friends and attenders seriously? How has ownership of a meetinghouse enhanced or depreciated Friends meetings?

Friends were urged to study and send comments to Monette Thatcher about three published draft sections of the proposed new book of *Faith and Practice*. During sessions set aside for seasoned concerns, a minute on war tax resistance was presented by University Friends Meeting (Wash.). The minute was introduced and accepted in the context of Friends tradition and the need for a supportive statement as expressed by the many tax resisters in attendance. The yearly meeting welcomed and supported efforts of those undertaking a Peace Caravan International to travel in Eastern and Western Europe. Study of alternatives to military defense was commended.

As ever, community night was a pleasure with its mixture of song, stories, dance, and skits. The highlight of the evening was a fantasized monthly meeting for business presented by gay and lesbian Friends in appreciation of the tenderness and support of Friends. Here again the trusting, searching, and humor of Friends were evident.

The Steering Committee reported we are now 9 monthly meetings, 4 preparative meetings, and 26 worship groups in four states—Washington, Oregon, Idaho, and Montana. It also set the 1984 yearly meeting site at St. Thomas Center, commencing July 18.

John A. Sullivan

German Democratic Republic Friends Consider International Concerns

German Democratic Republic Yearly Meeting sessions took place once again under the care of the Martin Luther King Baptist House in Schmiedeberg (between Dresden and Czechoslovakia) March 26. Between 70 and 100 people between the ages of 2 and 80 attended. Young Friends also had time for their own intensive gatherings.

A very clear and lively summary of the Epistles from all over the world was read. The concerns expressed by the Swedish Yearly Meeting stayed in my thoughts: Is all of that with which we occupy ourselves truly genuine callings? Friends can't cut themselves off from the Well-Spring and then expect to do effective work.

Heinrich Brueckner began the main lecture "The Other Next to Us," with the observation that people who are suddenly jolted

from their day-to-day concerns by death close at hand begin to ask questions about the existential meaning of life. It shouldn't be that way, rather we should always be bound by the knowledge of life's great law.

Heinrich said that Erich Fromm's book, *To Have or to Be*, cites two fundamental human outlooks: the "have-type" who wants everything, whether it be material or spiritual "possession," and the "being-type" who emphasizes inner process and change. The latter is fully capable of listening and understanding and allows every discussion to develop into a dialogue which seeks solutions to existing problems. No fruitful development on the international level and no peace-work would be possible without this attitude.

Peter and Margaret Whittle, Quaker representatives in Geneva, gave us a very graphic and humorous report of their work next to the United Nations and other world organizations.

Hermann Bachmann from Sweden spoke of his efforts to bring people from different organizations together in small groups, to have more productive exchanges than in big gatherings. The intensive exchange of opinions continues in the participating countries around the Baltic Sea. Nations must realize that neither the struggle for world domination nor continued stockpiling of armaments will improve security.

On the final morning we accepted a prepared Epistle, heard a report from Christine Wicke about the upcoming World Council of Churches meetings, and a concern from Wolfgang Hans on the environmental crisis. In great thanks for these few days together we parted.

Inge Thomas

(Translation by Billy Grassie and Bjoern Rohde-Liebenan)

West Reaches Out to East: Journey of Reconciliation

Our Journey of Reconciliation to Eastern Europe, particularly the USSR and Poland, lasted from May 22 through June 13. We were part of a group of 42 grassroots Americans—teachers, ministers, nurses, farmers, entrepreneurs, college students, and retired persons—from 12 states and Canada. The journey was sponsored by the Fellowship of Reconciliation to provide a people-to-people approach to relationships among nations, especially between those of the so-called East and West blocs.

We went to have dialogue with individuals and groups that share or might come to share our sense of urgency for world peace. An important objective was to gain understanding and establish relationships which we could share with others upon our return.

We had day after day of meetings and con-

versations with important USSR officials and educators, with church officials and members, and with on-the-street citizens of the Soviet Union, Poland, or East Germany (Berlin only). Some of our contacts were made as we visited tourist attractions and attended cultural events.

It is not possible to state briefly the substance or the significance of our many contacts. However, several conclusions seem strongly evident to us and, we think, to our group:

There is deep concern throughout the areas of our tour that the tensions between the superpowers put the future of our planet in mortal danger. People all over Europe know the horrors of war as those in the United States do not. Soviet citizens made it clear that they support their government's policy of "peace through strength." How familiar that idea sounded!

It may be harder for the U.S. government than the Soviet government to heed Eisenhower's admonition about governments' getting out of the way of their peoples and letting them have peace. As we traveled in Russia and Belorussia we saw ample evidence that the Soviets, like the U.S., need to invest in improving life rather than increasing the size of their military. We find merit in the contention that a socialist society does not produce groups with such strongly vested interests in the production and distribution of armaments and munitions.

Language differences constitute a major barrier to communication and understanding between West and East. The United States is especially guilty of being a one-language culture. We returned home with the strong conviction that languages should be emphasized much more in our schools.

On the other hand, there are common yearnings of the heart which transcend language barriers. We shared handshakes and embraces, laughter and tears. Our hearts were strongly warmed by the graciousness and hospitality of many lovely people whom our government encourages us to classify as "enemies."

Our group made contacts with enough church groups to convince us that interest in and practice of religion is much more general and unrestricted in the Soviet Union than most of us believe.

We urge any who can to plan a journey of reconciliation—but it must be more than a conventional sightseeing tour. The kind of exchange programs which have been common between here and Western Europe should be extended as rapidly as possible to the Eastern bloc countries, most importantly to the Soviet Union. We invite inquiries and are ready to talk and show our slide story—within the limits of our time and energy!

Paul and Marie Turner

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Friends Participate In Action For Peace In Nicaragua

With 150 peace and church workers we were privileged to visit Nicaragua in early July. "Action for Peace," organized by the Carolina Interfaith Task Force on Central America, in Raleigh, was a chance to see for ourselves the situation in the country and to demonstrate our opposition to the non-declared war from Honduras. People from 31 states, from Alaska to Georgia, took part in the vigil at the border. Other Quakers participating were Austin Wattles of Atlanta, Georgia, Wayne Young of Richmond, Virginia, and Wesley Panunzio of Westport, Massachusetts.

Flying together from Miami to Managua on July 3, we were hospitably received by members of the Comité Evangélico para Ayuda y Desarrollo (CEPAD or, in English, Evangelical Committee for Aid and Development). The president, Gustavo Paragon, talked with us twice, and Sixto Ulloa, also of CEPAD, was constantly involved. We bunked, eight to a room, at a municipal teaching center. The first evening we were invited to Barrio Valentino to a community meeting where the progress made since the revolution was described: for the first time all the children have been immunized, and free health care and education are provided.

On July 4 we attended two church services. Members of our group participating in services at the First Baptist Church of Managua included William Sloane Coffin and Jorge Lara-Braud. That evening there was a peasant mass at the Church of Santa Maria de Los Angeles in Barrio Riguero. Commandante Tomás Borge spoke after the service, vigorously cheered by the 1,000 present.

The highlight of the trip was the vigil at Jalapa. After a ten-hour bus trip over dusty mountain roads, sometimes fording streams, we reached the border, guarded by volunteers as young as 16. In the morning four musicians played the Gloria outdoors, and we started the four-hour vigil. Each state displayed its homemade banners calling for peace and saying "no" to violence. Mothers of those killed at the border told of their sorrow. The children slain were named martyrs and the mothers honored. Two doctors and three nurses had been murdered by the "contras," and also on the day we drove up, two men in the adult education program. Finally we walked up to nearby foxholes and planted corn as a symbol of life.

In Managua we visited the Nicaraguan Women's Association. Others went to *La Prensa*, which is allowed to be published, although scare-type articles on the threat of shortages are censored. U.S. Ambassador Anthony Quainton talked with us and we held a candlelight vigil at the embassy.

Events in Nicaragua are changing rapidly. Those who wish may be able to participate in an ongoing "Action for Peace" which plans for small groups to go to Nicaragua for two-week tours of assistance.

Winnifred S. Miller

New Seeds for Growth at North Carolina (Conservative)

"You say, 'Christ saith this, the apostles say this,' but what canst thou say?" This was the challenge thrown out at the opening session of North Carolina Yearly Meeting of Friends (Conservative) held at Chowan College, Murfreesboro, North Carolina, July 13-17.

Sam Levering pointed out that although war may have been an accepted means of gaining security in the past, now *any* type of war will no longer be in the self-interest of a group or nation. The negotiations for the Law of the Sea Treaty demonstrated that peace can be achieved through mutual trust and confidence, a condition that arises from what Quakers call the recognition of that of God in every person.

We felt loving support and unity not only in our own worship periods and deliberations, but also from the expressions of love which came to us from other yearly meetings. We were greatly encouraged by the participation in our meetings both of long-time members and representatives from our newer meetings. (The story of the mother duck with her ducklings seeking fresh waters was laughingly remembered.)

Through reports of the Friends World Committee on Consultation meetings in Kenya, the impressive work of the American Friends Service Committee and the Friends Council on National Legislation, and the remarkable growth of Quaker-oriented education in our nearby Friends schools and college, we rejoiced in our Quaker outreach. Additionally, the group of Quaker Youth Pilgrims from this continent and Europe delighted us with their presence, fellowship, and song during the last day of our meetings.

Expressions of celebration were given for the lives of Dorothy Heath Brown and Helen Muriel Travis, who died during the past year.

In the concluding minute, appreciation was expressed for the dedicated service of the outgoing clerks: David H. Brown, Jr., Mary P. Littrell, and Mae R. Brown. We welcomed the new clerks: Kay Glidden, presiding clerk; Damon Hickey, recording clerk; and Bertha L. Brown, reading clerk.

The hope was voiced that this yearly meeting may act as a seed to grow and bear rich fruit in our lives individually and collectively.

David H. Brown

WORLD OF FRIENDS

A "Hunger Banquet" was sponsored recently by Durham (Maine) Friends Meeting. Of those attending, 13 percent received a full meal; 27 percent received a moderate meal of rice, a meat sauce, and a vegetable; and 60 percent, representing the 60 percent of the world which lives with a yearly income of less than \$700, received a meal of rice, dahl, and water (children in this category were allowed to get more food by going through a "U.N. soup line").

A legal defense fund has been set up to assist former navy seaman Leslie Anne Cole. Leslie got in trouble with the navy after she began to learn about Gandhi and Mother Teresa and when she began to realize that "something spiritual was going on in my soul." She told her commanding officer in Norfolk, Va., that she could no longer wear the uniform and filed a request for discharge as a conscientious objector. All efforts by the navy to make her wear a uniform failed. The navy put her in jail for two months before a U.S. District Court judge granted her request. The navy is now appealing the case.

Contributions towards Leslie Cole's legal defense (tax deductible) may be sent to the Central Committee for Conscientious Objectors, 2208 South St., Philadelphia, PA 19146.

The Women's Encampment for a Future of Peace and Justice gathered in Seneca County, New York—an area rich in the history of women's struggles—on July 4 to witness for peace and disarmament. The en-

campment, scheduled to end on Labor Day, is near the Seneca Army Depot, where the neutron bomb is said to be housed. The American Friends Service Committee is one of the organizations supporting the encampment.

By coincidence, two famous 19th-century pacifists, Quaker minister Lucretia Mott and lawyer Belva Lockwood, were inducted into the National Women's Hall of Fame in Seneca Falls on July 16.

Two small booklets which will be of interest to Friends who enjoy history have been written by Mary Ellen Singen of Scarsdale (N.Y.) Meeting. The titles are *Quakers in Scarsdale* (\$1.75 plus \$.60 postage) and *The Quaker Way in Old Westchester* (\$2.00 plus \$.60 postage). Both are available from Scarsdale Historical Society, Box 431, Scarsdale, NY 10583.

The author of the screenplay for the current Martin Scorsese film, *King of Comedy*, starring Robert DeNiro and Jerry Lewis, is Paul D. Zimmerman. Paul is a member of Wrightstown (Pa.) Friends Meeting.

The first showing of *King of Comedy* was at a theater in Newtown, Pa. It raised more than \$11,000 for the establishment of a peace center.

A U.S.-USSR Reconciliation Program, sponsored by the Fellowship of Reconciliation, includes a number of projects communities or meetings can promote: a seeds project, a photograph and student art exchange, and a program for writers. Other projects are being prepared. The focus of the program is to establish people-to-people communication between the two countries.

For a brochure and for additional information write FOR, P.O. Box 271, Nyack, NY 10960.

Claremont (Calif.) Meeting members Franklin Zahn, left, and Cliff Cole tacked two large banners in Russian and English on the roof of the meetinghouse this summer. Claremont Meeting hopes that the messages will be read on satellite photos by military experts of both countries and given careful consideration. Other meetings are encouraged to join this effort to "shout peace from the rooftops."



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FORUM

A Plea for Understanding

Stephen Brown's desire to enlighten JOURNAL readers (*FJ* 2/15) demands correction on four points. I would first make a plea for better understanding of Arab rhetoric in its response to the military acts of partition in 1948. Second, radio monitoring records clearly indicate that adjoining Arab states pleaded with Palestinians to remain in their homeland. History has documented the Irgun and Hagana efforts to create an Arabless state. Third, few refugees were located on Israeli borders and none were allowed to return. Fourth, tent cities were temporary whereas camps that became mud hut villages emerged in Jordan, Syria, Lebanon, and Gaza, and to a remarkable degree assimilation has taken place.

The myths that are perpetuated about choices in leaving their homeland and in remaining in camps are particularly wearisome to those of us who attempt to articulate the human dimensions of the Palestinian problem in the face of inaccurate and misplaced emphases. My admitted emotional bewilderment leaves little room for objectivity, but I find I can talk to many Israelis. They offer informed dialogue, whereas the typical stateside person has fallen victim to historical distortion that has its support in Zionist rationales which use biblical traditions, the horrors of the Holocaust, and the insidiousness of anti-Semitism as the gathering points for worldwide acceptance of the Israeli brand of Palestinian injustice.

My primary hope is that our Israeli friends will develop a nation's conscience that will act to remove the burden of injustice that has encumbered the state since its inception.

Brett White
Coconut Grove, Fla.

The Heart Hears Best

English is not a common language even among English-speaking people. My lawyer friends do not always comprehend my scientific phrases, and I am often confused by their legalistic jargon. Our greatest difficulty is in communicating the things of the spirit. We cannot even define the term *god*.

It is at this point that "meeting in silence" is most useful. Together in a common search we *feel* the deeper meaning. We realize the truth of George Santayana's counsel when he says: "It is not wisdom to be only wise, and on the inward vision close the eyes, but it is wisdom to believe the heart."

It is to this wisdom that Friend Cindy Taylor spoke so eloquently in her article, "A Variation on Psalm 23" (*FJ* 5/15). In addition, Cindy gives us a new under-

standing of the Eternal Mystery in her ancient Hebrew word *El Shaddai*. Bless you, Cindy.

Floyd Schmoe
Kirkland, Wash.

Why a Friends Meeting in Moscow?

A vision in the night needs to be studied in the cold light of day, and, indeed, Kent Larrabee has asked for this (*FJ* 5/1). His thought that we can be saved from impending holocaust only by "a miracle of divine intervention" is not one that I would contest, though I would say that God works through humans and His/Her ways are not always understandable to us.

It seems a strange presumption, however, to think that God needs a Friends meeting in Moscow "through which the power of the living God can flow." Is He/She not more likely to find willing ears among Russian Baptists, Orthodox, Catholics, and even Communist party members who have experienced the horrors of war much more closely than we?

C. H. Mike Yarrow
Denver, Colo.

A Quaker Presence in Moscow

In his article, "A Quaker Meeting in Moscow?" (*FJ* 5/1), Kent Larrabee invites those interested in his vision to respond. Although it probably is too early to see a Friends meeting in Moscow, the idea of some type of "Quaker presence" there is an exciting one. This idea may well be ready to manifest itself, for it is under consideration in several areas.

In August 1982, while managing William Penn House here in Washington, I was deeply moved by the visit of several Japanese from the World Friendship Center in Hiroshima and the young American who was returning with them. Out of our talks grew the desire to see a counterpart to the WFC established in Moscow, a place where friendship and trust could be nurtured and an attempt made to "make friends of our enemies" before—rather than after—a holocaust.

The following December, Roger Naumann from QUNO informed me that British Friends were thinking along similar lines. Since that time I've learned that they have been, indeed, proceeding cautiously in exploring this possibility for a year and a half. It is too early to determine what sort of "Quaker presence," if any, would be most constructive, and many details remain to be worked out.

Those of us in whose hearts the dream burns brightly do have one conviction: that if this is truly of divine guidance, it *will* happen—in its own time.

Laura Nell Morris
Washington, D.C.



Our Religion Fits Our Soul

When James A. Fletcher (*FJ* 5/15) expressed his concern that few blacks attend Friends meetings in the United States, perhaps he does not fully comprehend why. I believe the silent meeting does not offer the comfort and inspiration found in Negro churches, where songs lift the soul and sermons praise Jesus so effusively, so extravagantly, so sweetly. Their religion glorifies and loves God audibly and vigorously.

Having been brought up in the (white) Trinity Methodist Episcopal Church, where ministers presented a caring, gentle Jesus, I recall the wonderful sense of security in God's love and family love as our voices rose together in the great hymns that flooded the church and our Sunday school later.

I am positive that religious variety is very necessary for a healthy, vigorous, spiritual community. As I used to tell my First-day school children, "Everyone seeks the religion that fits his or her soul. You do not expect others to wear your shoes, so do not expect others to choose your religion."

Mary Louise R. O'Hara
La Jolla, Calif.

Vestiges of Victorianism

The articles in the May 1 issue of *FRIENDS JOURNAL* move me to write what I consider an important observation about life in general and Quakerism in particular. I am responding to the remarks about hiding ourselves by Peter Burkholder.

Traditional Quakerism essentially has to do with the "prosperity of truth." If we lie, deceive, or hide ourselves at the heart of our being, we are essentially hypocritical.

The atmosphere of Victorian puritanism which permeated the English-speaking world during the period from 1850 to 1950 had its effects on Quakers, especially those who wanted to be "respectable." To my way of thinking, Victorian puritanism was built on a totally false image of the role men and women and the family should play. Not only this, but the Victorian puritan analysis of the nature of humankind was rooted in a totally faulty assumption which postulated that man is male and woman is female. Obviously nearly all humankind is both male and female and in proportions varying almost to the degree that we are individuals.

Sometimes we pay lip service to the yang-yin insight of the Chinese and to Carl Jung's idea of the anima-animus, but accepting the myriad forms of non-possessive love possible to humankind frightens those of us who are still "brainwashed" by the standards of the last century. But to make Quakerism relevant to truth requires that we break fundamentally with that brainwashing.

Bob Leach
Geneva, Switzerland

Resources

• *The Guide to the Swarthmore College Peace Collection* (2nd ed., 1981) provides detailed descriptions of 122 major document groups and lists over 1,500 smaller collections of materials concerning the history of the peace movement held by the Swarthmore College Peace Collection. Persons interested in using this guide may ask their library to request a free copy or may send a check payable to Swarthmore College for \$5 to Jean R. Soderlund, curator, Swarthmore College Peace Collection, Swarthmore, PA 19081.

MILESTONES

Births

Endres—Heather Ruth Endres on April 15 to Diana Wallace Endres and Gerald Endres, members of Annapolis (Md.) Meeting.

Head—Winthrop Thomas Head on July 9 to Elizabeth Peters Head and Thomas Frederick Head. The parents are members of Strawberry Creek (Calif.) Monthly Meeting.

Kaplan-Lyman—Jeremy Bert Kaplan-Lyman on July 7 to Ron Kaplan and Patty Lyman. Patty is a member of University Friends Meeting, Seattle.

Snyder—Martha Mackenzie Snyder on June 26 to Joseph and Jane Snyder, members of Multnomah (Oreg.) Monthly Meeting.

Trentman—Thomas Howe Trentman on May 12 to Ann Burton Trentman and Henry Smith Trentman. Ann is a member of Lake Forest (Ill.) Meeting.

Marriages

Sechy-Brinton—Daniel Brinton and Karen Sechy on June 12 under the care of Wilderness (Vt.) Monthly Meeting. The groom's parents, Arthur and Kate Brinton of Ludlow, Vt., are both members of Wilderness Meeting.

Stirling-Pollard—Richard Pollard and Margaret (Micki) Stirling on May 7 at Argenta, British Columbia, under the care of Argenta Meeting, where Dick is a member. Micki is a member of Vancouver Meeting and a sojourner at Argenta. Both Dick and Micki will retain their own names.

Deaths

Barter—Mary C. Barter, 70, at her home in Mt. Holly, Vt., on July 13. She was a member of Wilderness (Vt.) Meeting. Survivors include her husband, Leland L. Barter, and a son, William C. Barter.

Cope—Joseph Cope, 96, on June 27 near West Chester, Pa., following a short illness. Joseph graduated from Westtown School and attended Haverford College and Pennsylvania State University. In addition to farming, he was active in many farm organizations and co-ops. He was interested in genealogy and was instrumental in compiling the Cope family records. Joseph is survived by two sons, Alfred H. and Gilbert; a granddaughter; and a great-grandson. He was a member of Birmingham (Pa.) Meeting.

MacNutt—Alexander T. MacNutt on June 4. He was a beloved member of Campus (Ohio) Friends Meeting and formerly a member of Westbury (N.Y.) Meeting. Since retirement as a professor of education at Wilmington College, he volunteered in many community activities, as well as

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COMING EVENTS: REGIONAL GATHERINGS

WEST VIRGINIA: October 16, 1983, 10 a.m. through 3 p.m. at Pioneer 4-H Camp near Elkins, W.Va. Overnight camping available on 10/15 for \$4 per person. Breakfast on 10/16, \$2.60; lunch, \$2.75. Advance registration for campsites and meals required. Send registration and checks to Monongalia Monthly Meeting, c/o Lurline Squire, 449 Hillview Drive, Morgantown, WV 26505. Children welcome; under 11 years old half price.

KENTUCKY: "Spiritual Nurture in the Meeting," October 7-9, 1983 (supper Friday through lunch Sunday), at Cliffview Lodge, Harrington Lake, Ky. (45 miles south of Lexington). \$4/night per person plus meals; no program for children. Send registration information and checks to Lexington Monthly Meeting, c/o Richard Mitchell, 3643 Niagara Drive, Lexington, KY 40502.

For more information about either of these events, contact your meeting clerk or write the persons indicated above. Technical assistance in planning these events provided as a service of **Friends General Conference**, 1520-B Race Street, Philadelphia, PA 19102.

taking an active part in the affairs of Campus Meeting. He is survived by his wife, Elizabeth Huey MacNutt; a daughter, Mary Mercer Riis; a son, F. Barry MacNutt; and three grandchildren.

Schaab—On July 13, *Lillian Colson Schaab*, 87, after a long illness. She was a former school teacher. Lillian is survived by a son, William Colson Schaab; brother, Asa L. Colson; sister, Helen Lawrence; and three grandchildren. She was a member of Woodstown (N.J.) Monthly Meeting.

Schauffler—*Marjorie Page Schauffler*, 85, a teacher and international social service pioneer, on July 18 at Sandy Spring, Md., after a heart attack. While a student at Vassar College she joined the Grenfell Expedition, serving as a volunteer in its medical and social work among the fishermen of Labrador and Newfoundland. She later taught at the Windward School in White Plains, N.Y., and co-directed a children's camp in the Catskill Mountains. In 1933 she joined the Works Progress Administration as an adult educator and later served as director of training in the Resettlement Administration. In 1938 she joined the AFSC in Philadelphia. She assisted the Refugee Program of the Quaker Relief Organization, helping to relocate European refugees and displaced Japanese-Americans during and after World War II, and directed the Committee's School Affiliation Service. She later served as executive director of Philadelphia's Center for International Visitors, which had been founded largely through her efforts. She also lobbied for the creation of the National Council for International Visitors. She served on the board of directors of the Putney School in Putney, Vt., and was active in the Girl Scouts of America and the Bank Street Teacher Training College. She is survived by three children, Richard M., Peter P., and Elizabeth S. Lyman; ten grandchildren; and one great-grandchild.

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Announcements

Falls Meeting of Friends will continue the celebration of their 300th anniversary on October 8, 1983. It is in conjunction with the annual celebration of Historic Fallsington at Fallsington, Bucks County, Pennsylvania.

There will be re-enactments of the wedding of John Sotcher and Mary Loftys at 11 a.m. and 3 p.m. There will also be a historical skit, inspired by the reading by meeting members of old minutes that extend from 1683 to 1900, at 1 p.m. Helen Leedom will sell commemorative plates.

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Books and Publications

Steadying the Landscape, poetry by Jeanne Lohmann. "A beautiful and luminous volume. . . Her gift lifts it to the realm of universal experience" (Elizabeth Watson, *Friends Journal* review, 12/1/82). Available from the author, 722 Tenth Ave., San Francisco, CA 94118. 97 pages. \$5.95 plus postage.

Transnational Perspectives, independent journal of world concerns: disarmament, human rights, North-South issues. \$10 a year, sample copy on request. Rene Wadlow, Editor, *Transnational Perspectives*, CP 161, 1211 Geneva 16, Switzerland.

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Conferences

Quaker Leadership Seminar, November 14-17, 1983. United States/Developing World: Challenges to Quaker Peace Testimony. For inquiries/reservations contact William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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Gathering

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CALENDAR

September

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MEETINGS

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

ARGENTINA

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

CANADA

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

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76. Unprogrammed meetings.

Egypt

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office 33170. Home: 20567.

MEXICO

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

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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

ALASKA

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

Book of Revelation and of the end of time. Leader, Douglas Gwyn. Write Powell House, RD 1, Box 160, Old Chatham, NY 12136, or call (215) 241-7277.

9-11—Missouri Valley Conference annual sessions, Camp Chihowa near Williamston, Kansas. Bill Brow, 1007 Alabama St., Lawrence, KS 66044.

10—Quaker Carriage-Shed Sale, 10 a.m. to 4 p.m., on lawn of Cornwall (N.Y.) Monthly Meeting. The meetinghouse will be open and historic information will be available.

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

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

ARIZONA

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

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

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Vernetta Hale, clerk. Phone: (602) 299-0779.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

CALIFORNIA

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

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

BERKELEY—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

CHICO—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-9078.

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

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KANSAS

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 843-8926.
TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.
WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

KENTUCKY

BEREA—Meeting 10 a.m. Berea College, 986-8250.
LEXINGTON—Unprogrammed worship, 3:30 p.m. For information call 223-4176.
LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship, 10:30 a.m., at 546 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.
NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

MAINE

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.
BRUNSWICK—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.C. 866-2198.
PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.
WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.
ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.
BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.
CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Gerenbeck. 639-2156.
EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.
SANDY SPRING—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.
UNION BRIDGE—Pipe Creek Meeting. Worship, 11 a.m.

MASSACHUSETTS

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk: Elizabeth Muench. Phone: 862-2839.
AMHERST-NORTHAMPTON-GREENFIELD—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.
BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02106. Phone: 227-9118.
CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10 a.m. Phone: 876-6883.
FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.
MARION—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.
NORTH SHORE—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.
SANDWICH—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 888-4865.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.
WEST FALMOUTH-CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.
WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J. K. Steward Kirkaldy. Phone: 636-4711.
WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

MICHIGAN

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.
ANN ARBOR—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.
BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.
DETROIT—Meeting, 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.
EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.
GRAND RAPIDS—Worship and First-day school 10 a.m., 125 Sheldon St., SE. (616) 363-2043 or 854-1429.
KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.
ROCHESTER—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.
ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

MISSOURI

COLUMBIA—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.
KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.
ROLLA—Preparative meeting, 11 a.m., Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

MONTANA

BILLINGS—Call (406) 856-2163 or 252-5065.
MISSOULA—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W, 542-2310.

NEBRASKA

LINCOLN—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.
OMAHA—Unprogrammed worship. 453-7918.

NEVADA

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.
RENO-SPARKS—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4623.

NEW HAMPSHIRE

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.
DOVER—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.
GORIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.
HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 29 Rope Ferry Rd. Clerk: Lafayette Noda.
KEENE—Worship Sundays 10:30 a.m., 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.
WEST EPPING—Friends St. Worship 1st & 3rd Sundays at 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, (609) 965-4694.
BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.
CINNAMINSON—Westfield Friends Meeting, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.
CROWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.
CROSSWICKS—Meeting and First-day school, 10 a.m.
DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987 or 584-4574.
GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.
HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.
MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.
MEDFORD—Main Street Meeting for worship 10:30 a.m. June-September: Union Street. (609) 654-3000.
MICKLETON—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (609) 468-5359 or 423-0300.
MONTCLAIR—Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-8320. Visitors welcome.
MOORESTOWN—Main St. at Chester Ave. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.
MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.
MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.
NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call (201) 469-4736 or 463-9271.
PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.
PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.
QUAKERTOWN—Worship and First-day school, 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.
RANCOCAS—First-day school, 10 a.m., meeting for worship, 11 a.m.
RIDGEWOOD—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.
SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.
SEAVILLE—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.
SHREWSBURY—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.
SUMMIT—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.
TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.
WOODBURY—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.
WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

NEW MEXICO

ALBUQUERQUE—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd., NE. Mary Dudley, clerk. 873-0376.
GALLUP—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4897.
LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.
SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.
SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 or 835-0277.

NEW YORK

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

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

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

BROOKLYN—First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

BULLS HEAD RD.—Worship 10:30 Sun. N. Dutchess Co., ½ mile E. Taconic Pky. (914) 266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: (914) 238-9894. Clerk: (914) 769-4610.

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

CORNWALL—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

FREDONIA—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship, 10 a.m., Chapel House, Colgate University. Phone: Andy Young, (315) 824-0700.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

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

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

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

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

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

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

Locust Valley—**MATINECOCK**—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July & August, 10 a.m.).

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

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

Southampton—**EASTERN L.I.**—Administration Bldg., Southampton College.

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

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

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

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

NEW YORK—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

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

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

POTSDAM—Worship and First-day school, followed by potluck, 41 Main St., (315) 386-4648.

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

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

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

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

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

SCHENECTADY—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

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

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7019, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6928.

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 10:30 a.m. Contact Bob Welsh, 273-4222.

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

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

RALEIGH—Unprogrammed, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

WILMINGTON—Unprogrammed meeting 10:00 a.m., Women's Resource Center, 20 N. 16th St. Call 343-8317.

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

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

OHIO

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

CINCINNATI—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophone Crosman, 846-4472, or Ruth Browning, 274-7330.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk. (419) 853-4369.

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

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

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

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

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

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, (513) 767-7443.

OKLAHOMA

OKLAHOMA CITY—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 863-4496.

OREGON

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

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

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

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

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

BUCK HILL FALLS—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

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

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

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

LANSLOWNE—Lansdowne and Stewart Aves., First-day school 10 a.m., meeting for worship 10:30 a.m.

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: (717) 966-2334.

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

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

MARLBOROUGH—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk: (215) 688-9185.

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

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

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk: (215) 566-7238.

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, First-day school 11:15 a.m.

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—Street & Gravel Hill Rds. First-day school 10 a.m., worship 11 a.m. Clerk: 357-3857.

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

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

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

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

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

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

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

WEST GROVE—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

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

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

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

RHODE ISLAND

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

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

WESTERLY—57 Elm St. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

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

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

CROSSVILLE—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

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

TEXAS

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 928-9600.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 78513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, (512) 884-6699.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

EL PASO—Meeting at 10:00 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FT. WORTH—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

GALVESTON—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Jane Laessle. (512) 997-4841.

HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 781-4507.

LUBBOCK—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

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

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

UTAH

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

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 466-2723 (evenings).

VERMONT

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

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

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-6453.

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

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

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites (802) 453-2156.

SOUTH STRAFFORD—Worship, phone Freitas: 765-4003.

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

VIRGINIA

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

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

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

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

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-8185.

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

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

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

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

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

WASHINGTON

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE, (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

OLYMPIA—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave., NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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

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

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

WEST VIRGINIA

CHARLESTON—Worship, Sundays 10 a.m., YWCA, 114 Quarrier St., E, (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, (304) 599-3272.

WISCONSIN

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

EAU CLAIRE—Meeting for worship and First-day school, 10:30 a.m. Call 832-0094 or 235-5892, or write 612 13th St., Menomonie, WI 54751.

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

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 258-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

WYOMING

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

