We live in each moment and we die in each moment, and we grow from one moment to the next.
We Can Be Peacemakers Today
by E. Raymond Wilson

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The illegal seizure and holding of fifty U.S. hostages in Iran and the unjustified military intervention by Soviet troops in Afghanistan (after two centuries of struggle by the British and the Russians over control of that unfortunate country) have produced a war fever in Washington and alarming talk of military action in the Persian Gulf area, possible stationing of U.S. troops in Pakistan, potential use of tactical nuclear weapons, and now the call by the President for draft registration of young men and women.

Action in these situations is not simple nor easy nor free from searching dilemmas. But this is the time for Friends and religious people in their churches to stand firm that war is morally wrong and nuclear war infinitely more so, and that their efforts to build an effectively organized world capable of resolving conflicts and promoting justice and world disarmament must be multiplied and sustained until that day comes. What are some of the measures that are necessary now?

The Peace Committee of Baltimore Yearly Meeting sent a letter on January 22 to President Carter urging him not to intervene militarily in any country, that no economic measures should be undertaken which deny food to any people and that true security has to be achieved by means other than suicidal competition in arms. The Peace Committee commended the President's referral of these issues to the United Nations and the World Court and supported the proposal for an international tribunal which would assess the roles of the shah and of the United States in the suppression of liberties and the denial of justice within Iran over the last twenty-five years. The Peace Committee expressed the hope that the adoption of such a proposal might result in the freeing of the hostages.

The President has called for the draft registration of young men and women. Such "registration is a prelude to the draft, and the draft is always a prelude to war. ... The draft fosters military intervention by creating a virtually limitless pool of military personnel which the government can send to battle without public debate and consent. Considered undemocratic by many, conscription has always been a violation of religious freedom and a threat to conscience. Just as during the Vietnam era, the burden of the new draft will undoubtedly fall on working people, the poor and minorities (as noted in NARMIC's recent "Arming for the '80s").

Last year the House of Representatives voted nearly three to two against reviving the draft registration. The U.S. cannot field an army to fight the Russians in Afghanistan or Iran without drafting millions of men and women, and it could not win such a war. Will an outraged public opinion block the mounting drive for draft registration this year?

The President has asked in his budget message for $171 billion spending authority for the military (with more requests coming in supplemental proposals). In spite of its enormous size, the U.S. military establishment—which spent, from fiscal 1943-1980, inclusive, more than $2,134,865,000,000—did not prevent the taking of hostages, did not succeed in freeing them, nor in preventing the Soviet intervention in Afghanistan. The U.S. now has about 30,000 nuclear weapons which could destroy all the cities of the Soviet Union with more than 100,000 people thirty-seven times over, and we dare not use these weapons unless the U.S. is to be destroyed also. Military spending is a major if not the leading cause of inflation and government deficits.

The proposed MX nuclear missile system, costing somewhere between $33 and $100 billion—while civilian needs in a hungry, suffering world languish—is the most monstrous folly dreamed up by human fantasy. Three imperative steps this year in the struggle for halting the arms race are: to oppose this expanded military budget, to stop the drive for the MX, and to work for a worldwide nuclear moratorium led by the United States.

While we rightly criticize the seizure of the hostages in Iran, let us not forget that it was the CIA which engineered the removal of Mosaddegh in Iran in 1953 and that for twenty-five years the U.S. government gave political and military support to the shah's regime of repression, violence and murder.

While we roundly condemn the military intervention of the Soviets in Afghanistan (which might eventually prove their undoing), let us temper our outrage by remembering that within the past few years the United States has intervened in Vietnam, Cambodia, the Dominican Republic, Guatemala and elsewhere.

We have a Divine Commission to seek to be peacemakers. Our task as Christians is to transform enemies into friends and world disorder into world order. In a few years after the bitter Second World War, by a change of policy the Germans and the Japanese became our political friends and allies. The Russian people desperately want peace because of the more than 20 million casualties and untold devastation during the Second World War. We must resume the struggle for detente, must go through or around SALT II to SALT III with real steps toward nuclear and conventional disarmament, work for a comprehensive test ban, the outlawing of indiscriminate weapons and the resumption of economic cooperation.

In the meantime, let us continue and enlarge our scientific and cultural exchange, particularly through the churches in our two countries.

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On the very first day of my visit to the Soviet Union last year as a member of a study tour sponsored by the Mennonite Central Committee, I was reminded of some Quaker history in respect to Russia. Enroute from the airport to the center of Leningrad, the Intourist guide said something about the marshlands that used to surround the city. My hand almost shot up to explain that it was an English Quaker agriculturalist, Daniel Wheeler, who, beginning in the year 1818, had drained the Petersburg marshes and made the land productive. His wife and one of his children died in Russia during his period of service and are buried in a little cemetery on the plains between Leningrad and Dietskoe-Selo.

Two other well-known Friends of that period, William Allen and Stephen Grellet, traveled extensively in the ministry throughout western Russia, visiting the emperor, liberally-inclined members of the aristocracy, and public institutions. They were particularly interested in the Mennonite colonies, where they found many points of resemblance between the Mennonites and their own religious society. Mennonites held war to be inconsistent with the spirit of Christ, and their ministers received no salary. Their religious services were of a very simple character, beginning and ending with a period of silent prayer.

The Mennonite colonies visited by Allen and Grellet dated back to 1759. In that year some 10,000 Prussian Mennonites, part of the Anabaptist movement, decided to respond to Catherine II's general invitation to Europeans to settle in the Ukraine in territory which...
Russia had acquired from the Turks. Here the Mennonites led their own distinctive form of Christian life, with its emphasis on a believer's church, personal discipleship, separation of church and state, pacifism, and the sole authority of the Bible.

For many in our tour group, all but three of whom were Mennonites from the United States and Canada, the visits to Molotschna and Chortitza in the Ukraine, where these Mennonite colonies had been located, represented a high point of the tour, a search for roots. This search, however, was by no means a primary objective of the tour. We were in the USSR to study the whole religious scene, with an emphasis on Christianity. In addition to the visits to the Ukraine, the study tour took us east into Siberia and far south into the republics of Kazakhstan and Tajikistan, where remnant Mennonites are once again establishing churches or linking up with Baptists.

Under Catherine II and her successors up to the early part of the nineteenth century, the Mennonites enjoyed a number of privileges, such as exemption from military service and considerable self-government in their colonies. Thus they developed a particular Mennonite culture, much as Friends did in the rural U.S. in the same period. The fact that they retained the German language also marked them out as a quite separate community. From the 1860s, however, as Trevor Beeson points out in the British Council of Churches publication, Discretion and Valour, the Mennonites saw their privileges and positions threatened. When a law requiring Russian citizens to undertake military training was passed in 1874, 18,000 Mennonites immediately left for Canada and the United States. For those who remained, various compromises were reached which allowed Mennonites to undertake alternative service.

Despite this emigration, the Mennonites flourished numerically and financially. According to Beeson, "By 1917 they lived in over 400 relatively closed communities, owned about four million acres of land, and are counted among those who developed the Ukraine as the granary of Russia." They also had an extensive network of schools, colleges and hospitals.

The civil war which followed the 1917 Revolution devastated Mennonite territory in the Ukraine, and the Mennonite communities not only felt the effects of famine but also were subjected to violent assaults from anarchic bands. Once the Communist government was established, new tension began, as was the case with all religious groups. Twenty thousand Mennonites left for Canada. Formal representations to the government for religious freedom and "undisturbed religious meetings" were flatly rejected.

When Stalin's first Five-Year Plan called for the collectivization of agriculture in 1928, still more
Mennonites attempted to emigrate, but by this time the government was severely restricting the number allowed to leave the country. Many of those who applied for emigration permits ended up in prison or in labor camps in Siberia. Church leaders of all denominations and faiths were arrested. Leaders were evaluated by their congregations on the basis of how much suffering they could endure, a criterion still prominent today among the Reformed Baptists, who refuse to register with the government as congregations. Government laws and regulations made institutional church life impossible. By 1936 there were only four active Mennonite, Baptist or Evangelical churches in all of the Soviet Union.

The final breakup of the Mennonite communities came with the German invasion of the Ukraine in 1941, despite the fact that, with the beginning of the war, Stalin radically relaxed restrictions on the practice of religion. Many Mennonites were part of the forced resettlement to the east of all German-speaking people in the Ukraine, but, before the evacuation was complete, the Nazis took over. Three years later some 35,000 Mennonites went with the Germans when they retreated. Of these about 6,000 eventually emigrated to South America and another 20,000 were forcibly repatriated at the end of the war under secret terms of the Yalta Agreement and subsequently were sent to Siberia and Central Asia.

It was because of this dispersal of the Mennonites that our tour group journeyed 2,000 miles east of Moscow into central Siberia and down into two central Asian republics. Here is where Mennonites can now be found, grouped into two denominations, the Mennonite Brethren and the Church Mennonites (a separation that occurred in the nineteenth century), each group with around 25,000 members. In Novosibirsk we worshipped with Church Mennonites in a modest out-of-the-way wooden building on Gorkin Street. German was the language used in the service. Men, women, young people and children were present. The minister, Berhard Swadski, told us something of the history of the congregation and there was Bible reading and singing, with some messages being given in German by members of our group. It was a rich experience for all.

Mennonites and Baptists in the Soviet Union have grown increasingly closer together, in some localities worshipping together. Most Baptist and Mennonite churches, along with Evangelical Christians and Pentecostals, belong to the Union of Evangelical Christian-Baptists which, like the Russian Orthodox Church, is a member of the World Council of Churches. The Reform Baptists, or Initiativniks, do not belong to the Union, refusing to register with the government voluntarily and to agree to the stringent rules and regulations laid down by the government through its Council on Religious Affairs.

It was in Kiev that our group had an opportunity to visit with these particularly courageous Christians. The worship service lasted two hours, consisting of unforgettable singing by the choir, Bible readings, prayers and sermons. Present at the service were the wife and daughters of Pastor Georgi Vins, who only a few weeks earlier had been released from prison and exiled to the United States. The closing prayer of the service reflected the deep faith and uncompromising quality of the congregation. Presbyter Velechko prayed very specifically for those in prison, their families, those in exile, those being harassed at work because of their faith, those needing to pay fines, those who were sick, and then—expanding his scope to the whole world—he prayed for those who were suffering for their faith elsewhere.

Most Baptist congregations reluctantly accept the regulations that accompany registration, enabling members to meet together, which they typically do several times a week. Our group attended worship services of seven such Baptist churches in every city we visited. In Kiev we met with the regional secretary of the Union of Evangelical Christian-Baptists, learning that “there are many youth in the vineyard of God,” that in the Ukraine 8,000 persons were baptized last year (unofficially, probably more) and that 25,000 Bibles were distributed. The principal problem within the denomination are the Reform or dissident Baptists, who according to Secretary Dukhonchenko “feel that the only true Christians are those being persecuted.”

Clearly, Christians must make agonizing choices in the USSR. Simply identifying oneself as a Christian, whether in a registered or unregistered church, means that job promotions are denied and children are not permitted to go on into higher education. Furthermore, it is not possible to predict what the policies of the government will be from one year to the next. Following the years of terror under Stalin prior to World War II, there was a general relaxation of controls. Churches reopened. This more relaxed atmosphere continued into the 1950s. But in 1959 Khrushchev unleashed a brutal anti-religious campaign. The restrictive provisions of the law were strictly enforced. Children were to be excluded from acts of public worship. Many churches were closed. Following the fall of Khrushchev in 1964, there was a period of uncertainty in state-church relations, and early in 1966 new and somewhat more liberal policies emerged. These have continued to this day, favoring churches that are willing to register. Those Christians who remain steadfast in their refusal to compromise sustain fines, harassment, and imprisonment. Rough calculations for the total number of Baptists of all persuasions range from one million to three million.

No commentary on the religious scene in the USSR is complete without a look at the Russian Orthodox Church. Our study tour group had an unusual opportunity to talk with a teacher of history, at the Orthodox Theological Seminary and Academy located at the Alexander Nevsky Monastery in Leningrad, where there
are 300 students in the Seminary and thirty in the Academy, including two U.S. students. We attended evening vespers in the church of the monastery, which was packed with standing worshipers. We were also permitted to visit the St. Sergius Monastery in Zagorsk, not as tourists but as fellow believers received by representatives of the Patriarchate. Father Vladimir, a teacher in the Academy, answered our questions.

Unlike the "sects," such as the Baptists and Mennonites, the Russian Orthodox Church prior to the Revolution enjoyed a special and favored relationship with the government and demonstrated a gross insensitivity to the economic conditions under which the vast majority of Russians lived. In view of the close connection between the Church and Czarism, it was, perhaps, inevitable that the leaders of the 1917 Revolution should see religion as a pernicious influence and decide that the destruction, or at least the repression, of the Church was a necessary part of the revolutionary process. An uncompromising and dogmatic atheist, Lenin accepted the Marxist view of religion, proclaiming that "autocracy cannot do without its twin-agents: a hangman and a priest, the first to suppress popular resistance by force, the second to sweeten and embellish the lot of the oppressed by empty promises of the heavenly kingdom." Furthermore, Lenin believed, as the Communist Party has maintained ever since, that in order to assure the liberation of the workers and peasantry from religious deception, they must be indoctrinated with scientific atheism. Therefore, along with the periods of severe persecution of the churches and their leaders, there has been a continuing campaign, principally by Communist Party members, to propagate materialistic ideology, to discourage young people from becoming involved in the life of religious bodies, and to provide secular substitutes for traditional religious ceremonies. An example of such a substitute are the wedding palaces, one of which we visited in Alma Ata.

As Trevor Beeson in *Discretion and Valour* points out, there are strong political reasons in the USSR for religious institutions to be kept in subjection:

> The concept of a pluralist society occupies little or no place in the Soviet consciousness. From the earliest days, Russian society was monolithic, and today's rulers are maintaining an ancient tradition... Nonconformity—in whatever form—is therefore tantamount to treason and must be treated as a major evil in the body politic.

But, as successive Soviet governments have discovered, it is one thing to destroy religious institutions (which almost happened in several waves of persecution) but quite another thing to destroy religious belief. In fact, there is clear evidence, as even Lenin recognized, that the repression of believers (whether Christian, Jew or Muslim) drives them to a more tenacious attachment to their convictions. Illustrating this very point, one member of the Reform Baptist Church in Kiev said that he had noticed in his own personal life how the fervency of faith had been much easier to maintain during those years when the congregation met in the forest than in the building granted to them recently by the authorities.

In a sense, both the present Soviet government and the Russian Orthodox Church have chosen in this period of history to be somewhat pragmatic in the relationship to the other, overriding the views of the absolutists in both camps. The Orthodox Church has accepted an uneasy accommodation with the Brezhnev leadership. The Church donates millions of rubles to the Soviet Peace Committee and other Communist causes. It faithfully voices government policies at international gatherings, a uniformity of views that I personally experienced at the Fifth Assembly of the World Council of Churches. It silences dissident priests. With such tactics the Church survives, claiming thirty million churchgoers, twice the number of card-carrying Communists in the country.

On the other hand, as Hedrick Smith points out in *The Russians*, "The Party has acknowledged Orthodoxy as an essential ingredient in the peculiar mixture of loyalties that holds the Soviet state together, a vital element of Russianness." To be sure, it has hemmed in the Church
with severe restrictions, to the point where dissidents like Solzhenitsyn feel that the church is being manipulated by the Party. But the Church takes a long view of the struggle with the state, confident that in time it will win back more of its prominence and power in society. Such a view is reinforced by Western observers who detect a prevailing disrespect among Russian intellectuals for Communist ideology and a profound weariness among the general populace with the constant ideological propaganda. As one scientist confided to Smith in explaining why so many scientists were believers while not churchgoers, “Most of all, out of frustration with the emptiness of life here, the emptiness in our contemporary life. Religion gives something to hold onto.”

Our tour group could see how intensely interested Russian people are in that part of their history represented by the Russian Orthodox Church. Churches like St. Isaac’s in Leningrad have been restored to their original splendor and are awe-inspiring in their beauty. Russians, especially young people, flock to Zagorsk to walk through the grounds of the Seminary and to witness (and possibly participate in) the traditional rituals of worship. Our tour group found hundreds of Russians visiting the Catacomb Monastery grounds outside Kiev. Such is the interest of young people in the Easter services and the orthodox community and one of many national minorities. Whenever there is a listing of “nationalities” within the USSR, Jews are included. Of the three million Jews now living in the Soviet Union, it is estimated by Western observers that probably a sixth practice their religion. Persecution has focused both on Jewish religious institutions and on Jewish culture. There is a long history of anti-Semitism in Russia, pre-dating the Revolution by many years. It is estimated that the number of synagogues and prayer houses in the Soviet Union today has been reduced to sixty, with less than twenty active rabbis. In one city, Dushanbe, capital of Tajikistan, I went in search of the synagogue shown on a U.S. tourist map, but I could not locate it.

In Moscow, through the intervention of someone I knew, I spent an evening with a Jewish “refusenik” couple. The wife spoke excellent English. As soon as she and her husband applied to emigrate, they lost their jobs. They are “refuseniks” because they have been, to date, denied exit papers on the ground that the husband, a scientist, is acquainted through his previous employment with state secrets. They remain hopeful of being allowed to leave, and want to come to the United States. Why do they want to leave? For two reasons: the anti-Semitism and the desire for intellectual and political freedom.

Thousands of Jews wish to leave for these same reasons and, unlike most other minorities where there is also dissent and dissatisfaction, Jews are being allowed to emigrate, largely because of international pressures.

I returned from this three-week study tour in the Soviet Union with four dominant impressions. First, the Russian religious scene clearly illustrates how strongly evangelical and ritualistic varieties of Christianity can survive years and years of severe oppression. Early Friends, evangelical but not ritualistic, also survived a period of persecution. I am left wondering what would happen to liberal, modern-day Friends in similar circumstances.

Second, it is a temptation, as a member of a society where religious freedom is cherished, to condemn the Soviet Union out of hand and slip into an anti-Communist mold of thinking that fails to recognize those human rights that are upheld in the USSR, such as health care and decent housing for all. We should be straightforward in our criticism of Russian society without being self-righteous about our own society, for our society also has many shortcomings.

Third, I have come to the conclusion that the Soviet Union, a proud country of immense proportions (Leningrad is closer to New York than Vladivostok) with rich cultural resources and great military strength, is not going to be bullied by other countries into a modification of its policies regarding civil liberties. The diplomatic route is the more successful way to win minor concessions and to gain release for those who want to emigrate. Quiet interventions by the West German government, for example, have increased the number of German-speaking Russians being permitted to leave.

My final impression relates somewhat parenthetically to the principal purpose of the study tour, but it was very much on my mind and on the minds of other tour members. Is the Soviet Union—which lost 20 million people in the Second World War, a staggering loss about which we were reminded in every city we visited by side trips to war memorials—going to be imaginative and creative in regard to the arms race into which it and the United States are locked? I returned much discouraged. The Soviet Union is determined to be militarily strong, and there is no public discussion of alternatives. Every technological advance by the U.S. will be met by a Russian effort to catch up. I firmly believe that, notwithstanding the monolithic character of the Soviet government, truly imaginative and obviously sincere peace initiatives by the United States would win a response from the warmhearted Russian people, a response which the government could not ignore. U.S. moves to increase the sophistication and quantity of weapons quicken the fears of the Russian people and tragically fail to appeal to their hopes for peace.
INNER PEACE
AND
THE DIALECTIC
OF HISTORY

by Mike Yarrow

We citizens of the United States tend to be frightened by the word dialectic. It has overtones of dread European philosophy, or even worse, revolution. I use the term dialectic to refer to the alternation of thought or action between modes that are opposed and yet inextricably linked and so can be taken up in a higher solution that is neither a compromise, nor simply an agreement to live and let live. The analysis of thesis, antithesis, synthesis is useful. I think, because it does not gloss over the contradictions; in fact it revels in them, and yet it points to the process of resolution.

To get into the right rhythm, let us start with the beginning of Hegel's thought, the concept of Being—the Being of life, thought, the universe, God. Obviously, without Being there would be nothing. So immediately we find ourselves in the contradiction that Being has no meaning without its opposite non-Being. We can't have one without the other and how can we have both? Hegel resolves the dilemma in the concept of Becoming. Becoming is the movement as Being ends in not-Being and not-Being leads to a new Being. In more concrete terms, we live in each moment and we die in each moment and we grow from one moment to the next.

Let us remember from the beginning that this analysis is a simplifying pattern, as all thinking about life is a pattern that we impose on the actual continuum of facts and events. Thus we should not take the pattern as reality, but only as a help to our understanding. If it is distorting the reality of the world, rather than helping us to realize it, we can throw it out. Of course Hegel was not thus inhibited. He created a neat all-inclusive pattern of the dialectical process of the Idea and then declared that this process of the Idea was the only reality!

But enough of Hegel. Let us see if dialectical thinking can help us understand the relation of Friends to social change and specifically two levels of dialectic. First, the process by which the Quaker individual or group relates inner peace, the spiritual approach, to an outward peace, the social action approach. Let us call this the inner Quaker dialectic. Second, the level of the society around us, where we will look especially at the continuing struggle of stability and justice. This is the historical dialectic to which as individuals and Quaker organizations we have to relate.

Turning first to the inner Quaker dialectic, the call to the spiritual path is to find God through internal search and discovery of peace, or, as some would put it, to lay ourselves open to the grace of God. This is the thesis. But we discover at some point that the way to God is blocked unless we find reconciliation in the world. “First be reconciled with thy brother and then come to the altar to offer thy gift.” (Mt. 5:24) This is the antithesis. The synthesis of this faith and works contradiction is that way of thought and action which keeps both of these essential and vital elements of an inspired activity for the spread of peace with justice.

Each of these phases calls for its own disciplines, its
own learnings, its own rationale. On the one side, the striving for inner peace requires ignoring the outer world of conflict and frustration through methods of spiritual concentration and for some, physical isolation in monastic life. In this process we become oblivious to the world around us. Our satisfactions come from thought, prayer, reading, meditation. The call to join a demonstration against capital punishment or against the Rocky Flats nuclear arms plant falls on deaf ears. The messages we listen to in meeting or that come from our own inner being are those that call us to greater oneness with the all encompassing Being. But if we stay in this point of the dialectic we will find the blessings withering in a hollowness of narcissistic self-congratulation. (Remember the Greek legend of the youth who fell in love with his own image and died of unrequited love. The gods of that day had a neat synthesis, for they turned him into a lovely flower.) In effect, what has happened is that we have not really reached God within, because God or the spirit of Love will inevitably draw us out into a sense of compassion for other humans of this world. Some people can find the capacity of heart to embrace the world from a monastery, as Parker Palmer and Thomas Merton point out in the Pendle Hill pamphlet, “In the Belly of a Paradox,” but most of us need to experience as directly as we can the feelings of poverty and oppression. It was John Woolman’s experience of writing a bill of sale, turning over a human being as a piece of property, that quickened his soul on the slavery issue. If we can’t have the direct experience, at least we can gain much through books, firsthand reports, and listening to the oppressed.

Whether it be reading, or experiencing, sooner or later the “necessary unrest” as Margarethe Lachmund says, coming from God, will drive us out into the world, perhaps to join the dynamism of some social movement. At this point, looking backward, the inward phase looks like irresponsible introspection, at worst immoral, at best irrelevant. But as we become immersed in the problems of the world we may lose important spiritual perspectives. We may be tempted to use inconsistent means to attain a goal so strongly desired. We may become frayed out in the intense commitment. We may think everything depends on us. We are losing our contact with the roots of spiritual power.

We see, then, in these two modes the characteristic dialectical progression; each in its exclusiveness can’t understand or abide the other, and yet the only true fulfillment and the best work toward peace with justice will come from the synthesis that includes both terms—a movement from inner peace to outward activity and back again. In the synthesis the wise and creative contribution to the world’s problems comes from a spiritual base of inner peace.

In real life the progression from thesis to antithesis to synthesis is varied and halting. We may start from different points, some from the social action side, some from the soul preserving side. We may relapse after progression from one to the other; our openings to the synthesis may be fleeting and unclear. But if we are aware of the dialectical process, we will be understanding and forgiving of ourselves and others. We may rest more easily in “the belly of the paradox.” Like Jonah, we may not be able to bring ourselves to go to Washington to lobby with the Ninevites there, but at some point a great fish may devour us and regurgitate us on the banks of the Potomac, there to testify in spite of ourselves.

I turn now to an entirely different level of dialectic. While we are searching for meaning and worth in our own lives, out there in the world the process of history is going on in spite of us and quite irrespective of whether we are spiritually prepared for it or not. This makes for another kind of tension and uneasiness. We wish the crisis would just go away. Our grandson, aged four when his mother was being whisked away to the hospital to have another baby, said to his father, “Mike, can’t we wait and have the baby when I am five?” Out in the world the dialectic of human history is going forward with or without us.

Much, though by no means all, of history can be recounted in terms of oppression alternating with liberation. One can identify a state of stability which, in our dialectical thinking, we might call the thesis, the status quo, quiescence, where an unjust system seems to be accepted in the main by oppressed and oppressors alike. It is easy to overemphasize the degree of stability. One could describe the period of slavery in this country as relatively stable, in that every effort to shatter the shackles led to ever more oppressive laws upholding the system. But the concept of the “contented slave” was an illusion in the mind of the dominant class. There was fear and apathy, but no real acceptance. How could there be when the whole system was a denial of the humanness of these human beings? Take note now that the system of oppression is reinforced by a structure of habitual patterns of behavior and thought. The modern term “structural violence” is quite apt. Indeed it is easier to break up a concrete bunker than the mindset of a system of oppression such as slavery or apartheid.

The injustices in the stable system breed a ferment of opposition, a freedom movement, that we label the antithesis. This movement challenging the system comes primarily from the oppressed and secondarily from allies within the the oppressing classes whose consciences are quickened. The position of such allies is a strange one since, as part of the oppressive group, they tend to carry their habit of domination over into the new relations. Hence the importance of such ideas as “empowering the powerless.” Leaders must come from the victims of the
status quo or from persons who have thrown in their lot with the victims. Since we Quakers are not part of the oppressed in modern times, we must be careful as to how we try to influence or judge a movement for liberation. The crucial matter of timing must be largely in the hands of the victims. Remember the cry of Martin Luther King, Jr. from Birmingham Jail, addressed to liberal allies:

"My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure.... Frankly I have never engaged in a direct action movement that was "well-timed," according to the timetable of those who have not suffered unduly from the disease of segregation.... For years now I have heard the word "wait." It rings in the ear of every Negro with a piercing familiarity. This "wait" has almost always meant "never."

The rising assertion of the oppressed leads, if successful, to a new synthesis, a new stability, which has more justice, though still not the peaceable kingdom. It is possible that no synthesis can be achieved, the movement for justice is suppressed, the stability of the system reasserted in even more rigorous ways. It is also possible that the web of social relations may be so fractured that, instead of a new synthesis or a return to the old, we have an ungovernable chaos. One can cite Northern Ireland as an example or, even more so, Lebanon. But when observers from the sidelines, however wise, point to this danger of chaos, the leaders of liberation think it just another voice from the status quo.

To cover the extensive phenomena of social movements adequately would require more space than is here given. One of the best comprehensive analyses is the book of our Friend, Roland Warren, Social Change and Human Purpose. He classifies different kinds of change movements based on a model in which he identifies the objective of change, the target of change, the agents of change and the strategies of change. He indicates the complexities of the relation of purposeful change to the "creative change" that is going on constantly without any unified purpose or plan, and he shows the complex web of relationships in society in which a change in one element affects all the others. He asks that we face these realities in a way that will inform our actions and expectations without blunting our efforts or providing excuses for inaction.

Roland Warren identifies two major strategies of social change, persuasion and coercion. Persuasion, cooperation, education are appropriate, he says, when the objective of change can be agreed to in general by those who are asked to change. The goals do not drastically challenge the social structures involved. The change desired can come about within the existing system; personal power of individuals may be threatened, but not the structure of power. The person or group pushing for change works cooperatively with various parties involved to accomplish it. An example might be the establishment of proportional representation in Delaware County, Pennsylvania. In such a situation, methods of coercion are likely to be counter productive. People may accept a reasonable request, while they tend to rear up and say, "No," to a demand. Thus within our monthly meetings, we may have heated arguments, but we accept the structure as a whole; persuasion, conciliatory approaches are the only appropriate ones.

Coercion or confrontation, on the other hand are relevant, says Warren, in situations where basic values or interests are at issue and a change in structure is sought. Coercion is the threat or use of negative sanctions in order to secure a change. Coercion tries to eliminate or neutralize the opponent of desired change. Coercion immediately raises a moral question: who am I or we to be coercing other people to do what I or we think is right? This requires a lot of soul searching, but we cannot avoid the problem, since to do nothing in an unjust situation is also to be coercive. Almost by definition, then, an oppressive social system is one in which change by persuasion is unlikely and change by coercion is necessary. As Roland Warren says:

"The attempt to use cooperative strategies in situations where the existing structure of power is part of the problem almost universally fails. Power is not readily given up by those who hold it."

Coercion involves a whole range of different methods, most of them nonviolent: from ballots to court actions, to boycotts, to selling houses on the open market in a restricted area, to demonstrations, to strikes, to international sanctions. A final resort to bullets and bombs is the ultimate, but by no means a necessary part of coercion.

The dialectic of history determines, to a large extent, our response. Persuasion or conciliation are appropriate in a situation in which overall stability is to be prized; coercion and confrontation when a challenge to existing structures is needed. Finally, in the new liberation, conciliation is again important.

We have then, a framework of the two dialectical processes: the internal within us and the external out in the world. The point of intersection as we relate to the world is a point of friction, frustration, challenge, pain, suffering and satisfaction. We meet this point in a host of different ways and are sent back to our inner search with new learnings. If we have the spiritual fortitude to make a constructive response to the outside world, a response of
conciliation or confrontation or both, as our best sensitivity, knowledge and leading dictates, then our spiritual life will be strengthened and our next response on the dialectical swing will be more fulfilling, for the greater glory of God, to us and to our fellow humans.

There is a whole series of quandaries concerning Quaker actions in social change to which we could apply this analysis. Here I will deal only with the question of whether persuasion and conciliation are the only methods that Friends should use.

The prime example we all have before us for Quaker action against oppression is that of John Woolman. Does Woolman's life and work prove that persuasion rather than coercion or confrontation is the only valid method of social change for Quakers? Roland Warren has included a penetrating study of Woolman's methods as part of his general survey. Warren indicates the genius and spiritual power of Woolman, but also the limited arena in which he operated.

Woolman set about to rid the Society of Friends of slaveholding. He went a long way toward accomplishing this goal. In terms of the strategies we have been talking about, his was primarily persuasion—to win over the hearts and minds of the Quaker slaveholders. This was no small achievement when one considers that in just one quarterly meeting of Philadelphia Yearly Meeting at that time there were around 1200 slaves. Woolman had a fine mastery of all the reasoned, moral, biblical arguments available, but as he approached the Quaker slaveholder, man to man, he did not argue or preach with an air of righteous indignation; rather he appealed to the God quality in that person, by words and even more by example—by his pained and embarrassed reaction to a situation such as writing a will that deeded a slave, or accepting lodging as a product of slave labor. He also used the confronting strategy of boycott, and he made a passing attempt at political action; but his primary method was face-to-face persuasion by the example of his life.

Three factors facilitated the success of this method. First, he could appeal to the common values of Quakers—traditional testimonies, actual statements on the evil of slavery—starting with William Edmundson in 1676. In a sense, one can say that within the Society of Friends there was no structural support for the institution of slavery. Friends were aware that the Mennonites, who kept a further distance from the corruptions of this world, had no slaves. It was only as Friends succumbed to the lures of the world that they were enmeshed in the evils of the institution. Second, Woolman was not operating alone. A complex web of relationships between local and regional groups of Friends gave a medium in which he could carry out his mission in the time-honored tradition of visiting in the ministry. Third, the persons he was talking to had it within their means to do just what he asked them to do—to free their slaves. It was not like going to the plant manager of Rocky Flats and asking him to close down his plant. Woolman did not need to develop a movement. He did not have to worry about coalitions with others having different strategies. He was able to bring change without provoking an organized opposition.

At the same time, John Woolman was well aware of the dialectic of history that would not wait for Friends' slow processes. In the year 1758, even after urgings and minutes and epistles of prior meetings, some Friends were known to have bought and sold slaves. At Philadelphia Yearly Meeting, John Woolman was moved to say,

Many slaves in this continent are oppressed and their cries have reached the ears of the Most High. Such is the purity and certainty of his judgments that he cannot be partial in our favour. In infinite love and goodness he has opened our understanding from one time to another concerning our duty toward this people, and it is not a time for delay.

Should we now... neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, it may be that by terrible things in righteousness God may answer us in this matter.

A minute was approved excluding Quakers who bought or sold slaves from participating in the business affairs of the church and setting up a committee to visit slaveholders. There were still a few holdouts and in 1776, four years after Woolman's death, the ultimate in coercion within the Society of Friends was resorted to. A minute affirmed that Friends who owned slaves would be read out of meeting.

Woolman's persuasive powers, proceeding from his intimate communion with God, were inspired and effective. His inspiration is valid to this day, but we cannot generalize to say that his methods would be appropriate in all situations.

A final point may help to emphasize our analysis of the inner dialectic and the outer. "Let us be ever mindful that our primary call is not to political expediency, but to bear witness boldly to the truth." Appearing on the cover of Friends Journal, June 15, 1979, Chip Poston's is a strong statement of the traditional Friends' point of view. I would only want to add that, if we remember the dialectic, we will have a secondary call to be mindful of the political consequences. If we look only within, our witness may be pure enough, but ineffective, irrelevant and even spiritually stultifying. Bearing witness to the truth involves both an inward search and a sensitive knowledge of the outward situation.
Fling Up the Shutters of Spring

Fling up the shutters of spring!
And sing out your song
On the new wind.
Come, daffodil, trumpet in the sun!
Tulip, stretch forth your petals toward the sky.
Light, light, is your reward!
Scilla and bloodroot, lift up your heads
From cowering under winter's weight.
Delicate the early morning light,
Fresh and translucent
As the flesh of adolescence.
I fling myself upon the earth
Sucking the new blood of nature
Into my bones.
I run laughing down the hills,
Trailing gossamer woodland scent.
I lie exhausted 'neath a tree
To sleep off the hot-buttered rum
Of the sun.
The sweet, sweet smell of the grass
I remember last.

—Joyce Povolny

Advent of the Greening

The chilly coffers of winter empty out and the fragile gems sink deeply, no more to sparkle for the timid sun or match the cold white moon.

But the year will embrace its spring as earth, long wrapped in fields white from all the day-storms and zero nights, stirs.

The sun slides in quick celebration from behind drifting, sullen clouds, casting down its boldest beams upon the thinning shafts of ice that cling thickly to sagging roofs, and glisten to their melting point into silvery beads plummeting down to the darkening rise of ground.

The advent of the greening barely visible, pushing through dead leaves but rising up, and gray limbs drink deeply from roots awakening to spring green with buds. Easter

—Dorothy S. Darling

(continued on next page)
Editors' note: The photographer wrote us that, although snakes are looked upon with biblical disfavor, they reminded him of two children out "on a lark." He sent us the photo with this in mind.

Mother

As simple as Spring-rain winning the wintered-earth with gentle gestures of love so abundant we do not see the depth and breadth of its goodness

but the root-hairs do sipping at their private pools and the peepers do croaking from the culverts and most certainly the robins do brimming in the baths

small children too understand soft showers plashing through humble pools playing in the tender mud

but we accept this common-blessing without wonder

how can we see angels jigging in each drop and the Holy One juggling galaxies for us right outside our window

when we waste our sight searching the clouds who only roar with laughter at our uncommon foolishness

—Francis E. Kazemek

(continued from page 13)
Reverse Infinity

A taproot reams its way
Through folds of history
While new-formed leaves display
The threads of mystery.

Observe the leaf’s design.
A complex web-like scheme
Reveals in every line
The taproot’s ordained stream.

Complex humanity
Is what we are today.
Reverse infinity
Will roots retrace our way?

A burst of energy
Began our taproot’s birth.
How did we come to be
Designed for life on earth?

Reverse infinity.
We seek our ordained course
Through all eternity
And find God’s love our source.

— Wilma Gurney

Like Rabbits

Everyone seems to think
That rabbits
are timid and scared of everything.
I have always thought differently.
Rabbits are open
Affectionate things.
They aren’t
mean.
They don’t bite.
I feel comfortable with rabbits.

If people could see
reality,
They might be able
to live in peace...
more comfortably,
without being
Scared...
like rabbits.

— Annie Ribble
Age 10

From the Trees Above Town

From the trees above town
The view remains the same
In childhood only; when the green
Mirage of leaves conceals the
yawning
Waste of Slag.

Yet to the hermit thrush at least
Some stasis is achieved
For still she celebrates her day-old
egg
Which may (or not) contain some
Unimagined harmony struggling
towards birth.

— Melissa Clark
As Friends we strive to act at all times on the assumption that "that of God" is present in every human being we encounter. Among other things (such as love, ingenuity, and outrage at injustice) this divine fire includes a unique and precious creative talent. This impulse to create—to write poetry, to paint, to act—is almost always crushed or distorted to some extent in our world today. In spite of our history as Friends of ignoring this aspect of ourselves, is there not an important message here that we have for the world?

I am convinced that this universal creative impulse encompasses all of the arts. I will focus here, though, on the art I know and love best, which is music. It is my belief that every human being is a musician, every person a singer. All people have the God-given right to delight in their own musical creations—to sing in the shower or while washing dishes, to explore the keyboard of a piano, to tender a lovesong to a partner or a lullaby to a child, and to raise their voices with others in hope and exultation.

In the families in which many of us grew up, music is considered primarily a spectator sport for what is called the untalented majority. This is in sharp contrast to the many cultures in which it is assumed that nearly everyone is born with a rich and versatile voice. Anyone who has taken part in a black Baptist or rural Mennonite service knows what I mean. One is led to wonder whether such groups are genetically selected to produce good voices?

That might be true to some extent, but mainly what is really at work is the potent effects of the belief that music belongs to all.

Are good musicians, in fact, born or made? It might be more accurate to ask whether they are conceived or made, since it is speculated that a sense of joy in musical tones and vibrations may begin well before birth. Although proofs are impossible, I find it interesting to assume that all people start their lives with essentially equal musical capacity—barring actual inability to hear sound. (And even the deaf can feel rhythm, tone quality and intensity through their bodies.) Although genetics may play some role, I would suggest that people are never born either "tone deaf" or as musical geniuses per se. In large part, at least, such results are produced either by stifling or richly encouraging experience.

A crucial and practical implication of this "testimony," therefore, is in child-rearing. Little ones love to explore the sound of their own voices. No child needs to be told, "That doesn't make sense, Johnny," or "That's not how the song goes," when they have been playing with words and notes for pure delight in their sound qualities (rhythms, rhymes, or—to us perhaps—atonal

Peter Blood teaches folk guitar and will be an instructor and counselor at Friends Music Institute this summer. He recently helped publish a songbook for group singing, Winds of the People. A fourth-year nursing student at the University of Pennsylvania, he is a member of Ann Arbor (MI) Meeting.
A child's first contact with instruments is all too often coupled with anxious cries of "Don't touch that!" Safe, supervised opportunities to touch and explore making sounds with any instrument can be arranged. At other times valuable instruments should be kept physically unavailable rather than protected with verbal warnings, which are easily misread. In addition, inexpensive or indestructible instruments like bells, rattles, tin horns, a cheap guitar, or pots and pans can be provided for regular experimentation.

Similarly, what are the long-term effects of frequently telling little children to be quiet? Isn't it healthier to move them, whenever possible, to a place where their voices can have full outlet?

Needless to say, children learn most from modeling. Do the adults around them obviously respect and delight in themselves musically? Do they respond to others' music without constant evaluations about talent levels or lack thereof?

Music education is a second area of application. Too many general music teachers see their role as identifying those with "potential" and discouraging those without it (in the name of "being realistic"). No one of any age ever needs to be told they cannot sing, or that they would be stupid to pursue an instrument because of lack of "talent." Even some highly skilled musicians I know carry around feelings of not being very good (although intellectually they know that they are) because of early remarks of this kind.

This doesn't mean we should ignore differences in skill that exist, due to inexperience or harmful experiences on the one hand, or to long and fruitful work on the other. We can celebrate without reserve the gift given to us all, as we did during the musical evening at the 1978 Friends General Conference which Niyou Spann-Wilson organized. Such a performance makes your heart sing and clap its hands for joy!

One alternative for the problem of inexperience is to ask a beginner, exploring a new instrument, to close the door or to use a mute. Or, someone singing very loudly in a group, and who has a different pitch perception than most of the group, can be invited to gentle her or his voice. When such problems come up, they can be addressed in a way which delights in and safeguards the precious musical birthright of each of us.

For students who go on to pursue lessons, the first task of the teacher is to help students claim their voice or new instrument as their own. One way to help this happen is to encourage an initial period to explore sound-making free of conscious control and evaluation. It is critical also to help learners sense what they want to do with their new musical skill.

Do they want to use it for pure self-enjoyment, for worship, for healing the sick, nurturing the young, building community, fighting for peace and justice, or for making friends? To sort out personal from parental and teachers' goals, and to break down stereotypes of what music is all about, learners need to be exposed to exciting, accessible role models of as many different types of musician as possible. (By "accessible" I mean roles that students can picture themselves taking on with their music.)

Learners need to perceive their teacher as a clear ally, a resource for information, and a key example of the role models mentioned above. We need to remember that our own music teachers wanted to be this kind of caring ally for us. It was only because they themselves kept getting hurt by unaware attitudes about music and learning that they in turn made it so hard for us to feel delight in ourselves musically. Now we can begin to break this vicious circle.

A special word should probably be said about practice. No skill can be developed to the utmost without many hours of focused attention, preferably as part of the regular fabric of one's days. Unfortunately, many parents and teachers pass right along the painful experiences they themselves had earlier about practice. Guilt-tripping, threats (overt or subtle), and simply heavy feelings in the air when discussing the subject, make it difficult for the students to remember they are learning an instrument for their own benefit. Such "heavy vibes" make it extraordinarily difficult to evoke a spontaneous joy in the discipline of regular musical work.

Many liberal Friends have gone to the other extreme and are reluctant to intervene at all in their children's music education. Regular work can, of course, be frustrating and may often seem less immediately satisfying than other activities. As a result, youngsters often lose not only the opportunity to start developing their musical talents at an early age, but also the rich sense of accomplishment which comes from gaining something precious by one's own hard work.

There is a third alternative. Probably the most enjoyable way to encourage practice is to play with the student. Most kids like to produce music with their parents. Another way is to give thoughtful praise of what has been learned. Or, coming up with an incentive program together can communicate real caring. ("Would you like me to do something extra special with you two weeks from now if you can play a bunch of violin between now and then? What could we do? Should we say we'll do it if you play for half an hour each afternoon after school, or what?") Be creative! Maybe the word "practice" itself needs to be dropped if there's too much negative feeling attached to it in your family. The main idea is to create an active expectation both that music will be a regular part of the day, and that this will be
satisfying and even fun, rather than an unpleasant chore. But if even this approach just isn't working without a lot of arm-twisting, maybe something else is going on that needs to be looked at.

A final area to which all this applies is group singing. Singing in a group—hymns, rounds, peace and freedom songs, musicals, or any songs with an easy-to-carry melody—has immense potential. It can either heal and “empower” those present or reinforce negative feelings already felt about music. As a result it is important to choose music leaders carefully. Musical skill alone is not the most critical element. In fact, excellent musicians are sometimes terrible song leaders!

A contagious joy in singing, a strong and confident voice, and the obvious respect and delight felt toward each singer present are all crucial. Having enough song sheets or books so that everyone has the words available is also essential. Otherwise, only those who already know a song can join in. What are not needed are comments (or facial expressions) which convey the message, “You want that worn-out song?” or which imply that the leader is not really interested in the whole-hearted involvement of all those present.

But is all this really so important? Most of us tend to assume that music is about as central to our lives as the one hour a week our primary schools devoted to it. To get a clue to the answer, I suggest taking part in a Pete Seeger concert—and believe me, you will be taking part, not just listening!

If it wasn't true at the very beginning, by halfway through the evening you will begin to notice that people around you are really singing—not just singing along, but throwing themselves into it heart and soul. People start wearing surprised expressions which say, “Why, we sound great!” (You begin to wonder if Pete Seeger audiences are also genetically selected by voice like those Mennonite congregations.)

Actually, all this is happening because of the authentic way in which Seeger communicates respect and enthusiasm for his audience. Somehow a sense of radical “peerness” is conveyed by the way he talks, stands, and looks at you. You know he believes in you musically, so you start believing in yourself as a fine singer. The most amazing part, however, comes as people leave the concert. They have a different bearing. Their voices are more animated. Their backs are straighter.

What this suggests to me is that when, in childhood, our music was taken away from us (and our drawing and writing and dancing), we lost a critical part of ourselves. We had crushed out of us a big part of our sense of ourselves as powerful, effective, beautiful human beings. Whenever we are given back—or reclaim—a chunk of our creative being, we regain something wonderful that has potent effects in every aspect of our lives.

Friends Music Institute
Summer 1980
by Jean Putnam

It is hard to remember just when the idea of Friends Music Institute began. Perhaps it was slumbering, awaiting its time, when Friends in our small Ohio meeting began to make music together. We know now we weren't the only Quakers who foster madrigal groups and chamber ensembles, but it seemed mighty special to us at the time. We felt our spiritual awareness expand as we sought out music which seemed to express Friends' thoughts and ideals. Our fellowship deepened and a new feeling of unity came about, as each Friend-musician participated in programs presented at holiday times and at monthly family gatherings with First-day school students.

Our own children became musicians, and when they were in high school they went off to established and professionally-led music camps, where they received instruction in instrumental music and choral and orchestral training, including public performance.

But there was little emphasis on the kind of religious experiences we wanted our children to have at this most formative high school period, nor much mention of community, cooperation, and other ideals on which to

Jean Putnam is clerk of North Shore Preparative Meeting (Cambridge) and a music teacher. Co-director with Peg Champney of Friends Music Institute, she enjoys writing and nature.
base their adult lives. We wondered whether there might not be a way to experience the joys of music-making in a different framework: one of a caring community where such concepts as the Light Within and the dream of a more peaceable world could be explored.

Now that Friends Music Institute is about to become a reality, it seems as if the idea has always been with us. Since the idea of FMI was announced last summer, so many people have responded, expressing the same hopes and dreams, that we are confident such a music program will fit comfortably within the tradition and experience of the Society of Friends.

Friends Music Institute will be held June 29, 1980, to July 26 at Olney School in Barnesville, Ohio. That fact in itself is significant, Olney being a member of Ohio Yearly Meeting Conservative. But Friends of all persuasions are making music together more often these days, and Olney has been most welcoming to FMI. Our student body will include young people age twelve to seventeen from the entire spectrum of Quakerism, as well as some non-Friends.

Present plans call for a five-day class schedule, including classes in Quaker history, music history, theory and basic musicianship. Individual music lessons, small vocal and instrumental ensembles, orchestra and chorus will all be part of the daily schedule—as well as the required amount of practicing! Also included will be crafts and waterfront activities, team games, folk dancing and group singing.

Each day will open with meeting for worship; this will set the tone for the day's lively mix of learning and activities. Also, each person, both faculty and student, will be part of a worship-sharing group to which concerns and new ideas may be brought, constituting a support group for each individual. Even though they are members of the Society of Friends, many young people have not had a chance for the kind of direct sharing and listening that a worship-sharing group provides.

We are asking Friends who have made special contributions in fields such as Quaker history, peace and social action, work in other countries, art or music to be our guests for evening programs. Faculty and student recitals will take place on other evenings, with our main concert probably occurring on Sunday afternoon, with folks from the surrounding community being invited to attend. Given the high caliber of the faculty assembled so far, concerts should feature a variety of fine music, well performed.

The rolling hills around Olney School, some wooded and some yellow with summer grain, evoke an atmosphere of serenity in the midst of a civilization which constantly announces itself with the noise of machines. Olney's campus is arranged in a near-circular pattern, making access from one building to another easy, and facilitating everyone's getting quickly acquainted. A small lake adds to the quiet beauty and provides for hot day cooling off. Stillwater Meetinghouse on the Olney campus, home of Ohio's oldest yearly meeting, provides an ever-present reminder of our Quaker past.

Many who work with young people these days become understandably discouraged. Though children enter the world with eagerness and wonder, wanting to learn much and expecting to love those they meet, they early face a world in which violence and cruelty are almost the norm. Human life is regarded as cheap in movies and TV and daily newspapers tell of unbelievable threats to human life. Growing children soon realize that even the destruction of civilization as we know it is a definite possibility. Even when parents and teachers make great efforts to create a warm and meaningful atmosphere, the effects of the surrounding culture are likely to overwhelm young people and their vision for the future.

A caring community that offers the expectation of worthwhile expression by each person in it could brighten such a prospect. An atmosphere characterized by positive experiences, rather than threatening, repressive ones, can create the security which enables young people to find their own particular roles. It is our hope that Music Institute will foster such courage and hope, along with a high level of musical expression.

Though our faculty is largely complete, the success of Friends Music Institute depends on continued response from would-be students. For brochure and application forms, write to Peg Champney, P.O. Box 427, Yellow Springs, Ohio 45387.
Movement for a New Society is a network of small groups working non-violently for fundamental social change. MN5 stresses democratic processes and consensus decision-making, and personal, spiritual, and political change that empowers people to meet their needs. There is a nine-month training program, starting in early October in Philadelphia, to develop skills for people committed to working for personal and social transformation. The program focuses on: Political Theory, the Personal and the Political, Opposition/Liberation Issues, Organizing, Group Process, Living in Political Community, and Celebration! For more information write: TOC (Training Organizing Collective) 4722 Baltimore Ave., Philadelphia, PA 19143 (215) 724-1464.

Meeting Ways, publication of the National Capital Area Association of Friends (NCAAF) carries an article on the Interfaith Conference of Metropolitan Washington which is the meeting ground for four major faith communities in the area: Protestant, Catholic, Jewish and Islamic. The Interfaith Conference provides task forces on such key issues as: aging, employment, hunger and housing.

Among other projects, the Interfaith Conference has endorsed the Food Bank, which has proven successful in over thirty-five communities across the United States. Untapped community resources are used to help meet the needs of hungry persons for an adequate and nutritious diet. Food distributors, producers and processors make the contributions of still usable but often wasted stores. These are then distributed by qualified agencies so as to reach homeless street people and the elderly who live alone and whose social security is insufficient.

According to the American Coptic Association [ACA], representing Christians in Egypt, the Egyptian government is planning a constitution which will discriminate against members of all religious sects other than the Muslim, in contravention of the principles of the U.N. Universal Declaration of Human Rights.

President Al-Sadat is accused of not living up to his promises to return Coptic Church lands “illegally” seized by the Ministry of Islamic Affairs; to eliminate restrictions on building or repairing Christian churches; to cease discrimination against non-Muslims in the matter of employment and admission to professional schools, etc.

Pointing out that of the forty million population in Egypt, some seven or eight million are Copts (instead of the 2.3 million figure claimed by the Egyptian Census Department), the ACA charges racist discrimination against non-Muslims in the courts as well as in economic affairs.

In late January, four members of the Brandywine Peace Community and Alternative Fund, based near Media, Pennsylvania, were sentenced to forty-five days to one year in Montgomery County Prison in Norristown, Pennsylvania. They received the sentence as the result of a protest in early October, 1979, at General Electric’s Re-Entry Division in King of Prussia, Pennsylvania, which makes the guidance system for a U.S. intercontinental ballistic missile equipped with nuclear warheads. It is currently producing the Mark 12A delivery system. Because of its accuracy and explosive power, the Mark 12A is a first-strike weapons system that brings us closer to a nuclear war.

The four young men were arrested for trespass after pouring blood and ashes, symbolic of the aftermath of a nuclear holocaust, and kneeling on the front steps of G.E. Their written statement, handed out in leaflet form, reads as follows:

We have poured our blood at these front doorways to symbolically reveal the unspeakably violent consequence of G.E.’s work on the Mark 12A, its first-strike momentum, and nuclear war. We have strewn ashes to warn of an earth reduced to ash, the inevitable result of G.E.’s continued work on nuclear weapons systems. We kneel with pictures of children.
has received orders from all over the nation for more than 30,000 war objector statements. An estimated 15,000 calls and letters have come in from every state in the country, and for the first time virtually all the mail and calls strongly oppose the return of registration. Veterans of CCCO work since 1948 cannot remember a single period when opposition to the draft was so intense.

On the basis of his conversations with hundreds of concerned young people, Jon Landau describes the primary reasons the President’s plan is unworkable as first, the growing opposition of young people to the President’s call to fight in the Persian Gulf; second, the inclusion of women in the registration as well as the broad age groups covered; and third, the elimination of the college and graduate deferments.

According to Landau,

"These factors will lead to unparalleled resistance among the nation’s youth. In his efforts to bring this country together behind the military, the President has created a monster with the potential to tear this nation apart if his proposed registration is enacted."

CCCO is the leading draft counseling agency in the country with offices in Philadelphia and San Francisco, and has been providing information to young people facing the prospect of military service since 1948. Those wishing information about draft counseling or wishing to register as conscientious objectors should write to CCCO, 2208 South St., Philadelphia, PA 19146, or 1251 Second Avenue, San Francisco, CA 94122.

CCCO is in need of volunteers to help with the avalanche of work. Call Ted King at 215-545-4628. —Eds.

A new feature (intended to become a regular one) of Multnomah (Portland, OR) Monthly Meeting Newsletter is a column by Junior Friends in which various meeting members are described by avocation, physical characteristics, interests, etc., followed by the question: "Who am I?" The answers are to appear in the following number of the Newsletter. The column will be called "Getting to Know You."

**SIDCOT SCHOOL**

Winscombe, Avon, England

Set in beautiful Mendip Hills near Bristol and within easy access of Heathrow Airport, Sidcot is a coeducational boarding school founded in 1808. It is one of the nine Quaker schools in England. The 300 scholars, aged 11-18, study for a wide range of academic courses up to university entrance and also follow a great variety of extracurricular activities. Prosectus available from:

Thomas C. Leimdorfer, Headmaster
LETTERS TO THE EDITORS

Concrete Suggestions Wanted

John Sullivan (FJ 12/1/79) hammers away at the need in our society for giving more attention to human economic rights and wrongs. He says we give much attention to civil and political rights, but little attention to economic rights.

I propose to John Sullivan that he look back to two periods in our American history. Let him look back to 1880, just 100 years ago, also to 1930. I am sure he would agree that we have made great progress in both civil and political liberation, on the one hand, and on the other in social and economic rights. He must be old enough to recall his own personal experience of the 1930 period.

If we look abroad, we see that the Soviet Union has had since 1917 to prove the efficacy of its system, as it affects the rank and file of its people. It compares poorly with the United States in both categories above. This is clearly brought out by the Soviet dissident writer, Andrei D. Sakharov, in his book My Country and the World (1975). Totalitarian Communism is not the answer.

The Declaration of Independence of 1776 was a pledge to the future. We have a right now to ask how America has done economically and politically under the principles contained in the Declaration. Have we realized the ideals of liberty and equality in both the economic and political spheres? In fairness I think we must acknowledge that the pledge contained in the Declaration has been largely fulfilled in the political sphere, but only in some measure in the economic sphere. This, of course, agrees with John Sullivan’s contention. But again, let him look at 1880 and 1930.

John Sullivan asks: “Don’t we have an obligation to help discover alternatives which would permit economic development without having to pay for it with political repression?” Let’s have his concrete suggestions.

Robert Heckert
Ardmore, PA

Let It Be “Man”

The stimulating and inspiring effect of reading FJ 12/15/79 is flawed for me by that little row of three dots on the cover, repeated on page seventeen. Those dots, of course, point out the omission of the words “O man” from the Micah quotation, and I don’t like it.

This is a continuing discussion and, I suppose, one without a conclusion; but I take my stand with a salty Friend who commented at Pacific Yearly Meeting last summer that he regards this kind of updating or altering as “barbarous.” Surely we know that “man” used in this way does not refer to a male person but to a human being or, more likely, to humanity.

My hackles are also raised when I find someone quoting William Penn as having said, “True religion does not turn men out of the world.” What Penn said was, “...don’t turn men...” and for me that has a flavor I don’t want lost.

Friends, let’s not allow the salt and the savor to be taken from us in an attempt to offend overly (and mistakenly) sensitive people.

Virginia Neff
San Francisco, CA

Unethical to Quote Non-pacifist Religious Bodies?

Elsie R. Renne, in a letter to the editor (FJ 1/15/80) objecting to Rabbi Marc H. Tannenbaum’s apparent espousal of violence in the struggle for human rights (FJ 6/15/79, Friends Around the World), does have a point when she observes that the rabbi “mentions the terrorist acts of the PLO without citing Israel’s massive retaliation.” Certainly violence is not to be condoned as a means of procuring permanent peaceful ends, and it is easy to see why Rabbi Tannenbaum’s quoted statement can be viewed as a one-sided opinion. But does Elsie Renne’s letter imply that it is unethical for any Peace Church publication to quote opinions of other religious bodies that are not 100 percent pacifist?

M.C. Morris
Moorestown, NJ

Historical Information Requested

Dover Monthly Meeting members and other interested parties have long sought
to complete a full history of Quakers in the western Morris County, New Jersey, area. If any readers of Friends Journal can be of assistance, their help would be most welcome.

In the early 1700s, Friends settled in western New Jersey, in what is now Morris, Hunterdon and Warren Counties. In 1756, Friends in Morris County became a preparative meeting of Woodbridge Monthly Meeting (later Rahway-Plainfield). It may be that in the 1740-1755 period, duplicate application was made to Kingwood Monthly Meeting for permission for Friends to meet regularly in a local home rather than travel long distances to the existing meetings.

Mendham Preparative Meeting constructed a meetinghouse in 1758. Records for Mendham Preparative Meeting for the period of 1758-1790 have not been located, and we would very much like to find them.

In 1797, the preparative meetings at Hardwick and Mendham were combined as Hardwick and Mendham Monthly Meeting. Mendham became Randolph meeting in 1811. Hardwick was laid down in 1855, and Randolph in 1865. However, the Randolph meetinghouse was preserved, and in 1954 it became the home of the new Dover Monthly Meeting, which is still located there.

The monthly meeting records were available from the Friends Historical Library at Swarthmore; the preparative meeting records from 1790 were found at the Haviland Records Room of New York Yearly Meeting; the preparative meeting records from 1826 were found in the possession of a family connected to the original meeting; and Kingwood and Rahway-Plainfield Monthly Meeting records were found in various published sources.

However, we do not have records for the first thirty-two years of Mendham meeting, and we are hopeful the records exist somewhere. If anyone is able to locate them in an unknown depository, it would be greatly appreciated if I would be contacted.

John S. Ruch
Dover Monthly Meeting
c/o 71 Pleasant Hill Road
Randolph, NJ 07869

A Good Teaching Device

At a recent monthly meeting (Mohawk Valley), our treasurer presented our current budgetary position and the proposed budget for next year. Each monthly meeting he presents two large two-by-two-foot charts which indicate the amounts we have paid toward our costs, concerns and outreach, and where we are, compared to where we should be if we are to reach our goals for the year.

Someone suggested that these two charts might be of interest to other meetings. They certainly are useful, up-to-date each month, and even interesting. A good teaching device. I can supply further information if wanted.

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Announcing the Eighth Annual
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You are also invited to the Friends Journal Annual Dinner at 6 p.m. in the East Room of the Arch Street Meetinghouse.

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☐ Enclosed $__________ ☐ To be paid at the door.

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April 1, 1980 FRIENDS JOURNAL

CALENDAR

April

3-6—Southeastern Yearly Meeting will be held at the Methodist Youth Camp in Lebanon, FL. For information, contact Margaret S. Rhee, 1375 Talbot Ave., Jacksonville, FL 32205.

4-6—South Central Yearly Meeting will meet at Gilmer, TX. Contact George Kenny, 2137 Siesta Dr., Dallas, TX 75224, for information.

11-12—The 111th Annual Meeting of the Associated Committee of Friends on Indian Affairs will be held at the Quaker Hill Conference Center at Richmond, Indiana, 101 Quaker Hill Drive, 47374. Reservations should be made as soon as possible.

18—“Are the Scriptures Still Precious?” is the Rufus Jones Lecture to be given by George Boobbyer, noted English Quaker theologian, at 8 p.m. at Friends Meetinghouse, Fourth and Arch Streets, Philadelphia, PA. Dinner will be available at 6 p.m. Cost: between $5 and $6. Please make reservations before April 1 at the FGC office, 152-B Race St., Philadelphia, PA 19102.

19—Eleventh Bucks County “World Peace Fair” will be held on George School campus, 11 a.m. to 7 p.m. Music, keynote speakers, films, booths and exhibits, food, balloons, games—family occasion. Share some hours and the quest for peace and justice. Contact: William Strong (215) 968-3766 or Marian Dockhom (215) 357-3857.

24-27—The 1980 Theology Workshop of College Park Quarterly Meeting (Pacific Yearly Meeting) will be held in northern California. The topic will be “Quaker Ministries—a conference on Friends religious thought and life.” Four members of the yearly meeting will address the theme from their diverse experiences. Direct inquiries to Mary Louise Lambert, 3284 Briggs Ave., Alameda, CA 94501.
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Philadelphia, Pennsylvania 19102. Quaker oriented
literature sent 3 times/year to persons throughout
the world who, without leaving their own churches,
wish to be in touch with Quakerism as a spiritual
movement. Also serves Friends cut off by distance
from their Meetings.

Of Gene Hoffman's book From Inside The Glass
Doors Douglas Steere has written: She "takes us
with her in this scrupulously honest account of her
own sojourn in a private mental clinic from which
she emerges unmasked but full of hope. A
liberating book to read." It's available from
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phone 01-388-4716.

April, May, June, Grove Motel, 430 South Scenic
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Florida, 33853, 813-676-3521. Near Orlando and
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Guests. Colonial home 1/2 mile from Friends
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Friends Community, North Easton, MA 02356 or
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York, England. Lady Middleton's Hotel, Skeide-
gate. York. Budget accommodation from $12
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and Clinton Murray, in Herriot and Bronte country.

ANNOUNCEMENTS

Evening Worship
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See FJ Meeting Directory under
Summertown, PA for location
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Communities

Common ownership of wilderness homestead
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ship, gentle parenting, home schooling, and
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rightness of joining a spiritually-based fundamental-
mental living group, committed to simple living, respect for personhood, conflict resolution, concensus decision-making, and cleanliness for joining. Ken Scott, Duncan Cove, Ketch Harbour P.O. Nova Scotia, Canada B0J 1XO; Elaine Bishop, 286 Union West, Kingston, Ontario, Canada K7L 2R1.

Integrate Work and Friendship with progressive social values in six rural communities, including Twin Oaks and East Wind. A gentle culture based on cooperation, equality, and environmental concern. Where women may lead and men nurture children. Information send $2.00 (free if needed): Federation of Egalitarian Communities, Box 40-FJ, Tecumseh, MO 65760.

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Positions Vacant

Scattergood School, West Branch, Iowa 52356. Anticipated teaching positions available September, 1980—Spanish, English, Biology. Also, girls' and boys' dorm sponsors. Write: Peter Ewald, Director.

Winthrop Center Friends Meeting looking for a pastor for a rural community of 4,000 in close proximity to Augusta, Maine, starting July-August, 1980. Job description on request. Linda Wade, Pamela Drive, Winthrop, ME 04364.

Disarmament/Conversion Program Coordinator. Fulltime work with Quakers, community groups, unions, churches and others in an education and organizing program. Ability to work independently, speak, write and communicate with many different people and commitment to pacifism important. $9,500/year +. Write or call for job description and application: Disarmament/Conversion Program, Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102. (215) 242-7230. Application deadline April 14.

Scattergood School, West Branch, Iowa 52356 Co-ed Quaker 4-year college-preparatory boarding school with simple lifestyle, exploring alternative energy sources, students, faculty share all daily work and farm chores. Small, personal, caring community that promotes individual growth.

Friends Centre, Auckland, New Zealand. Couple required to serve as resident Friends from November 1st, 1980, for 1-2 years. Free accommodation, heating and telephone. Enquiries to the Clerk, Friends Centre, 115 Mt. Eden Road, Auckland, New Zealand.

Quaker directing couple or director sought for Powell House Conference Center of New York Yearly Meeting. Position entails responsibility for program direction, staff supervision, maintaining Friendly atmosphere. For further information or to submit resume write to: Search Committee, 123 Saxon Wood Road, White Plains, NY 10605.

Summer sojourner—plan, lead activities with several children. Exchange for room, board, summer in rural southern Maryland intentional community. Write: Woodburn Hill Farm, Rt. 3, Box 98, Mechanicville, MD 20659.

Rural community with mentally handicapped seeking staff. House-parenting responsibilities plus work in weavery, bakery, workshop, gardens or free-school. Room/board, medical/dental living expenses provided. One year commitment. Innisfree Village, Crozet, Virginia 22932.

Two administrative openings on Westtown's staff: director of admissions; alumni affairs coordinator. Available mid-year 1980. For both positions, please send suggestions or resumes to C. Thomas Kaesemeyer. Headmaster, Westtown School, Westtown, PA 19395.

Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks director and/or assistant director to start September, 1980. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02116.

Summer Rentals

Three bedroom cottage, Cape Cod. All facilities. Semi-wooded area, sun deck, near water. $195.00 weekly. Box L-740, Friends Journal.

Study Tour

June study tour of Mexico—summer courses exploring solar energy, field geology, sailing, etc. for students 8-17. Day and boarding. Brochure. HORIZONS, Box 8466, Atlanta, GA 30306.

Schools


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MEETING DIRECTORY

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

Canada
TORONTO, ONTARIO—50 Lowther Ave. (North from corner Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 353-2752.
OAXTEPEC—State of Oaxaca. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru
LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama
BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-623-3837.

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

Arizona
FLAGSTAFF—Unprogrammed meeting, First-days, 10 a.m., Flagstaff, 86002. Phone: 928-527-4131.
McNEAL—Chicoles Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.
TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, POB 7108, Phoenix 85281. Phone: 602-641-2876.

Arkansas
LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 881-9173, 325-6638, or 663-8683.

California
BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 94121.
CLAREMONT—Worship, 9:30 a.m. Classes for children, 501 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. 223-3736. If no answer, call 223-3736.
GRASS VALLEY—Discussion period 8:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12568 Jones Bar Road). Phone: 773-6485 or 273-2506.
HAYWARD—Worship 10 a.m., 22502 Woodstock St., 94541. Phone: 415-651-1543.
LA JOLLA—Meeting 11 a.m., 7300 Eads Ave. Visitors call 459-0800 or 459-0800.
LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Bremerton Manor, 3333 Pacific. Phone: 454-1094 or 843-4096.
MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.
MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 441, San Rafael, CA 94903. Phone: 415-472-5577 or 883-7955.
MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 379-9897 or 624-8821.
ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone: 714-553-7491.
PASADENA—Orange Grove Meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 722-6223.
REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9767.
RIVERSIDE—Unprogrammed worship, 10 a.m. Young people's activities, 10-12:30. Dialogue, study or discussion, 11:15. Business meeting first Sundays. Phone: 714-799-4699 or 730-2650.
SACRAMENTO—YWCA, 17 and J Sts. First-day school and meeting for worship 11 a.m. Discussion at 11 a.m. Phone: 962-1004.
SAN DIEGO—Unprogrammed worship, First-days 10:30 a.m. 4848 Seminole Dr., 926-3264.
SAN FERNANDO—Unprogrammed worship, First-days 15068 Budios, Simi. Phone: 805-385-4144.
SAN FRANCISCO—Worship, 9 a.m. Sunday. Phone: 892-1585 for time.
SANTA BARBARA—911 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10 a.m.
SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-1011.
SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Phone: 824-4069.
SONOMA COUNTY—Redwood Forest Meeting, Worship and First-day school 10 a.m., YWCA, 838 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-530-1763.
TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends meeting, 920 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 727-6883 or 794-3408.
VISTA—Unprogrammed meeting 10 a.m. Phone: 724-9654 or 757-9757. P.O. Box 1443, Vista 92083.
WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA Bus stop). Phone: 474-9371.

Colorado
BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 443-6090 or 484-2982.
COLORADO SPRINGS—Worship group. Phone: 307-379-7360 (after 6 p.m.)
DENVER—Mountain View Friends Meeting, worship 10 a.m. Adult forum 11 to 12, 2250 South Columbine Street. Phone: 722-4125.
DURANGO—Worship Group Sunday. 247-4733.
FORT COLLINS—Worship group. 484-5357.

Connecticut
HARTFORD—Meeting and First-day school, 10 a.m. 144 South Quaker Lane, West Hartford. Phone: 223-3631.
MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.
NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 778-2145.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Village. Phone: 422-7557.
NEW MILFORD—Housatonic Meeting: Worship 10 a.m. 10th at Laneville Rd. Phone: 203-354-7656.
STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4549.
WILTON—Meeting for worship and First-day school, 10 a.m., 217 New Canaan Road. Phone: 762-5855. Morris Hodges Ross, clerk, 762-7324.
WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd., at Main St. Phone 263-5321.

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102
Ohio
CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 681-2529.
CINCINNATI—Community Meeting (United) FGC and FUM. Unprogrammed meeting 9:30 a.m.; 3350 Winding Way, 45229. Phone: 513-661-4353. Edwin Moon, clerk.
CLEVELAND—Meeting for worship and First-day school 11 a.m.; 1966 Magnolia Dr., 771-2220.
COLUMBUS—Unprogrammed meeting, 16 a.m.; 1654 Indiana Ave. Call Gopher, 486-4472, or Ruth Browning, 486-8973.
DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m.; 1518 Salem Ave. Rm. 238. Phone: 513-433-6204.
FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.
KENT—Meeting for worship and First-day school, 10:30 a.m.; 1195 Fairchild Ave. Phone: 673-3336.
SALEM—Wiltbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m.; First-day school, 9:30 a.m.; worship, 10:30 a.m.
TOLEDO—Allowing meetings. Meetings irregular, on call. Visitors contact Jan Suter, 883-3174, or Dolores Landers, 444-7979.
WAYNESVILLE—Friends Meeting, Fourth and High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.
WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m.; College Kelly Center. Sterling Olimsted, clerk. 382-4118.
WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m.; SW corner College and Pine Sts. 216-264-8661 or 345-7660.
YELLOW SPRINGS—Unprogrammed worship, FGC. 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

Pennsylvania
ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: T4-2805.
BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.
BUCKINGHAM—At Lahaska, Rtes. 222-236. Meeting for worship 11 a.m. (June, July, August 10:30 a.m.)
CHELtenham—See Philadelphia list.
CHESTER—24th and Chestnut Sts. Group discussion 9:30 a.m.; meeting for worship 10:30 a.m.

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

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

ORCHARD—Sept. 3, day school. 11 a.m. Contact Charlotte Kleiss. ORCHARD—Sept. 3, day school, 11 a.m. Contact Charlotte Kleiss.

Poughkeepsie—Meeting for worship, 11 a.m.; 330 Main St., Poughkeepsie. Contact Oris Kosted, 422-7668. 1731 S. Main St., Poughkeepsie.

Oklahoma
OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th Street. Information, 632-5747. Clerk, Paul Kosted, 225-2296.
PORTLAND—Metlomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 225-2292.
SALEM—Friends meeting for worship 10:00 a.m. Forum, 11:00 a.m. First-day school, 10:30 a.m.; 202-263. validation.

North Carolina
ASHVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.
BOONE—Unprogrammed meeting Sunday 11 a.m.; Westlay Foundation. Call 704-264-5612 or 818-877-6602.
CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.
CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-9465 or 527-5300.
DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alica Kelighton, 919-489-6652.
FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Oukar House, 223 Hillsdale Ave. Contact Charlotte Klais (485-4595) or Bill Sholar (485-3213).
GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room on Dana Aud., 11 a.m. Contact Andy Ashwell, 233-3225.
GREENVILLE—Unprogrammed, 1st & 3rd Firstdays, 11 a.m. Call Oris Blackwell 756-4247.
GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting Unprogrammed meeting 9 a.m.; church service, 9:45 a.m. for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.
RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 824-2235.
WILKES BARRE—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Pavil House. Call Ben Barr, 984-3008.
WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Contact James O. Sams, clerk.

Oregon
EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.
PORTLAND—Metlomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 225-2292.
SALEM—Friends meeting for worship 10:00 a.m. Forum 11:00 a.m. First-day school, 10:30 a.m.; 202-263. validation.
Rhode Island

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

South Dakota

Columbia—Worship, 10:30 a.m. at Childress Unlimted. 2580 Gervais St. Phone: 776-7471.

South Carolina

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 Center St. Phone: 503-334-7694.

Tennessee

CHAUTANA—Worship 10:30; forum 11:30; Second St., 516 Vine St. Larry Ingles, 625-5914.

Nashville—Meeting and First-day school, 10 a.m. at 2804 Aoklen Ave. Clerk, Nelson Fusion, 615-339-0623.

West Knoxville—Worship and First-day school, 10 a.m. D.W. Newton, 693-6549.

Texas

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

Dallas—Sunday, 10:30 a.m. Park School, 4432 N. Wycliffe Avenue. Phone: 214-338-2298 or 214-361-7487.

Houston—Worship 10 a.m. 1100 Clift St. Clerk: William Carroll, 454-7259.


Midland—Worship 10:30 a.m. Trinity School Library, 2300 West Wadley, Clerk, Allen F. Smith. Phone: 306-6551 or 337-8394.


Texas Kanka—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2796 or Cathy Webb 753-0692.

Salt Lake City—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1558.

Vermont

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

Burlington—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-982-8449.

Middlebury—Worship Sundays, 10 a.m. St. Mary’s School, Shannon St. Elizabeth Coleman, 802-360-7540.

Plainfield—Worship 10:30 a.m. Sunday, Phone 802-753-2365, or Hathaway, Plainfield, 802-454-7873.

Virginia


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

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

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

RICHMOND—First-day school 10 a.m, worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 372-9115. June-August, worship 10 a.m.

ROANOKE—Salvam Preparatory Friends Meeting, clerk: Genevieve Waring, 243-6795, and Blacksburg Preparatory Friends Meeting, clerk: Judy Head, 544-7119.

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

WILLIAMSTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 19 a.m. Forum, 11 a.m.

YORK—125 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

North Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimted. 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 Center St. Phone: 503-334-7694.

Washington

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

SPokane—Unprogrammed worship, Sundays, 10 a.m. P.O. Box 261.

TACOMA—Tacoma Friends Meeting, 2919 N. 21st St. Unprogrammed worship 10:30 a.m., First-day meeting 11 a.m.

TRI-CITIES—Mid-Columbia Preparatory Friends Meeting, Silent worship and First-day school 11 a.m. Clerk: Leslie Niews, 585-8589.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m. Cameron, Retreat, 1114, Robert T. E. Rice, 304-345-8699.

MORGANTOWN—Monongalia Meeting, Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Luther Squire, 304-599-3272.

Wisconsin

BELoit—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-6568.

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. First days, Call 715-834-3352 or 625-5682, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0986.

MADISON—Sunday 9 a.m. and 11 a.m., Friends House, 2000 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

WILMINGTON—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 810 N. Jackson, Rm. 502. Phone: 983-9730, 982-5100.

Oshkosh—Unprogrammed worship 11 a.m., Sundays, Call 414-233-5094 or write P.O. Box 403.

WAUSAU—Meeting in members’ homes, write 3326 11th or phone 642-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 672-6568 or 672-5004.
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—Albert Einstein, January 22, 1947

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- Say No to the inflated military budget
- Say No to sabre rattling
- Say Yes to Citizens Hearing for the Victims of Nuclear Radiation (Washington, D.C. April 11-14)
- Say Yes to a March for a Non Nuclear World (Washington & San Francisco, April 26)
- Say Yes to Survival Summer—an intensive outreach project

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