

February 1, 1985

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today





FRIENDS JOURNAL

February 1, 1985

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Cover photo, courtesy of the Soviet Peace Committee, shows a government-sponsored peace demonstration in the Soviet Union.

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AMONG FRIENDS

Approaching the Mountain

On Christmas day I leaned over the second floor porch of my wife's family's home in the Bronx and was startled by an unusual sight. My father-in-law's roses were in bloom. Some of you from warmer climes will be unimpressed, but others more familiar with winters in the Northeast will raise their eyebrows and share my surprise: Christmas roses, indeed!

Yet, as we prepare to send this issue of the magazine to the printer on January 11, real winter has arrived in Philadelphia with a vengeance. "It's finally come," the newsstand vender said to me this morning as I leaned into the sharp, cutting wind and hurried from the subway to Friends Center. No more Christmas roses, I mused.

Still, the news reports from Geneva this same week are good. U.S. Secretary of State Schultz and Soviet Foreign Minister Gromyko have sat down together for talks, and it now appears that the long overdue arms control meetings will soon be resumed. Next week's news may not be as hopeful, but for now it appears that a "February thaw" may occur in the long, cold winter of the nuclear arms race.

At least they are talking. What better way to begin the new year! Might we dare to hope that reason may finally triumph over the angry rhetoric of both sides and that a real nuclear winter may yet be averted?

The JOURNAL has received many reports from readers who traveled in recent months to the Soviet Union. We are pleased to share four excerpts from their accounts of their experiences in the USSR. We hope that this material will help to bring additional light and warmth to you at this time.

A common theme from these Soviet Union articles is best expressed, perhaps, in this Tibetan proverb:

*I saw a bear on a mountain.
When I drew closer,
I saw it was a person.
When I drew closer,
I saw it was a friend.*

As we start this new year, I pray that each of us can take new steps toward the mountain.

To those of you who haven't ordered your 1985 FRIENDS JOURNAL wall calendar: don't! The last available copy has been sold. Our thanks to those of you who ordered yours early. You have encouraged us to start work soon on a 1986 version.

And I conclude on this personal note: our autumn intern, Michael Wieggers, brought several unique gifts to our office. For one thing, he was the first JOURNAL staff member to commute to work on a skateboard.

Vinton Deming

February 1, 1985 FRIENDS JOURNAL

Of Feathers and Floods

by Dorothy A. DiRienzi



Terry Foss

On the beach at Brigantine, approaching the anniversary of my father's death, my husband and I walked. It was a late autumn beach, the grasses and flowers of the dunes gone the way of the shouts of summer swimmers, the only sound the hiss of the sand as a strong breeze slithered past, flicking about us. An entire flock of sandpipers stood before us, hopping about on one leg each, resting perhaps from their stressful vigilance during the crowded months before. Our approach brought waves of indignant peeping, and we veered inland to avoid disturbing them.

We sat at the bottom of a dune on a platform that had some forgotten summer purpose. As we sat there, groping for words to breach the silences that

separated us no less than the winter currents would isolate the island, groups of birds variously broke off and took wing overhead. The droning of the surf and the hiss of the stinging sand now combined with a sound I had never heard before: the press of wing against air, like oar against current. Perhaps not so much a sound in itself as a change perceived in texture, like running a hand across velvet. A whispering. Even when the army helicopters came down the coast on maneuvers, rousting the whole flock with the thrumming of their motors and sending currents of vibrations through our bodies, the sounds of the startled wings were still perceptible. A good omen, despite the uncomfortable intrusion.

That winter was hard on the beach. Fierce winds stirred up the sands, which were then engulfed by oversized waves like so much krill devoured by a herd of hungry whales. Huge chunks disappeared overnight. Summer retreats tee-

tered on washed-out foundations, and the causeways, when they finally became visible under the receding backwash of the bays, had gaping holes in the roadbeds. Burghers and bureaucrats set diligently to work, intent on shoring up the beaches as well as the economy that relied on them.

The worst storm had raged the day they found my mother's body, dead for two days in her apartment. It lasted three days, and set back the beach restoration projects by a whole year.

We saw the ravages when we took a family retreat to the seaside three weeks later, on Easter Sunday. My husband's aunt had died the week before, cancer had been discovered in a very young niece, and we had fled the city to put the prospect of funerals behind us and resurrect our spirits. But the sky was still slate gray and the wind rasping when my daughter and I walked the beach that day. Cliffs and craters had been carved in the dunes, and shredded shells and horseshoe crabs were embedded in the steep slopes, pounded there by the surf. The beach that day bore the refuse of the sea: a foil for the overwhelming fecundity of the ocean. I fought my way into the wind, my anger and desperation competing with it, raging against it. I addressed this inconsequence of birthing, this pain of life, and the singular preciousness of this foal-legged girl beside me, but all I perceived in reply, through thundering surf and storming skies, was "Who would wrestle with the angel of the Lord?"

Despite the desperation within and the threats of destruction without, I felt, nonetheless, at the end of our walk, a whisper of hope—a perceptible quietness, like the flight of feathers beneath the droning gunships six months before. A balance does prevail, even in the wake of such storms. Beaches displaced from one spot were invariably deposited at others, with Nature endlessly making over her appearance. From its depths, the fertile sea would replenish itself, just as the cavorting girl's body kept its own secret cache against a future opening. The cycle was not new—only its insistent presence in our lives. And indeed, although the texture of our lives had indelibly changed, like that of wine-stained velvet, the familiar fabric, after all, held whole. □

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Dorothy A. DiRienzi manages the copy-editing department of a life sciences book publishing company. She is a member of the Philadelphia Yearly Meeting Peace Committee and Philadelphia (Pa.) Monthly Meeting.



Answer

I once asked God
in a rage
over the agonized dying
of a beautiful and pure woman:
“What do you want?”
When the weeping trailed away
with the rising sound of the water and wood
and I was still
the answer came,
“Nothing.”
I was silent
and open-spaced
before perfection . . .
lost in the meadow of awe.

—Joyce W. Povolny

Conscious Living and Conscious Dying

by Joan Koppelman

Last November, I attended the Stephen and Ondrea Levine workshop, “The Awakening of the Heart, a Guide to Conscious Living and Conscious Dying.” The theme of the day was about how unprepared we are in our society to deal with illness and with death and dying. We are so motivated and conditioned every day to push pain away that we deny, suppress, and avoid everything from small physical discomforts to deep emotional and spiritual pain. We tend to resist what *is*, to resist just being in the moment, whether it’s the fullness of pain or the

fullness of joy. And the result of this resistance is that when a really big pain comes along—such as the death of a loved one—we are overwhelmed and lost.

It is the sad condition of our humanness to be separated from ourselves, our true nature, and from life. The Levines told the story of an 11-year-old girl who was kidnapped and murdered. The girl’s father told them that, during all the 11 years his daughter lived, all the moments he fully experienced being with her and was fully present in the moment with her would have added up to about a week. “I’ll never make that mistake again,” the father said.

We were asked to see children as if they were fragile crystal glasses, and to think always to ourselves, “This glass is already broken.” This way we gear ourselves to the preciousness of each

moment and the constant need for healing our separation from self, from others, and from God.

In a room filled with 200 people, a meditation was conducted as one way toward healing this painful separation—it was a forgiveness meditation. The sin is to close people out of our hearts who we feel may have hurt us in some way or been unfair to us, and the healing is to invite them gently back and, facing them, to say quietly, “I forgive you.” And finally, the meditation involves making room in our hearts for our own self, to practice being merciful and kind and forgiving to ourselves as well.

As one man said on his last day, with his family gathered close to him in their own home, “It’s a perfect day to die, as all the things in my life are present.” What more can you ask than just such completeness, in living and in dying? □

Joan Koppelman is a homemaker who completed a facilitators’ training program at the Washington Center for Attitudinal Healing. She is a member of Adelphi (Md.) Meeting, and her article first appeared in their November 1984 newsletter.

Clearness Committee for Dying

by Betty Barnhart

Marriage, career changes, and family crises inspire Friends to form clearness committees, whose members support and exchange ideas with the person(s) facing change. A period devoted to dying has not automatically generated group support.

Eleven months ago when a diagnosis of terminal lung cancer was given me, I received sympathetic notes, phone calls, big hugs after meeting, and a general feeling of support from Friends who, like me in previous cases, have few clues as to how one can help a person who is not yet bedridden but is undergoing transformation. First, the patient faces loss of identity; the labels "cancer patient," "stroke victim," or "emphysema sufferer" loom large and threaten to overwhelm one's self-image. Later one must cope with a series of humiliations—inability to eat normally, weakness, rapid aging due to loss of weight, loss of hair, dependency on drugs.

I have a slow-growing tumor, and at first I looked and acted so normal that people tended to forget my illness. After a few months I decided to ask if there were Friends who would be willing to meet regularly with me to explore spiritual growth, prayer, and the meaning of

I decided to ask if there were Friends who would be willing to meet regularly with me to explore spiritual growth, prayer, the meaning of life on earth and the death that follows.

life on earth and the death that follows. A group of eight women appeared at my home on the chosen afternoon. Now, four months later, most of that group still come once a week for two hours (my outer limits of strength) and would sometimes stay longer if my limitations were not considered. It is essential for individual visitors or groups to be aware of the patient's strength.

I had not thought of this as a clearness committee; our meeting has no structured support for the dying as it has for those planning marriage. Friends

who come to be with me, at least four each time, have clarified many issues for me and have helped me release inevitable tensions. At the same time, these participants indicate that the meetings hold much meaning for them, too. I hope they will be motivated to continue coming together after I am gone. The questions we've been addressing, in a free-flowing, unstructured conversation punctuated with silence, are mostly common to all humans at some time in life. We exchange and discuss books,

We must not be afraid to ask one another for demonstrable evidence of the love we profess to feel for each other.

pamphlets, poems, and our own writings. We talk about our religious concepts, our personal understanding of the Light, God, Christ, Holy Spirit, meditation, prayer, contemplation. We speak of the influence on our lives of family or lack of family; loss of loved ones; fear of pain, loneliness, and anger. We ask about the evil that allows or causes suffering from human violence or natural catastrophe. Then silence is our benediction.

My departure from earth is not to be regarded as tragedy, for I have enjoyed over 67 years of relatively serene life. I am thankful for my husband, with whom I've enjoyed children, grandchildren, friends, travel, the arts, and nature for 42 years. His relationship to Friends meeting is casual, but because I have had group support, I feel secure that Friends will help him through mourning. Perhaps we need a clearness committee for mourning, too.

Not every seriously ill Friend will want the kind of support group I have, but the availability of such a caring group on a regular basis could be made known by the meeting's ministry and oversight committee. This will make it easier for Friends less bold than I to get the emotional support needed. We must not be afraid to ask one another for demonstrable evidence of the love we profess to feel for each other. □

A member of Santa Cruz (Calif.) Meeting, Betty Barnhart was until recently a community activist.



Terry Foss

Grief

Flow my tears

I have held you back long enough—

I thought I would crumble

if I allowed myself to grieve—

I needed to be strong

for myself and others—

Could I have trusted that I

could weep *and* be strong?

Grieving is release of pain

I did not want to share—

I did not want to lean on others—

I did not think I needed them—

But I have grown and

learned to share.

Flow my tears—

I have held you back too long.

—Trudy B. Hubben

In Faith Believing

I come again to a place I'm familiar with—

A beach place, sand-filled, shell-strewn,

Rife with sandpipers' hieroglyphics

And the sea lapping its waves before me.

I sit here in a quandary asking myself why,

When did it happen,

This insidious thing that is now a part of me.

What inherent weakness sickened me?

Is disease only a word

To see in print, to hear about,

To feel sorry for in others?

No, faith is the essence of healing;

Prayer, the property of strength in faith.

In this place, I hear a question

Now addressed to me,

"Believe ye that I am able to do this?"

My answer, recuperating, is:

"Lord, I believe."

—Helen Morgan Brooks

winter hymn

see two trees, etched by winter sun,

stark limbs upreaching.

their leaves are gone, their singing colors

hushed,

and though you feel more solitude than they,

affirm your stark upreach

toward that strong sun that pierces these bitter days.

your prison is not your home.

you need not believe that someone will comfort you,

though that will come in time

when you least expect it.

forget the limits of your minds and moods;

seek no dimensions;

you are naked and groping beyond your knowing.

beyond your strivings your clings

beneath the shining root of shadows

is a stillness deep and sacred

will enfold you

will not harm you

is your home of homes.

you are not alone; you belong

here now

with all life.

—mark lee hickman

Reflections on the Yorktown Naval Weapons Station

by Dennis J. Hartzell

I live in Williamsburg, Virginia, and work in nearby Yorktown. I commute to work daily on the Colonial Parkway—a three-lane road with a posted speed limit of 45 mph that winds through some of the most beautiful, undeveloped land in the tidewater section of Virginia. The roadway, which is part of the Colonial National Historical Park, was built by the Work Projects Administration during the Depression to provide a scenic link between the historic landmarks of Jamestown, Williamsburg, and Yorktown. The roadway was beautifully planned and executed, with careful attention to construction detail and landscaping. It provides breathtaking views of the area's natural scenery for much of its length as it parallels both the York and James rivers.

The restful, slow-paced drive in the

Dennis J. Hartzell, an archaeologist and photographer, has recently moved to Washington, D.C. A former clerk of Williamsburg (Va.) Meeting, he is now clerk of the Peace Committee of Friends Meeting of Washington, D.C.

morning always prepares me psychologically for another hectic day in the office, and in the evening allows me to unwind before arriving home. I am able to observe the woods as they change with the seasons, to glimpse the great herons and other wildfowl on the river, to watch deer calmly feeding by the sides of the road, and to take in the meditative vistas of the mile-wide York River—a major tidal tributary of the Chesapeake Bay. This is all part of the peaceful environment that makes this daily commute a very special experience for me.

There is, however, one spot on the Colonial Parkway at which this peaceful environment is abruptly and rudely interrupted: the site of the Yorktown Naval Weapons Station. This U.S. Navy production and transportation facility uses the York River to load naval weapons and ammunitions on the huge ships that are able to come up the river from the mouth of the Chesapeake Bay at Hampton Roads to anchor at the weapons station docks.

It is clear that some sort of materials having to do with weaponry are con-

stantly being loaded upon the large number of ships that dock there. Although the operations at Yorktown are cloaked in government secrecy, one notices that traffic to and from the loading docks increases dramatically during times of international tension. Often ships at anchor there have canvas shields placed over their names and identification markings. At times, one can see armed guards hidden in the bushes along the roadway as it passes between the docks and the grounds of the weapons station. At other times camouflaged soldiers armed with machine guns openly patrol adjacent to the road. (Local people believe that nuclear weapons are prepared for final arming at this facility.)

When I see the hulking shadows of naval destroyers and warships in the York River with their cargoes of death, I always am unpleasantly surprised and angry at their intrusion on an otherwise peaceful world of nature and beauty. I am filled with anger at the awful destructive powers that the weapons station represents. I am furious at the arrogance of the militarism that allows



this facility to intrude so drastically on the serenity of the parkway.

In the past, I was often overwhelmed by a sense of hopelessness and powerlessness over my inability to do anything effective or creative against this offensive sight. I was frustrated by my inability to express the pain I feel for our threatened world and I despaired over our future when I thought of what the weapons station represents.

This sense of frustration and depression was lifted dramatically after I took a recreational drive along the parkway with a person who had never been there before. We were enjoying the tranquility when we came upon the weapons station. I shuddered. Fear and anger ran up my spine.

Suddenly my friend said, "Look at the ducks." I looked to see a small flock of ducks swimming lazily in the waters of the lagoon formed by the loading facilities. "Look, the ducks are holding a peace demonstration against the navy!" I felt as if a ray of warm sunlight had pierced me to the depth of my inner being. My friend's spontaneous expression of faith and hope made my feelings of depression and frustration evaporate. This small flock of ducks, with their vitality and the natural peacefulness of their activities, was providing a strong counterforce to the horrors of the weapons station. Their simple presence in the face of the war machine nearby spoke to me of the eternal power of our life-force and that provided by the example of nature. These wild ducks were holding a peace demonstration—one probably more effective and meaningful than many in which I have participated.

In the weeks that followed I have begun to see all the natural beauty and peaceful vistas of the parkway through the eyes of my more enlightened companion. I feel empowered and strengthened against the depressing effects of the weapons station. Slowly, but certainly, I have explored the pain I had felt and moved beyond my sense of hopelessness and powerlessness to a renewed sense of energy, hope, and faith in the eternal power of the web of life. □

A Religious Concept at Age 88

by Rebecca Timbres Clark

I find my concept of religion almost unchanged from that which I held at age 30, but deepened, broadened by continued growth in education, philosophy, and by sorrow, joys, and humor. And what is this concept?

A deep sense within me of the spirit of the all-knowing, all-caring, all-loving God;

A human need for living in the Presence;

A caring for that of the Spirit in others I meet, have met, and those I have not met in person;

A recognition that the Divine is in every human being born in the world, regardless of race, country, and religious belief, or lack of religion;

An endeavor to place myself in God's hands for guidance without reservation so I can become God's instrument in this world;

A recognition that the Spirit lives on in a translated form, and that growth attained in this existence will be utilized in the next;

A belief that God is within me and that Jesus is my guide and inner strength; that God is all-present—in humans, in animals, and in animate and inanimate objects and in the evolution of humans, nature, the galaxies, and all space;

A belief that one kind of worship of God is in our appreciation of all beauty we encounter—in music, in the glory of sunsets, and in the ecstatic recognition of the beauty of the soul of another human being;

A belief in the overwhelming gift of inner revelation, the mystic experience both minor and major, understanding that this is not for ineffable bliss but is a challenge for a changed life and strength for the understanding of God's will.

In the words of Rabindranath Tagore: "Day after day, O lord of my life, I stand before thee, face to face." □

Rebecca Timbres Clark's long career in social work includes AFSC assignments in Poland, Russia, and India, where she also served at Rabindranath Tagore's educational and agricultural center in Bengal. She is a member of Moorestown (N.J.) Meeting.

THE USSR: SEEING FOR OURSELVES

The following four articles are excerpts of accounts by recent U.S. visitors to the Soviet Union.

Discovering Common Peace Priorities

by David McCauley

I drink to your death. And I will be there." I was jolted by the opening of the vodka toast by Kira, our Soviet guide. She continued: "And I will bring with me a coffin made of 100-year-old oak. And I am going to plant that oak tree tomorrow."

Kira's Georgian toast was to our personal longevity and friendship. I started to think of the friendship and longevity of our two countries—and about the bomb. These things are all tied together for Soviet and U.S. people. Her toast, "I drink to your death. I will be there," is a more poetic way to state our mutual vulnerability.

David McCauley, a member of Putney (Vt.) Meeting, is field secretary for the American Friends Service Committee in Vermont. He was coordinator of the seminar program on the Volga Peace Cruise.

*War as a memory:
a monument
in Leningrad
honors the
reconstruction
efforts of
citizens during
and after
World War II.*



David McCauley

This toast was one of many openings that we on the August 1984 Volga Peace Cruise shared with Soviet people. I was one of 120 U.S. people on this three-week cruise that combined peace education with touring. While not an official project of the American Friends Service Committee, the cruise was led by Russell and Irene Johnson, long-time New England AFSC associates, and by me.

We met with Soviet experts, with "average citizens," with senior officials of the Soviet Peace Committee in Moscow, and with local peace committees in several cities along the Volga River. The cruise took place within a climate of bad relations between our governments, the steady accumulation of increasingly sophisticated nuclear weapons, and the growing probability of their use. Indeed, here was the riddle and the purpose of the cruise: How do we, in a friendly way, explore why we are poised to destroy one another? And what do we do about it?

Halting the nuclear arms race and renewing détente were the focus of many hours of discussion with Soviet and U.S. resource people. On the cruise, Soviet experts from the Institute for the Study of the U.S.A. and Canada, and from

the Institute on the World Economy and International Relations, as well as the Peace Committee, presented the Soviet viewpoint in plenary sessions and small groups. Their observations, and those of our Soviet guides, set a context for the many experiences we had with individual Soviet citizens in streets, parks, farms, summer camps, cultural centers, and apartments. U.S. resource people (a Roman Catholic sister and people from the Fellowship of Reconciliation and the Center for Defense Information) along with knowledgeable cruise participants, also helped to make the discussions lively and informative.

We challenged the Soviets on the Sakharovs, Afghanistan, the nuclear arms race, and travel restrictions. They, in turn, challenged us on Central America, the nuclear arms race, and domestic injustice. Because our governments are so at odds, we wanted this unofficial exchange to be fruitful. We worked to maintain a trust that would keep open the dialogue. We also sought, and found, much common ground with our Soviet friends.

We had many encounters with Soviet "people in the street." We said that we were in the USSR on a peace cruise, and

we offered the Soviets peace buttons, which they usually accepted with a smile. Some of us met with "dissidents" from the Group to Establish Trust.

In these contacts, many of us felt our hearts open up to the Soviet people. Perhaps it was the constant awareness of our common danger, but these simple human exchanges took on a deeper meaning. I remember the shy young girls with their peace banners and the old veterans of the Battle of Stalingrad, each holding a rose at our welcoming meeting. I see again the old woman, alone and late at night, arranging the flowers left at a memorial to the 900-day siege of Leningrad.

The Soviet people know the cost of war. But these memorials also say "never again!" and they reflect the commitment to defense that has such strong support among Soviet citizens. Still, I believe the concern for peace is felt very deeply among the Soviet people. Their experience of World War II—20 million dead, a country laid waste, and the enormous task of reconstruction—is kept alive. In their concern with security and readiness, I could find little swagger and much regret. I could also see great fear.



Peace as a hope: girls in a Young Pioneer camp greet the Volga Peace Cruise with a banner proclaiming, "Peace to all peoples . . ."

David McCauley

Many Soviets see clearly that spending roubles on the military harms their economy and weakens their social and consumer programs. One worker in Rostov equated one Soviet nuclear submarine with two years' wages of all the workers in his city. Our discussions of Soviet achievements and difficulties usually ended with the Soviets saying, "We need peace to make progress."

My collage of memories of the USSR has more parts, such as the peace rally with 3,000 Soviets in Kazan, and the spontaneous singing and the poetry reading that followed. I can still hear the young men (one had lost both father and grandfather in World War II) saying, almost pleading, that our two countries should never go to war. I am standing again in Piskar' Ovskoje Cemetery, whose mass graves hold many of the one million Leningraders to die in the siege.

Soviet and U.S. speakers independently developed peace priorities for their own countries. From this, four common concerns emerged: preventing militarization of outer space, supporting a comprehensive test ban, securing a mutual nuclear freeze, and promoting U.S.-Soviet exchanges. Other items in the Soviet list included nonintervention pacts, no first use of nuclear weapons, no more government statements on "winning" a nuclear war, preserving and extending nuclear-free zones, and pledging never to use nuclear weapons

on non-nuclear weapons states. The Soviets didn't mention, "No more 'jokes' about bombing the Russians," but we did.

The Soviet experts urged quick action to halt an arms race in space, saying we could eliminate a whole category of weapons before fear and bureaucratic momentum make build-up of these arms harder to stop. The Soviet government agreed to a U.S. offer to begin negotiations in the fall, but said the testing must stop while the talks go on. The USSR wants to talk mainly about space weapons and has rejected a U.S. proposal to broaden the agenda. "Our 30-year experience is," said Soviet Peace Committee head Yuri Zhukov, "if we talk about everything, we will really talk about nothing."

The Reagan administration has allowed most U.S.-Soviet exchange agreements to lapse, but the renewal of frequent and diverse U.S.-Soviet exchanges was another Soviet priority. The Soviets see these exchanges as helping to develop a stronger, better informed, pro-détente, pro-arms control constituency in the United States. The Soviets admit to many problems in their country, but there is a genuine and justifiable pride in the accomplishments of the USSR. "Welcome to the evil empire," said one of our guides. "We hope that you will like what you see, and tell your fellow Americans about us." □

Volga Peace Cruise participants lay a wreath at a war memorial in Volgograd (formerly Stalingrad). At left are members of the Volgograd Peace Committee.



Exploring the Paradoxes

by Teddy Milne

The mental picture of the Kremlin my subconscious had absorbed in the United States was of stern and forbidding walls enclosing a secret and sinister cluster of grim fortresses. The last thing I expected to see inside those walls was hordes of tourists with cameras, in a holiday mood!

It was also amazing to see so many churches, with gleaming gilded domes topped with crosses, as part of the Kremlin. It's true that they are now museums rather than "working churches," but when one remembers the destruction that has accompanied most changes in religious policy in the long history of the world, the plethora of preserved and restored churches in the USSR comes as a pleasant surprise. In addition, to think that Politburo windows look out upon church domes and crosses seems a quixotic contrast to our own stern fortress, the Pentagon.

A group of 27 of us, confused by the conflicting messages we were getting about the USSR, went to have a look for ourselves. We knew that in two weeks we could only begin to explore the paradox, but we hoped at least to find a foothold, a starting place.

One foothold I found was a better awareness of the Soviet Union's ongoing

Teddy Milne works for the Peace Development Fund in Amherst, Mass., and is the editor of Laser, a peace newsletter for young people. She is clerk of Mt. Toby Meeting.

David McCutley



*The Great Gate
at Kiev*



*Children at a day care
center in Kiev
give their visitors
a traditional welcome
with bread and salt.*

struggle to rebuild itself after the devastation of World War II. On the one hand, that struggle, mostly without assistance, has been a laudable achievement that Soviet citizens acknowledge with gratitude, loyalty, and pride. On the other hand, the failure to motivate people to work (an apparent weakness of communism), plus the burden of the arms race and the antagonism of the West, has resulted in cracks in their facade that leave the Soviet Union feeling defensive.

We all have heard much about what's wrong with the Soviet Union. But there is much that is commendable, too: excellent child care programs, free health care, free education through university for those who qualify, guaranteed employment, cheap housing (still inadequate but improving), cheap mass transportation, and many cultural events, museums, activities for children, and so on. One can sense in all this a record of basic concern for human welfare with which Western countries do not compare favorably.

It's true that there are drawbacks. One important one, for me, is that since the state is virtually the sole employer, it has too much power over the individual and can use its control of jobs to silence dissent.

But as one Soviet woman I talked with said, "I think Lenin's ideas were good, just as Christian ideas were good (and they are quite a bit alike); but when

has either Leninism or Christianity ever achieved its ideals, its true potential?"

My sense was that a majority of Soviet citizens accept or even support their way of government, and also accept, though often grudgingly, their government's explanations for the restrictions, shortages, and other anomalies that exist.

I also sense that many of the customs we view as alien or even sinister in the Soviet Union, we accept as quaint in other countries. For instance, the inquisitive concierges of France, the bureaucratic officiousness we meet in almost any country, the ubiquitous uniformed police in Spain, the "muddling through" of the British, the rudeness one can meet anywhere: We accept these as interesting facts of life in Western Europe but draw back in disdain or distrust when we encounter the same characteristics in Moscow. When encountered in the USSR, even the custom of hunting mushrooms, which is equally prevalent in Sweden, is somehow viewed as part of its overall alien-ness.

Some members of our party realized they had absorbed from the U.S. media—unconsciously—a fear of the USSR. If visits such as ours can uncover and dispel some of that fear and distrust, they are well worthwhile.

All of us were convinced that the Soviets sincerely want peace. That is very evident, from the street posters to the school lessons to the magazine stories.

One of our tour members said, "I try to see countries as if they were individuals, and I ask myself how I would deal with the USSR if it were a person. If that person were having to deal with feelings of inferiority in relation to me, I would have to say that it was up to me to take the first risk."

I would go even further than that. I think that if we view the USSR as a person, it is important to see the friendly key lady who gave me some melon; to see the young man who took me across Moscow by Metro to make sure I got to an appointment on time; to see the boy and girl who bid us welcome to their school with a gift of bread and salt. In short, we must see the Soviet Union as made up of humans like ourselves, with the same capacity for love and sorrow, joy and pain. They are people with whom it is quite possible to be friends.

There is much misinformation and misunderstanding on both sides. We can be duped by their propaganda, yes, but we can also be duped by our own misconceptions.

What can we do to change that? We can study the Soviet Union with a more open mind; we can seek out in ourselves the conditionings and fears we have accumulated; we can stop being afraid to see anything good in Soviet life. And by all means, if we can get there, we should go! One trip won't make us experts on the USSR, but it can be a first step back from the abyss. □

Adjacent:
Blessed bread in
the Cathedral of
the Assumption
in Zagorsk.
Far right:
A church in
Suzdal.



Visiting Soviet Christians

by Dorothy Darling



The church is alive in the Soviet Union! That is the message the clergy of the churches in the Soviet Union urged us to bring home to the faithful in the United States of America. Churches have reopened, becoming "working churches" again, although there are still many that were converted to museums and remain so.

As a member of the large National Council of Churches delegation of 266 persons, both clergy and laity, last June I spent 17 days in the Soviet Union. I attended services in 14 churches and participated in several meetings that involved church and Soviet officials, journalists, and other vocational representatives. From Moscow we traveled in 10 groups to different areas of the country, each group visiting at least two cities. I visited Vladimir, Suzdal, Leningrad, Tallinn, and Zagorsk.

For more than 40 years Dorothy Darling has been an active member of Odessa United Methodist Church in New York. She is also a member of the Interfaith Nuclear Concerns Group.

We found the working churches filled with devout worshipers, and I was delighted to see that young people and children attend as well as the expected majority of older people.

At these churches we were hailed as peacemakers and welcomed with an emotional outpouring of love, being embraced fervently as we moved past the crowds toward our bus. I learned to hold out not my hand but my arms. We left feeling emotionally drained and very humble.

Along with Orthodox churches, which are rich in religious art and mystical in their deep antiquity, we visited Lutheran, Baptist, and Methodist congregations. The high point was surely the beautiful service celebrating Pentecost in St. Sergius-Trinity Monastery in Zagorsk. The ancient church glowed with hanging candelabras, and light was cast upon small white birch trees and fresh green branches draped over the railings that enclosed the area where worshipers stood. (It is traditional

to adorn the churches with white birch during Pentecost.) Bouquets of red peonies gave color and fragrance, and, of course, there were many beautiful, gold-framed icons on the walls and on the holy doors. The music of the two choirs was indescribably beautiful.

At meetings and dinners we asked many questions about the peace efforts of the churches and the relationship of church and state. We were told that there were peace committees in the churches that held discussions regarding the church's role in peacemaking, and they indicated to us that our peace delegation added strength and power to their efforts. As to definite action on their part, they were a bit elusive about specifics. They did tell us that their churches submitted certain papers on peace to the government and that often replies were received, but again, no details surfaced. They contributed regularly, we understood, to the peace fund controlled by the Soviet Peace Committee.

Regardless of the vagueness or questionable effectiveness of their peace-making, there is no doubt whatever that the people of the Soviet Union, those within the churches and those without, deeply yearn for a climate of peace in the world.

While the relationship of church and state is still an uneasy one, it was much improved during the years following World War II. The war was a turning point for the churches, which had suffered a long period of severe persecution, with most of the churches, monasteries, and seminaries closed. But to save Mother Russia from the terrible onslaught of the Nazi armies, what was left of the Orthodox church rallied around the government, raising money for the military and giving all possible support to the defense of the homeland. As a result, many sanctions were lifted and churches were reopened. Currently, the people feel a special loyalty to the government for all the years they have been free of war.

When we visited the black marble memorial to the defenders of Leningrad, we were struck to our very souls with a deep and solemn awareness of their tremendous loss not just of an army or armies but of a people, 20 million of them. To all Soviets, Christian or atheist, the site of the great monument in the cemetery in Leningrad is a holy place. The tall statue of Mother Russia broods over the mass graves, a peace garland across her open hands. In prayerful silence we paid our respects. Our leaders placed a wreath of flowers at the foot of the memorial, and, two by two, we marched in silence out of the cemetery. It was an experience I shall not forget.

I feel very positive about this journey to the Soviet Union. We went as strangers and were warmly welcomed as peacemakers by thousands of people. We tried in every way we could to express our concern for the survival not only of our own country but of their country as well. When we were in the Soviet Union, we did not see a country that should be destroyed. We saw a different world, a different culture, but people with the same love of country, the same concern for each other, and, in the case of the Christians, loving the same God we love.

Planting Seeds of Hope

by Gene Knudsen-Hoffman

Last year, more than 60,000 U.S. people visited the Soviet Union. Many saw for themselves that it is not a land of gray cement buildings and drab, dreary people, but that the Soviet people are very much like us.

They are proud of their nation, proud of its development. Their cities have many gray cement condominiums, but they are starred with parks, and the Kremlin is a handsome old red-stone fortress surrounded by gardens. The people are interested in fashion and wear bright-colored clothes. One can

Gene Knudsen-Hoffman, a member of Santa Barbara (Calif.) Meeting, helped to create the Fellowship of Reconciliation's US-USSR Reconciliation Program. She plans to take a sabbatical in 1985 to write a "Muriel Lester Reader."

talk openly of the longings of the human spirit for peace and well-being in the world. More powerful than any other impression was that they do not want another war.

In connection with my work for the Fellowship of Reconciliation, I traveled in a group to the Soviet Union twice last year, and several illuminating experiences led to many new perceptions. One such memorable experience was a visit to the Independent Group to Establish Trust between the United States and the Soviet Union. They are members of the unofficial (which means illegal) peace movement in Moscow. They were grateful for all peace-movement visitors. They said it protected them.

Friends who had arrived ahead of us prepared them for our visit and, fortified only with an address in Cyrillic, 12 of us rode in four taxis to the outskirts of Moscow, where we came to a clutch of high-rise apartments. We found the right door and were warmly received by six members. We met in a three-room apartment, furnished in vintage Swedish modern. Framed family photographs were all around, as well as lots of books. We sat on the floor and shared who we were, where we were from, and why we had come.

We learned that the group had formed and surfaced in May 1982. Most of its members were academics or professionals. A good number of them were Jewish and refuseniks—people who had asked for an exit visa and had been



Members of the Group to Establish Trust with three visiting Americans.



Left and adjacent:
1983 peace demonstrations
sponsored by
the Soviet government.

Below:
Members of the Group
to Establish Trust
plant a garden with
marigold seeds brought
to them by the visitors.



refused. As a result, many had lost or were in the process of losing their jobs. They received no mail, most of their telephones had been disconnected, and they were under constant surveillance.

The group is illegal because no peace action outside the Peace Committee-sanctioned rallies and demonstrations is permitted in the Soviet Union. The government's reasoning is that the Soviet government is for peace—so why is there need for private citizens to act?

The Group to Establish Trust felt differently. They saw that no steps toward disarmament had been taken by the United States or the Soviet Union. They felt that new initiatives were needed and that without grassroots activism humankind would have no future. They understood and wanted to promote non-violence. So, they sent 21 peace proposals to the Soviet Peace Committee. Since these were not acknowledged, the group decided to act without government approval. They held an exhibit of the peace posters of Sergei Batrovin, the group's founder, in an apartment. The posters were confiscated, several members were imprisoned, and Batrovin was sent to a psychiatric ward.

They received a very harsh punishment for actions we in the United States

take for granted. I believe a great amount of confusion has arisen because of this. Many of us have decried these punitive measures, and many others have condemned the Soviet government and the Soviet Peace Committee because they employ such measures for what seem to us such innocent acts.

We forget that the Group to Establish Trust is breaking a law of their land. Such laws seem repressive to us, if not foolish. But are they different from our laws that say that you must kill to be a patriotic citizen, or that holding a prayer vigil on military property is illegal and that you must be arrested or fined?

Breaking a law in most countries brings retaliation, so it seems strange that we (or the Group to Establish Trust) would expect to do so with impunity. I think we must celebrate their great courage and salute them for the risks they are willing to take, but we must not turn our backs on the established government simply because it behaves like established governments. As peacemakers I believe it is our task to seek to understand, to speak truth, and to act with compassion for the oppressor and the oppressed.

The Moscow Group to Establish Trust has been the only nonviolent

group to surface in the Soviet Union, but I was told there are hundreds of like-minded people in other cities. After many cups of tea and lots of delicious little sandwiches, we all joined in singing "Shalom." Then we distributed Fellowship of Reconciliation marigold seeds with a poem in English and Russian on the packet: "Let us plant a garden together, flowers not fear; marigolds, not missiles. Together let us choose life so that we and our children may live."

One exciting aftermath of this visit was noted in our national newspapers this spring. The news release told how two members of the group, Maria and Vladimir Fleischgaker, planted a peace and friendship garden with our marigolds opposite the police station in Moscow. They surrounded it with peace posters. The police, the story said, did not interfere with the planting, but they did remove the signs. In the same period I received a letter from Vladimir and Maria inviting me to return to Moscow to see the garden.

When we left Moscow, the entire group saw us off at the station and gave us their buttons on which was written their legend: "Mutual trust can disarm the world."

I wonder if anything else can. □

More Light Than Before: Peace and Friendship Caravan

by Etta Marie James

From February 13 through May 28, my husband, Chuck, and I traveled as members of the Peace and Friendship Caravan International 1984 through Austria, Hungary, Yugoslavia, Greece, Bulgaria, Rumania, the USSR, Poland, East Germany, Czechoslovakia, Italy, Switzerland, France, Belgium, Great Britain, the Netherlands, West Germany, Denmark, Sweden, and Norway.

There were 17 of us, ages 11 through 73: 1 Norwegian, 3 from the United States, and 13 Canadians. The group included 5 Quakers, 2 Doukhobors, 2 Mennonites, and 1 Catholic. The caravan was sponsored by Argenta (B.C., Canada) Monthly Meeting, endorsed by Canadian and North Pacific yearly meetings, and coordinated by Sigurd Askevold, who visited embassies in Ottawa twice and wrote over 2,000 letters in three years of planning. We traveled in four Chrysler diesel cars and stayed mostly in youth hostels and Intourist hotels.

Our official statement presented two concerns: the twinning of cities and the international exchange of youth. We found these to be redundant. Hannover obtained its first twin city in 1947 and now has six. Aalborg, Denmark, holds youth Olympics with its twin cities and houses the dele-

gates—even those from the USSR—in private homes. Youth exchange is also old hat in Europe. In the hostel in Budapest we added our voices and guitar to 30 USSR students singing in the hall and were presently joined by 15 more from the GDR (East Germany). In Geneva, we met a busload of Minnesota students who were studying in France, and at our hostel in Amsterdam more than 80 West German young people have camped, played soccer, and attended school together since World War II, thereby turning former enemies into friends. Nevertheless, our messages were warmly received and we were encouraged to help expand the youth exchanges.

Appreciation of our having taken the time and money to share our concerns was expressed in many ways. We carried signs in five languages on top of our cars. People would read them and wave to us or hold their fingers in the universal peace sign. In Poltava, a city in the Ukraine, as we were stopping for a red light the driver in the next lane rolled down his window and handed us a tulip. In Genoa, a pedestrian from whom we asked directions rode with us miles out of his way and refused to let us pay his bus fare back. In Venice, a bystander showed us which ferry to take, and when he found out we were on a mission of peace, shared his sack of fresh doughnuts. Some taxi drivers led us to our hostels without charging us.

The trip was an education in other ways. In Sofia, Bulgaria, I asked the chairman of the Nuclear Free Balkan Peninsula Committee which Balkan countries have nuclear

arms now. "Only Greece and Turkey—at the American bases," was his answer.

In the Warsaw Pact countries, we met with official peace committees. Unofficial peace activities are not permitted. The committees are made up of volunteers from trade unions, student and women's groups, Young Pioneers, farm communes, and so on. How each country had suffered in the Great Patriotic War was graphically told to us. Twenty million Russians died between 1939 and 1945. In Byelorussia, every fourth inhabitant perished.

"We must not let this happen to our children," we were told. "We must defend peace."

When we had listened to our peace committee hosts relate the war-mongering acts of the United States and the programmed part of the meeting was over, individual members would share with us how they themselves had suffered, the family members they had lost, their work with the wounded and hungry. Such meetings usually would close with handshakes and hugs as they expressed their gratitude for our having come.

We met twice with East Berlin Quakers, once when they listened to us and once when we met with AFSC delegates who had just come from Moscow. The Berliners cautioned us: Do not get impatient when working for improvement. Move slowly and avoid violence. Value those who do not agree. Work with love and be patient.

To sit with Friends in meeting, no matter where, is like coming home. The enveloping, spirit-filled silence and the messages that arise from it, even when they need to be translated, bring us to the Center where we live. From the Quakers in Vancouver who prayed for us individually every day of the trip, to the Frankfurt Friends who entertained us in their homes and took us to the airport, we were welcomed and encouraged. Chuck and I stayed with Frankfurt Friends Don and Irene Rogers and their two boys. After we arrived home and before I had taken time to send them a thank-you note, we received a letter from them thanking us! These words from a poem Don wrote have sustained me as I work for improvement in the awesome reality of our time.

*Light makes light,
candle kindles candle;
when a star jumps its orbit and wheels
into other stars,
kings and astronomers frown;
their equations won't balance,
For when they part there is no return, no
subtraction,
but—this is God's mystery—more light
than before,
glowing, kindling, streaming a new pace
ahead, blessing.* □

A retired educator and school psychologist, Etta Marie James is a member of Eastside Meeting in Bellevue, Wash.

Two members of the Peace and Friendship Caravan (left and center) are welcomed by a group in native costume in Boltava, Ukrainian Soviet Socialist Republic.



Courtesy of Etta Marie James

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WORLD OF FRIENDS

Central America Week will be held March 17-24. In 1984 more than 70 national religious, labor, peace, human rights, and solidarity organizations endorsed the special event, and thousands of local congregations and communities across the country participated in it. For information or to order resource packets (\$3 each), write Inter-Religious Task Force on Central America, 475 Riverside Dr., Room 563, New York, NY 10115.

A Quaker Wonder Woman? Barbara Reynolds was named one of 14 winners of the 1984 Wonder Women Awards. The Wonder Woman Foundation, sponsored by Warner Communications, is dedicated to the achievement of women over 40. Each woman received \$7,500 to further her work. Barbara Reynolds has been a peace activist since 1958 when she and her husband, Earle Reynolds, sailed to protest nuclear testing in the Bikini Atoll area. In Hiroshima in 1965, Barbara established the World Friendship Center and was soon awarded honorary citizenship by the city. Now her concerns are for the Amerasian children of Southeast Asia. True to her belief of putting principles into action, Barbara, who was already sharing her small apartment with seven Indo-Chinese refugees, took in a 15-year-old Vietnamese-American girl.

Sanctuary to Central American refugees is being offered by Albuquerque (N.Mex.) Meeting. In November 1984 Albuquerque Friends joined the dozens of other meetings across the United States that are supporting the growing sanctuary movement. Albuquerque Meeting had been providing unobtrusive transportation for refugees for several years. Last fall, when a refugee caravan was publicized to increase awareness of the problem among the Albuquerque community, the meeting then felt ready to offer hospitality to Central American refugees. Their Minute on Sanctuary recognizes that "in Guatemala and El Salvador death is the common result of speaking up for justice, and we are thankful that challenging our own government's policies carries far lesser risks. We defy no authority, but in cooperation with other religious groups take this small step towards healing ourselves and our country."

The 1985 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, will be held March 15-17 in Ann Arbor, Mich. In addition to the

business sessions, programs will be presented on "Economic Development in Latin America and Issues of Human Justice," and "Quakers and the Ecumenical Movement." For more information, write Sharli Powers Land, FWCC, 1506 Race St., Philadelphia, PA 19102.

Hugh Moore's 90th birthday in December 1984 was the occasion for a special luncheon at First Friends Meeting in Greensboro, N.C. Hugh has had a long and loving association with First Friends Meeting as pastor and member. He is well known among North Carolina Friends, for he grew up in Woodland Meeting near Goldsboro and graduated from Guilford College. Hugh is more widely known for his work as an AFSC fundraiser for 34 years, from 1931 to 1965. Upon retirement he and his wife, Alma, who died in 1981, returned to Greensboro, where Hugh now lives at Friends Home.

Vision for Tomorrow is a voluntary, non-profit organization confronting the widespread feelings of futility in the face of nuclear threat. It is inviting groups to use their abilities in writing, music, and art to direct negative energy into creative channels. Groups submitting ten constructive contributions on any social problem will receive a \$200 award of appreciation. The money will be raised by developing a supportive membership and through private foundations. Send donations and inquiries to Vision for Tomorrow, 86 S. Lansdowne Ave., Apt. 2B, Lansdowne, PA 19050. Phone (215) 259-5608.

Twenty prisoners, including Quaker Vern Rossman, are fasting the first day of every month. The prisoners, arrested for acts of conscience in opposing the nuclear arms race, are asking others to join in prayerful fasting. They hope to build communities of prayer, to respond to the needs of the oppressed and the poor, and to undertake resistance to the "lawfulness" of nuclear destruction and the systems that make it possible. To respond to their appeal, write to Jim Perkins, Danbury Prison Camp, Pembroke Station, Danbury, CT 06810.

A summer program in India is being planned by the Lisle Fellowship. This year's theme is "Alternative to Violence: Education and Experience in Nonviolent Change." Lisle is seeking applicants from diverse racial, religious, and cultural backgrounds, 18 or older, who have a serious interest in the program's theme and can adapt to different living conditions. The program runs from June 15 to July 26 and costs \$2,200. Academic credit can be arranged. Write to Lisle Fellowship, Inc., Rockland Community College, 145 College Road, Suffern, NY 10901.

FORUM

Are We the "More Moral" People?

C. H. Mike Yarrow in his "Toward Understanding the Soviet Union" (*FJ* 6/1-15/84) compares aspects of that country with similar features in our own.

Jack and Ken Powelson in "The Soviet Union, South Africa, and Us" (*FJ* 11/1/84), referring to the earlier article, "add some cautionary thoughts" and state that "the morality of the [Soviet] system must still be judged."

Yarrow points out how the Soviet government cares for its citizens. The Powelsons explain that the caring is limited and is done for the government's own self-serving interests. The Soviets create jobs by socially reprehensible procedures, and while we have much unemployment and poor income distribution here, these can be corrected, if we will, within the system, and are not faults of the system. The Soviets' heavy emphasis is on military spending; industry doesn't have to show a profit, and its resources don't have to be used to serve society better.

The Powelsons agree that the mass of U.S. public opinion is biased against the Soviet Union. How true! Their whole article confirms this. They can find little if anything good to say about the Soviets. The entire tone is negative. Yarrow's even-handed article has drawn favorable, positive comment; apparently this must be promptly counteracted.

The Powelsons' closing statement admits there is U.S. discrimination, but they make no direct comparisons, no listing of our numerous serious faults alongside theirs. The implications are clear: We are the more moral, the superior people.

Karl E. Buff
Mountain Home, Ark.

No Admiration for Totalitarian States

When Ken and I wrote our article, "The Soviet Union, South Africa, and Us" (*FJ* 11/1/84), we referred to Mike Yarrow as having implied, in his article, "Toward Understanding the Soviet Union" (*FJ* 6/1-15/84), that "the Soviet government is a caring one." We had (incorrectly) surmised this from his statement that in the United States (in contrast with the USSR) "the individual's obligation to succeed is emphasized rather than the caring, nurturing, education function of society." He wrote me that he did not accept that any government could be a "caring" one, and (in Ken's absence—he had already left for the Philippines) I agreed to revise the article to delete that phrase. I

neglected to do so, and I apologize to him and to JOURNAL readers for this omission.

But I do stand by the rest of our article. I admire Mike's motive in wanting to discover what is good about the Soviet Union and how their culture differs from ours. The problem is that in an authoritarian state, whatever is "good" can also be directed toward "evil" at the whim of the rulers. Thus Soviet education—good for most—is directed toward military strength; the health system providing universal care includes "psychiatric hospitals" for dissidents. Atrocities happen in democratic states, too, but at least they are reviewed by different groups. I am saddened when Friends refer admiringly to a totalitarian system because some parts of it achieve things we find good.

It is in imposing the will of the state upon people who have no choice that the Soviet Union and South Africa are similar. It matters not to me that in the Soviet Union the victims are white and in South Africa they are black; all are victims. The Soviet Union and South Africa have both deprived their people of citizenship without the review of courts. I do not count that in South Africa the deprived are 80 percent and in the Soviet Union they are fewer. If it is done to one—"the least of these"—that fact defines the nature of the state. The Soviet Union and South Africa have both starved and tortured their people, and no part of either system can be separated from that fact.

We do not promote peace by pointing to the good things in a totalitarian state. Let us instead love the people of the Soviet Union and of South Africa because they are warm human beings, with inner lights that can be reached. Let us proclaim peace not because a presumed enemy has good points but because peace is right, moral, and beautiful. This is what pacifism requires of us, and nothing more.

Jack Powelson
Boulder, Colo.

How Would Fox's Vision Fare?

In "A Call for Spiritual Linkage" (*FJ* 11/1/84) France H. Conroy tells how Kent Larrabee's vision, which he experienced after the walk to Moscow, was watered down when subjected to the light of the committee. And I fancy George Fox's vision would have lost some of its luster had it been subjected to the same test.

A committee embraces the silliness as well as the wisdom of a culture, and only in the perspective of history can we tell which is which. Quakers have been applying their solutions to war for 300 years. We now approach instant destruction, and I think a vision or two to help us re-chart our course is long overdue.

Quakers assumed religious freedom and went through the motions of religious

freedom until religious freedom became a political fact in America. Those who worked for the new relationship were thoroughly hated by those who enjoyed the advantages of the old relationship. Since modern Quakers live to love and be loved they have a philosophical obstruction to causing the wrath that moving from a military to a political relationship with the USSR would provoke.


So in the spirit of good will, love, and accommodation, Quakers accept the rights of nationalism to forbid Quakers to practice religious freedom in any country but their own. In accepting the right of nationalism to forbid a Quaker meeting in Moscow, they affirm nationalism and the armed forces that sustain nationalism.

Instead of the confrontation with nationalism that Kent Larrabee's vision promised, the Committee for Spiritual Linkage Between the Soviet and American Peoples has successfully steered the vision back into the intellectual and spiritual cul-de-sac that has brought us to the abyss.

John J. Runnings
Seattle, Wash.

No Safety in Neutrality

I am an English Friend who has lived in Austria for some years. There are not many Quakers in Austria: just a handful, mostly elderly, in Vienna; three here in Linz; one in Salzburg; and one high in the mountains. A drop in the ocean of Quaker religious life. We do what we can for humanity and peace, each in his or her own way, and we try to turn hate




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into love between people and between East and West.

I am especially concerned about the United States' feelings for the Soviet Union and what these feelings have led to: cruise missiles stationed in Europe "to protect us from the Russians." I wonder if the U.S. people know how anxious we Europeans are about the threat these missiles are to us? Do the U.S. people also fear an atomic war, or any kind of war on U.S. territory?

Austria is a neutral country. We have only a small army, without, thank God, atomic weapons, but we sit in the middle; we have no cruise missiles sited in Austria, but missiles from both East and West are positioned all around us. In a nuclear attack Austria would not be spared any more than any other European country—atomic weapons would not acknowledge neutrality!

Dear Friends in the United States, please try to persuade the people in power in your country that playing power politics with nuclear weapons is playing with the wholesale destruction of our world. It's the only world we have and we each have but one lifespan. Let us show love for our neighbor in the widest sense of the word.

Jean Smith
Linz, Austria

Not for Christians Only

I was surprised that Douglas Steere in "The Mystical Dimensions of Quakerism" (FJ 11/15/84) wrote that "many Friends feel themselves a part of something that is unwall'd, that is a third force, that is neither Roman Catholic nor Protestant but a part of a Christian mystical stream that has nurtured and over and over again has renewed them all." I have always thought that there were mystical and nonmystical Catholics and Protestants and Friends.

Surely, if we believe in one God, it is not a "Christian mystical stream" that nourishes us but a religious stream that touches mystics everywhere: Moslem dervishes, American Indians, Hindus, Zen Buddhists, and all the rest.

Margaret Adams Hutcheson
Sandwich, Mass.

A Clearer Personal Theology

I appreciated very much the symposium, "Variations on the Quaker Message" (FJ 12/1/84). I wish I could have been at Canton to hear and participate in the original discussion. My own theology has been reshaped by reading the symposium. For me at this point the essence of Quakerism is the unmediated (and therefore Protestant) mystical-prophetic experience of following the crucified role-model Jesus by surrendering self to the Creator and all creation. As a by-product of this

unconditional loving surrender to what is ultimate, we may receive the grace of feeling unconditionally loved by the Ultimate, which Yungblut sees as the heart of mysticism. With all respect for Yungblut's eloquent statement, I believe we feel loved because we ourselves love, not the reverse. Or perhaps the experience is best seen as circular, a benign spiral of unconditional mystical-prophetic Jesus-like unconditional love that encompasses God within us and in the world. I again thank all the contributors for clarifying for me what it means to be a Protestant-Christian-Universalist-Quaker mystic.

*Don Calhoun
Miami, Fla.*

A Home for the Ethical Humanist

The four "Variations on the Quaker Message" (FJ 12/1/84) are quite stimulating. We hope that the discussion will be continued.

As humanists, attracted to Quakerism by its ethical commitments, we are to be classified as being of the Universalist type. As such, we like Howard Brinton's contention that Quakerism is a third order distinct from both Protestantism and Roman Catholicism. This is a view also held among many in European countries, notably in the United Kingdom and Ireland.

Those of us who have a deep commitment to humanist Christian and Universalist social values and practices may also be agnostic theologically. We feel fortunate that our agnosticism did not prove to be a barrier to our becoming members of Summit (N.J.) Meeting. We feel that the Quaker meeting is one religious community in which the ethically committed agnostic may find a home.

In our visits with Quakers in the British Isles and in this country, we find many who share our agnosticism, our distrust and doubt about theological teachings, but who share in efforts to serve humane causes and to oppose such disastrous paths as militarism. We find the American Friends Service Committee and the Friends Committee on National Legislation especially helpful.

*Elizabeth Briant Lee and
Alfred McClung Lee
Madison, N.J.*

Delighted With Variations

What a delight to open up the December 1, 1984, issue of the JOURNAL and see that the four presentations from Friends General Conference's 1984 gathering were featured. You are performing a valuable service to Quakerism in America by making these available.

*Marilyn and Donald Dyer
Chapel Hill, N.C.*



Hats Off to Quaker Crostic

Had I a Quaker bonnet I would doff it to Elizabeth Maxfield-Miller of Cambridge Meeting for treating me to the pleasure of another Quaker Crostic (FJ 12/15/84). I used to bug Olcott Sanders about not publishing more, and he always replied that he could only publish as many as he could get! Encore Elizabeth Maxfield-Miller! And thank you.

*Mary Esther Dasenbrock
Baltimore, Md.*

Spiritual Economics

Howard Brinton emphasized that to the Society of Friends "spiritual" and "social" are as intimately related as the two sides of a door: you can't have one without the other." It is the application of this, which has been called "the Quaker method," to the sphere of economics that is the reason behind the Quaker Society for Economic Democracy.

If the inner and outer are not in harmony then conflict results, both in the individual and the society. If we believe in that of God in every person, then this must be expressed in every aspect of the outer life.

From the standpoint of "Quaker economics" we need a society that is different from both capitalism and communism. But the excessive individualism, with its emphasis on profit—and the ruthless competition of the one, and the state domination and collectivism of the other—are contrary to the conditions that enable one to be moved by the Spirit. Both are basically what Mahatma Gandhi called "soul destructive."

Though we are interested in a new economics, the seeds of it are already here. We see this in cooperatives, worker-owned and -managed enterprises, and intentional communities.

Our goal, though, is not a reformed capitalism or a reformed communism. It is a new society based on spiritual principles, rather than on materialistic production and consumption. We want a society that will emphasize the development of the highest potential of every human being. We want a society that will cultivate a sense of the whole—both of humanity and of nature—and is supportive of the interdependence and interconnectedness of all existence. We want a society that has as its fundamental principle unity in diversity: creative unity. We want a society that incarnates in its institutions the higher values of love, truth, cooperation, mutual aid, sharing, and service.

*Eugene Bronstein
Oxford, N.J.*

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BOOKS

God's Revolution: The Witness of Eberhard Arnold. Edited by the Hutterian Society of Brothers and John Howard Yoder. Paulist Press, Ramsey, NJ 07446, 1984. 224 pages. \$8.95/paperback.

Surely, for those who knew him or about the Bruderhof communities that he created, Eberhard Arnold (1889-1937) would rank as one of the great spiritual giants among all the followers of Christ. His life is his witness, and the Bruderhof is likewise his witness to the world. He demonstrated convincingly that it is possible to live completely in accordance with the Sermon on the Mount, even in the midst of a culture that refuses to believe in this possibility.

John Howard Yoder, the outstanding Mennonite theologian and philosopher, gives us in his introduction a brief but adequate sketch of Eberhard Arnold's life. Malcolm Muggeridge, who was converted to evangelical Christianity at an advanced age, writes a spirited appreciation of Eberhard Arnold in his brief preface. These give us all we really need to know about Eberhard Arnold's outer life. Those who wish to learn about the deep inward source of Eberhard Arnold's power and commitment should turn to *Inner Land and Salt and Light*, in which Arnold conveys to us the essence of his faith. The present book is his witness to the world. It consists of all the speeches he made for the sake of the Bruderhof community, and for those who came to visit the various "hofs."

One gets, from this book, a vivid sense of the energy with which the Bruderhof began and the sense of commitment that has sustained the Bruderhof all along the way. In the first piece, Arnold is conducting a Bible study session in 1919; one can sense the fervor, even at that early date. The latest piece, dated August 12, 1935, is filled with exactly the same kind of gospel certainty as we can discern in that early Bible study. Eberhard Arnold never wavered during the 18 years of his ministry. He held high the torch of his faith, lighting the way for all who would follow Christ, and giving them a clear vision of the goal: to manifest Christ and his kingdom in this dark and troubled world of ours.

Howard Alexander

Day One: Before Hiroshima and After. By Peter Wyden. Simon and Schuster, New York, 1984. 412 pages. \$19.95.

Bertrand Russell once said that every book describing the horrors of the atom bomb "helps pound a nail into its coffin." The

Nobel Prize winning social reformer and mathematician probably would have credited *Day One* with several nails.

The book does more than rehash the tragic beginning of the nuclear age. Drawing on secret government papers, the author provides answers to such troubling questions as: Why did President Roosevelt urge full speed when Hitler had assigned a low priority to the bomb's development? Why did scientists ignore long-term radiation effects and dismiss them as a hoax? Why did most presidential advisers argue against Japan's being given a demonstration of the bomb's awesome qualities?

Skillfully, Wyden tells readers about the behind-the-scene maneuvering: *Leslie Groves*, the martinet general who had been commanded by F.D.R. to get the job done in record time, followed orders even when it meant deceiving and bullying subordinates. *Leo Szilard*, the bomb's true father, realized its potential for destruction. He tried to halt his brainchild's birth, but few listened to the eccentric physicist. *J. Robert Oppenheimer* was idolized by his associates, who were swept along by his brilliance and prestige. He sensed the bomb's tremendous capabilities but was too vain to turn back. *Henry L. Stimson*, ailing secretary of state, warned, "Modern civilization might be completely destroyed." Harry Truman, the newly installed president, disagreed.

"Our enemies better watch out!" he boasted.

I introduced Truman to Suzue Oshima, a badly disfigured Japanese bomb victim who had been brought to the United States for plastic surgery. "How did it happen?" she wanted to know.

He shrugged his shoulders and said tersely, "It did end the war!"

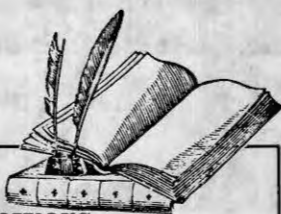
Many years later, Suzue has an almost complete reply. In straightforward language, Wyden gives a graphic explanation. John Hersey, whose own Hiroshima story is considered a modern classic, has high praise for *Day One*. "Here, quite simply," he says, "is what every literate person on earth should know about the start of the atomic age."

Jhan Robbins

Books in Brief

The Day After World War III. By Edward Zuckerman. Viking Press, New York, 1984. 407 pages. \$18.95. Subtitled "The U.S. Government's Plans for Surviving a Nuclear War," this well-written and well-documented book details the plans created by the Federal Emergency Management Agency, which is responsible for developing preparations for civilian evacuation from "attack areas" and for "post-attack" reconstruction. The book also contains a brief history of the U.S. nuclear weapons program.

Poets & Reviewers



Howard Alexander, of Clear Creek Meeting in Richmond, Ind., is a professor emeritus of mathematics at Earlham College. **Helen Morgan Brooks**, of Philadelphia (Pa.) Meeting, is a published poet, teacher, and member of the JOURNAL's board. **Mark Lee Hickman** belongs to San Antonio (Tex.) Meeting. **Trudy B. Hubben** is a retired social worker who belongs to Chestnut Hill (Pa.) Meeting. **Joyce W. Povolny** is a member of Northern Yearly Meeting and is especially interested in mysticism. **Jhan Robbins**, a New York Yearly Meeting member living in Columbia, S.C., has written books and magazine articles.

Selected Resources on US-USSR Reconciliation

Organizations

• **Institute for Soviet-American Relations** was created to help develop constructive relations between the two countries. Its newsletter, *Surviving Together, an Update on Soviet-American Relations* (contributions, \$15, tax deductible), is published jointly by the ISAR and the Friends Committee on National Legislation. Write to 1608 New Hampshire St. NW, Washington, DC 20009.

• **Fellowship of Reconciliation's US-USSR Reconciliation Program** produces a wide variety of material, including "Seeds of Hope" packets, posters, buttons, and greeting cards. Write FOR, Box 271, Nyack, NY 10960.

• **National Council of American-Soviet Friendship**, with branches in 21 U.S. cities, organizes visits by Soviet citizens and arranges for distribution of films and other educational material. Write Alan Thomson, Executive Director, 162 Madison Ave., New York, NY 10016.

• **Ground Zero** has a variety of projects and publications. The "pairing project" matches U.S. towns with comparable Soviet towns, with the idea of establishing communication between the citizens of the towns. They also publish *What About the Russians and Nuclear War?*, which is accompanied by a study guide and other educational material. Write to P.O. Box 19040, Portland, OR 97219.

• **Bridges for Peace** organizes reciprocal visits between U.S. and Soviet citizens. Write to Box 283, Norwich, VT 05055. (The US-USSR Citizens' Dialogue, Inc., organizes similar reciprocal visits of 30 citizens from each country. Write to 777 U.N. Plaza, New York, NY 10017.)

• **American Committee on East-West Accord**

publishes a bimonthly newsletter with articles on Soviet-American relations. Subscriptions are \$12 per year. Write 109 Eleventh St. SE, Washington, DC 20003.

• **American Friends Service Committee, East-West Desk**, issues a periodically updated bulletin, "Initiatives for Bettering Soviet-American Relations." Write to 1501 Cherry St., Philadelphia, PA 19102.

• **John T. Conner Center for US-USSR Reconciliation** publishes material primarily for use in the church community, including *The First Reader on Reconciliation Between the United States and the Soviet Union* (\$5, plus \$1 postage and handling) and a newsletter published periodically. Write the center, P.O. Box 3024, West Lafayette, IN 47906.

• **US-USSR Youth Exchange Program** is organizing a pen pal project and satellite sister schools, and preparing a variety of educational material for use in schools, including video cassettes. Write to 3103 Washington St., San Francisco, CA 94115. Co-sponsored with Vision for Peace is an ongoing children's art exchange. Write Peg Lippincott, Vision for Peace, 1515 Cherry St., Philadelphia, PA 19102.

Books

• **What About the Russians? A Christian Approach to US-Soviet Conflict**, by Dale W. Brown, ed. Brethren Press, 1451 Dundee St., Elgin, IL 60120. 1984. \$6.95/hardcover. An objective anthology of essays.

• **Towards a Quaker View of Russia**, by Colin Hunter, ed. Northern Friends Peace Board, 1, The Grange, Hall Lane, Horsforth, Leeds LS18 5EH England. 1984. 50p/paperback. Essays on subjects ranging from the Soviet Peace Movement to a Quaker interpretation of the East-West conflict.

• **Questions and Answers on the Soviet Threat and National Security**. American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102. 1982. \$1/pamphlet. Responds to many fears about the Soviet "threat."

• **The Soviet Union Today: An Interpretive Guide**, written for the general reader by 25 experts. Available from the Bulletin of the Atomic Scientists, 5801 S. Kenwood Ave., Chicago, IL 60637. \$9.95.

• **The Soviet Viewpoint**. By Geroji Arbatov and Willem Oltmans. Dodd-Mead, New York. 1982. \$13.95/hardcover. Illuminates the East-West crisis from the Soviet position. Arbatov is the director of the Institute of USA and Canada Studies, Moscow.

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

Laser, peace newsletter for kids 9–15. In third year. \$12/10 issues, sample \$1.50. Teddy Milne, editor, 15 Walnut, Northampton, MA 01060.

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I have recently attended a peace seminar in Dubrovnik, Yugoslavia, and have visited the Soviet Union for three weeks. I am interested in developing a quarterly "letter for peace and social change." The purpose would be to discover ways in which our national thinking is changing and ought to change, but isn't. For example, I believe conservative economics is forcing poor people to cheapen their values, which causes them to do and think things that people with moderate incomes don't do.

I am interested in exploring ways in which the values of the Quaker Socialist Society can be applied to the American lifestyle. The aim of the "peace letter" will be to suggest alternatives to profit and capitalism that few Americans understand. The only cost will be four 20¢ stamps for the first four issues. If you would like to join in this fellowship of learning and communication, please write to Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. Write or call Richard P. Bansen, Secretary, Friends Insurance Group, 1515 Cherry Street, Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

Friends worship group invites others to visit with us. Contact Dick or Maret Houghton, (615) 528-7287. Cookeville, Tennessee.

American Friends living in Riyadh, Saudi Arabia, would like to contact others in the area. Write: Ayoub, College of Science, Box 2455, King Saud University, Riyadh, Saudi Arabia.

Positions Vacant

Crop Science. Chairman of the Agriculture Department. Individual will chair the Agriculture Department and teach crop science including introduction to crops and soils, grain crop, weed control, and 4-H Club and gardening. A Ph.D. in agronomy with emphasis in crop production, as well as practical farm experience is required. Interest in the use of microcomputers and undergraduate teaching helpful. Send letter of application, resume, and three letters of recommendation by March 1, 1985, to R. L. Frey, Dean, Wilmington College, Wilmington, OH 45177. An equal opportunity employer.

Summer opportunity: Responsible, energetic couple for housekeeping/caretaking services in exchange for use of cottage on unspoiled lake in western Adirondacks. Additional employment negotiable. Phone (215) 922-8975 or write Dreby, 6 Loxley Court, Philadelphia, PA 19106.

Earlham College anticipates openings for September 1985 in Asian history, mathematics, psychology, and sociology and possible openings in chemistry, classics, European history, and philosophy. Earlham encourages applications from those interested in women's studies, ethnic studies, and cross-cultural issues, and from those who are members of the Society of Friends or whose values are congruent with those of the Society. Send vita to William Fishback, Acting Academic Dean, Earlham College, Richmond, IN 47374. EOE/AA.

Director of Beacon Hill Friends House. Beacon Hill Friends House seeks Friendly director for student residence in downtown Boston, starting mid-June 1985. Duties involve ongoing administration of spiritually based residence as well as outreach to wider Quaker community. For further information, write or call Anne Kriebel, Director, Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118. Application deadline: Feb. 28, 1985.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. There are openings in math, physics, history, English, weaving, and peace studies for the 1985-86 school year. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg, The Meeting School, Rindge, NH 03461. (603) 899-6102.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Administrative Secretary, Friends Meeting of Washington (D.C.). The meeting seeks a person thoroughly familiar with Quaker faith and practice to oversee the maintenance of property; manage the business activities; supervise its employees; schedule and make arrangements for use of buildings and facilities; and aid in extending meeting services to members, attenders, visitors, and the wider community. Salary range and detailed job description available upon request. Applications close March 15, 1985. Send resume and cover letter to: Personnel Committee, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20008.

FWCC Associate Secretary. Following the nomination of Val Ferguson as FWCC General Secretary, her present post of Associate Secretary, World Office, is likely to fall vacant toward the end of 1985. The Associate Secretary's duties involve administration and travel, with specific emphasis on interpretation of FWCC and responsibility for FWCC publications. Details from, and applications to (by Feb. 28, 1985, if possible) the Chairman, Joseph P. Houghton, Friends World Committee for Consultation, Drayton House, 30 Gordon St., London, WC1H 0AX, England.

West Side Ecumenical Ministry, an agency devoted to the urban ministry, seeks an executive director with local church, management, fundraising, and budgeting experience; with skills in staff leadership. Good opportunity for visionary leader with prophetic socioeconomic analysis. Write or call Sr. Carol English, 2007 W. 65th St., Cleveland, OH 44102. Phone (216) 961-1550.

Mature, hospitable Friend sought for one- to two-year term as resident for Santa Fe Friends Meeting, beginning summer 1985. For information packet please send letter of interest to Search Committee, 630 Canyon Rd., Santa Fe, NM 87501.

Schools

University degrees! Economical home study for bachelor's, master's, doctorate. Prestigious faculty counsels for independent study and life experience credits. Free information—Richard Crews, M.D. (Harvard), President, Columbia Pacific University, 1415 Third St., Dept. 2F52, San Rafael, CA 94901. Toll free: (800) 227-1617, ext. 480; California: (800) 772-3545, ext. 480.

John Woolman School. Ninth through twelfth grades, boarding and day. Sierra Nevada foothills. Solid college preparation in small classes; farming, arts, service projects, living in a small community. Bill Moon, Principal, 12585 Jones Bar Rd., Nevada City, CA 95959. (916) 273-3183.

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intercession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

Office clutter getting you down? Your records organized for efficient retrieval. We also locate information in all subjects, write newsletters, manuals, proposals. Horwitz Information Services, 45 Forest Rd., Springfield, PA 19064. (215) 544-8376.

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

Do you need typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, and meeting directories a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call us at (215) 241-7282.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

Summer Camps

Friends Music Institute, four-week summer happening for 12-18 year olds, emphasizing music, Quakerism, community. Parent comment: "She's been a firebrand Quaker since FMI." Camper comment: "The best month of my life." FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Camp NeeKauNis

A QUAKER CAMP on Sturgeon Bay, 80 miles north of Toronto, Ontario, Canada. Programs for children, families, singles, mothers, seniors. Adult rates approximate \$130 Cdn. for 10 days. Reduced rates for children and for helpers: cooks, counselors, lifeguards, chorepersons. Opening for a "Resident Friend."

For brochure, write to Clerk, NeeKauNis Committee, Friends House, 60 Lowther Avenue, Toronto, Ontario, Canada, M5R 1C7.

Summer Rental

Adirondacks. Housekeeping cabins on unspoiled, spring-fed lake. Swimming, canoeing, biking, wilderness trails, wildlife. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Travel

Please consider joining our 1985 study tour to Costa Rica, which includes on its itinerary a four-day visit to the Monteverde Community, established by Friends. Leaders are Roy Joe and Ruth Stuckey. Dates are March 22 to April 2. The cost is \$695 from Miami, Florida. If you are interested, please write *Cross Currents*, International Institute, 257 Regency Ridge, Dayton, OH 45459 or telephone (513) 434-1909.

Wanted

Needed—a live-in housekeeper for a Quaker writer recovering from a stroke. She lives in the Boston area. Write to Nicholas Newman, 60 Campbell Rd., Wayland, MA 01778.

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 each.

CANADA

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

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45; Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

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

HONDURAS

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

MEXICO

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

SWITZERLAND

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

UNITED STATES ALABAMA

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

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

ALASKA

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. 100 W. 13th. Phone: 333-4425.

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

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

ARIZONA

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

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

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

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

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

ARKANSAS

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

CALIFORNIA

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

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

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

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

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

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

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. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 429-1745.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

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

COLORADO

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

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

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

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

FORT COLLINS—Worship group. 484-5537.

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

CONNECTICUT

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

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

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

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

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

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

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

WILTON—Worship and First-day school 10 a.m. John D. Perry, Clerk, 9 Great Hill Rd., Darien. 655-7799.

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

DELAWARE

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

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

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

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

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

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

CLEARWATER—Meeting 10 a.m. YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanchard, Jr., 447-4387.

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

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

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

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

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

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

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

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

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

STUART—Worship group. (305) 692-9514.

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

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

GEORGIA

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Marianne Bradley. Quaker House, phone: 373-7986.

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

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

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

IDAHO

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

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

ILLINOIS

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

CARBONDALE—Unprogrammed worship, Sundays 11 a.m., discussions 10 a.m. Phone: 457-6542.

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

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

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

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

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

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

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

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

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

MCHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. (815) 385-8512.

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

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

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

PEORIA-GALESBURG—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

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

ROCKFORD—Meeting for worship, First-days, 10:30 a.m. Friends House, 326 N. Avon St. (815) 962-7373.

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

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

INDIANA

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

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

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

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

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

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

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. 232-5729, 233-8672.

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

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

IOWA

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

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

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

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

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

KANSAS

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

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

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

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

KENTUCKY

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. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

BRUNSWICK—Unprogrammed 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.O. 866-2198.

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

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

MARYLAND

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

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

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.
CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

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

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

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

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

MASSACHUSETTS

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

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

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

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

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

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

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

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

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

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

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

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

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

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

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

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: 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. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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

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

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

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

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

MINNESOTA

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

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

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

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

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

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

MISSOURI

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

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

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

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

MONTANA

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

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

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

NEW HAMPSHIRE

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

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

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

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

KEENE—Worship, Sundays, 10:30 a.m. 97 Wilber St. Phone: 357-0796.

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

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

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 or 965-4694.

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

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

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

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

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

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

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

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

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

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

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

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

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

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

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m., no First-day school summers. 109 Nichol Ave. (201) 846-8969.

NORTHFIELD—First-day meeting for worship 10 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

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

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

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

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

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

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting 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.

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

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

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

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

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

NEW MEXICO

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

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

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

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

NEW YORK

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

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

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

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

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

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

CHAPPAQUA—Meeting for worship and First-day school 10:30 a.m. Quaker Road (Route 120). 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 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

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

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

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0988.

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

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

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

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (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 through 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 through Labor Day, 10 a.m.).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 10 a.m. French Broad YWCA. Phone: Phillip Neal, 298-0944.

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

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—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. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

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

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

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

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

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

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

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

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

OHIO

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indiana Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

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

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

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

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

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

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

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

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

OKLAHOMA

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) 663-4496.

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

OREGON

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

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

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

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

PENNSYLVANIA

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

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster.

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 mile north of Rte. 22.

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

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

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.
MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

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

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

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

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

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts.

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RHODE ISLAND

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

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

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

SOUTH CAROLINA

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

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

SOUTH DAKOTA

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

TENNESSEE

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

CROSSVILLE—Worship 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: Bob Lough, (615) 298-1269.

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, 926-9600.

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

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

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

DALLAS—Sunday 10:30 a.m. Park North YWCA, 4434 W. Northwest Hwy. (214) 422-7942.

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

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

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

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

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

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

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., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230, (512) 690-8961.

UTAH

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

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

VERMONT

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument 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) 388-7684.

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

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

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

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

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

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

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

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

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

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

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

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

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

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

WASHINGTON

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

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 932-3855.

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

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

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

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

WEST VIRGINIA

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

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

PARKERSBURG—Unprogrammed worship group. 422-5299.

WISCONSIN

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

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

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

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

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

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

WYOMING

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

The Right Kind of Help Can Go a Long Way



The world is again witnessing massive starvation and hunger in Africa. Again people of good will are responding with compassion to the faces of starvation they see on television.

The American Friends Service Committee, as one of the international organizations responding to this human crisis, is providing financial support to indigenous agencies feeding people in Ethiopia, including Eritrea and Tigray. It is carrying out similar emergency and longer-term assistance in Mozambique, Somalia, Mali and Zimbabwe, often working through existing AFSC development programs.

As it responds to the enormous human need in Africa, AFSC continues to grapple with the causes of this tragedy, asking itself what is needed if another famine is to be averted.

AFSC's perspectives on the problem of hunger in Africa are outlined in a new report. These perspectives grow not only from AFSC's 25 years of work on that continent, but out of the particular values and spiritual insights upon which AFSC is based.

The report also lists the principles that guide AFSC's relief efforts. A number of them are relevant to the situation in Africa today.

Relief must be given in a way which recognizes the dignity of the people who receive it. This principle applies regardless of political considerations and must be honored not only in the provision of assistance, but also in the public relations efforts to raise funds for emergency relief.

AFSC workers overseas have been impressed by the fact that dispossessed people, even while facing starvation, retain extraordinary strength, adaptability and ingenuity in coping with their hardship. This resilience—a reality which helps to sustain many relief workers—must be portrayed to the public in donor nations.

Relief should be given, to the extent possible, through existing structures in the affected countries—the closer to the community level the better. Local participation in decisions and in implementation of relief efforts should be emphasized. This can strengthen local structures and their ability to deal with future crises.

It is better to take food to people than require people to come to feeding stations, wherever possible. In this way it reaches those too weak to travel, and it allows people to remain in their homes where they can care for livestock and be ready to plant fields once the rains return.

Food supplies for relief operations should be purchased, when possible, in the country or region being aided. This serves three purposes: it meets the

problem of starvation; it supports and strengthens the country's economy; and it does not disrupt normal eating and cultural patterns.

When possible aid should be given in ways which strengthen people's capacities to be self-sufficient and to live in dignity. In addition to basic foods, aid might include such items as cooking and grinding utensils so families that are in feeding camps can function as family units. Also important are seeds and tools to aid planting for the next harvest, or the replacement of animals for herds.

Where possible employment for drought victims should be provided in such productive endeavors as agriculture, land reclamation and road building. Such employment provides desperately needed income to individuals and enables them to purchase food, while it also meets emergency and long-term needs of the countries. It allows people to work productively and in dignity rather than forcing them to be passive recipients of relief, stripped of their dignity.

We invite you to write for a copy of **AFSC Perspectives on Hunger in Africa** for an analysis of some of the causes of famine and suggested approaches to long-term development.



To: AMERICAN FRIENDS SERVICE COMMITTEE
1501 Cherry Street, Philadelphia, Pennsylvania 19102

- ☐ Please send me a copy of **AFSC Perspectives on Hunger in Africa**.
☐ I enclose \$1 to cover the cost of the report and postage.

NAME _____

ADDRESS _____