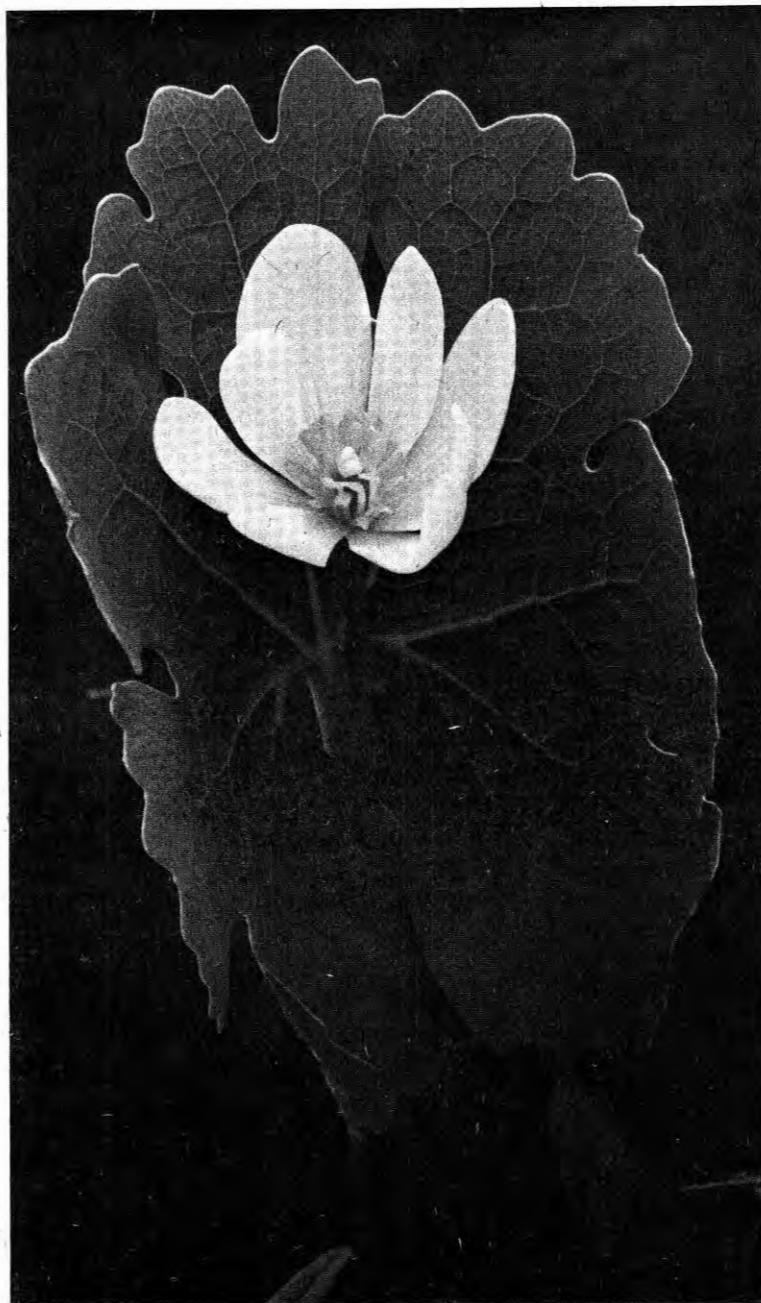


April 1, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



We live
in each
moment
and we die
in each
moment

...and we
grow
from one
moment
to the
next.

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FRIENDS JOURNAL

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Meg Richardson

We Can Be Peacemakers Today

by E. Raymond Wilson

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 1945-1980, 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 Mossadegh 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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(Right) A former Mennonite Church in Molotschna area near Zaporozhye
(Below) A war veteran in Alma Ata, Republic of Kazakhstan; (Page 5, top) A child at play, in the same town; (Bottom) Interior of the dome of St. Isaac's Cathedral, Leningrad.

Tim Miller



by Larry Miller

WITH MENNONITES IN RUSSIA

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

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Larry Miller





Larry Miller



Tim Miller

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, Bernhard 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 Pentacostals, belong to the Union of Evangelical Christians-Baptists which, like the Russian Orthodox Church, is a member of the World Council of Churches. The Reform Baptists, or *Initiativniki*, 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. Presbyterian 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

Catacomb Monastery, outside Kiev



Larry Miller

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 pervading 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 of the Orthodox Church that the government sponsors competing rock concerts at the same time, music not usually given any encouragement.

A word about Jews in the Soviet Union. Jews are both a religious 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, predating 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, capitol 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 repression. Early Friends, evangelistic 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 an 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

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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. □



POETRY

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-battered 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 jiggling 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.

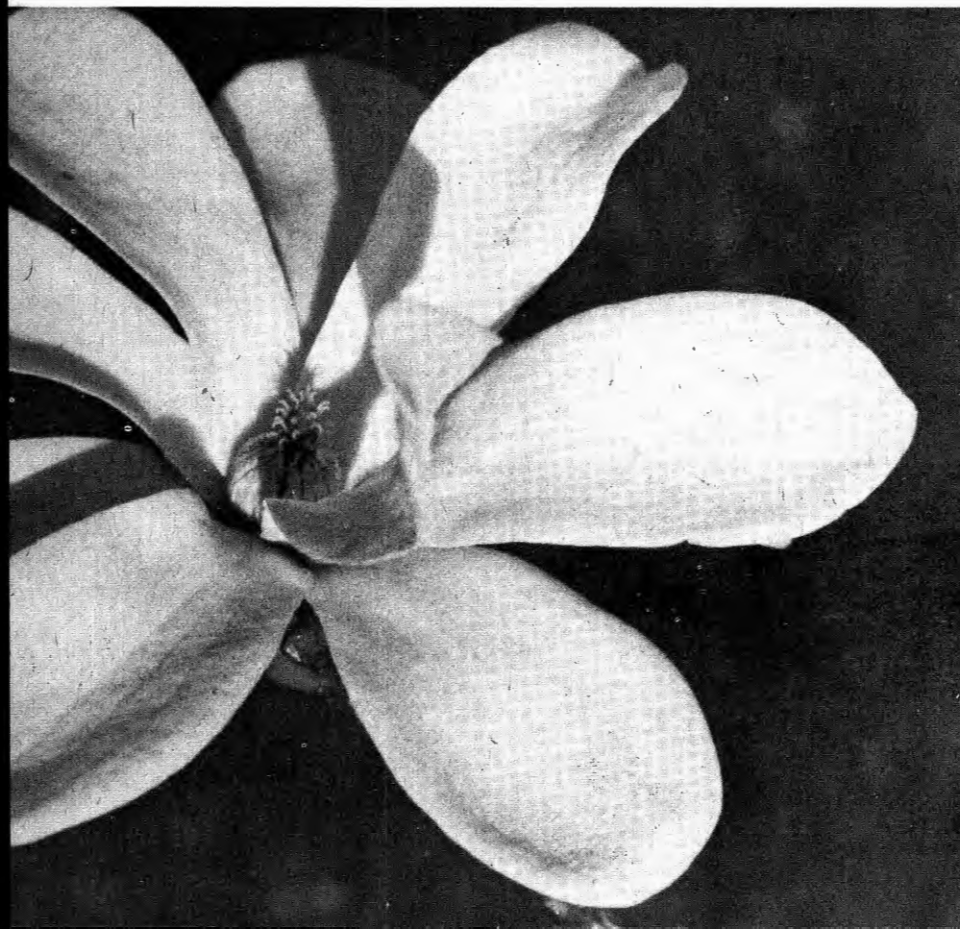
—Annie Ribble
Age 10

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



John Bolocoff

Doris Lincoln

Marion Baker
playing her banjo

Toward A Quaker Testimony On Music

by Peter Blood



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

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melodic patterns).

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 Niyonu 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 songsheets 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. □

Drawings by Kay Lutz



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 fostered 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. □




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Movement for a New Society is a network of small groups working non-violently for fundamental social change. MNS 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, Oppression/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 from 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 2,300,000 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,

seeking repentance for our common complicity in war-making and praying that G.E. workers and management will care for the children by turning away from cooperation in nuclear war making.

A vigil was held weekly at G.E.'s Re-Entry Division headquarters in Philadelphia during the time the Brandywine members were in jail. Though now released after thirty-five days of imprisonment, the group asks for support in the form of letters and prayers. Brandywine's address is 51 Barren Road, Media, PA 19063.

With the notation: "There will be no cost to participants," Charlotte (NC) Friends Meeting sponsored a workshop on January 5, 1980, from 10:00 a.m. to 4:00 p.m. "for young men and women between the ages of sixteen and twenty-six who are convinced conscientious objectors, curious, or simply wondering, and adults interested in counseling and assisting young people." Bill Sholar, Director of Quaker House, Fayetteville, presented the film "War Without Winners." There were small group workshops, with knowledgeable resource persons, literature and helpful counsel available throughout the day.

Based upon the avalanche of response from young people they have seen, beginning with the President's State of the Union message, the Central Committee for Conscientious Objectors (CCCO) in early February described the President's draft registration plans as totally unworkable.

The President's State of the Union message has resulted in the largest outpouring of opposition to conscription ever experienced at CCCO. Since the President's message the old anti-war spirit has revived on the campuses and schools of this nation. The President's proposed registration would polarize the nation in a way which has not been experienced since the height of the Vietnam War.

According to Larry Spears, director of CCCO's conscientious objector campaign,

In the last two weeks alone CCCO

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."

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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 well 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 1/1-15/80) 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 also 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.

Channing B. Richardson
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CALENDAR

April

3-6—Southeastern Yearly Meeting will be held at the Methodist Youth Camp in Leesburg, FL. For information, contact Marguerite S. Rece, 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 Boobyer, 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—a family occasion. Share some hours and the quest for peace and justice. Contact: William Strong (215) 968-3766 or Marian Dockhorn (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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April, May, June, Grove Motel, 430 South Scenic Highway, US Alt. 27, Fla 60 Intown Lake Wales, Florida, 33853. 813-676-3521. Near Orlando and Cypress Gardens.

Guests. Colonial home 1/2 mile from Friends Community. Room with house privileges by week-end, month, weekdays. Contact Virginia Towle, Friends Community, North Easton, MA 02356 or 238-7679.

York, England. Lady Middleton's Hotel, Skeldergate, York. Budget accommodation from \$12. Adjacent to the resting place of John Woolman and Lindley Murray, in Herriot and Bronte country.

Announcements

EVENING WORSHIP

Philadelphia Area
At 5 p.m.

Unami Meeting

See FJ Meeting Directory under Sumneytown, PA for location and phone number.

Books and Publications

Looking for a book? Free Research Service. Please Write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Sta., New York, NY 10011.

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

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 CompCare Publications, Box 27777, Minneapolis, MN 55427. \$4.50.

Camps

Friends Music Institute, 4-week summer camp for 12-17-year-olds, July, 1980, Barnesville. Musical excellence, Quakerism, community. PO Box 427, Yellow Springs, OH 45387 for brochure. 513-767-1311.

World Community Camp. Ages 8-14. June 28-July 19. Program designed to encourage cooperation, self-reliance, and creativity, and develop an international point of view. Activities include: batik, pottery, carpentry, stonemasonry, organic gardening, noncompetitive games and sports, mountain campouts, and international music, drama, and cooking. Lacto-vegetarian diet. Route 4, Box 265a, Bedford, VA 24523. 703-920-1650 or 202-547-9411.

Skye Meadow Farm Camp, century old Cape Breton, Nova Scotia farm: cooperative Quaker values, gardening, animal husbandry, carpentry, cooking, fiber crafts, swimming, canoeing, backpacking, biking. Co-ed, 13-16, six weeks, July-August. Information: Eleanor and Charles Mullendore, Scattergood School, West Branch, Iowa 52358. 319-643-2876.

Communities

Common ownership of wilderness homestead sought with families interested in spiritual fellowship, gentle parenting, home schooling, and organic gardening. Stefan and Ann Jacob, Telegraph Creek, BC V0J 2W0 Canada.

We wish to contact others wanting to explore the rightness of joining a spiritually-based fundamental social change living group, committed to simple living, respect for personhood, conflict resolution, consensus decision-making, and clearness for joining. Ken Scott, Duncan Cove, Ketch Harbour P.O. Nova Scotia, Canada B0J 1X0; Elaine Bishop, 288 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 52358. 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) 241-7230. Application deadline April 14.

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, Mechanicsville, MD 20659.

Rural community with mentally handicapped seeking staff. House-parenting responsibilities plus work in weavery, bakery, woodshop, 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 02108.

Positions Wanted

Flight position desired. Airline transport pilot multi-engine, masters degree; first class medical. Commuter airline management experience. Box C-741, Friends Journal.

Competent, experienced administrator with excellent resume and references, plus deep commitment to pacifism, and strong ties to gays, ex-addicts, former mental patients, seeks employment in friendly environment in NYC area. I require a good salary, good benefits, and most of all, an employer tender to my concerns. Contact C. Skye, 348 East 9th St., NY 10003. 212-260.8258.

Schools

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

Horizons School—small school advantages with urban resources—offers quality academic preparation and personal growth. Quaker values. Brochure. Boarding and day. Box 8466, Atlanta, GA 30306.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

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

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.

Summer Rentals

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

Back-country camping and cabins on private 1400 acres in Poconos; frontage Delaware River. Reasonable rates. McKay, Lackawaxen, PA 18435. 717-685-7001.

Wanted

Boston couple, 30's, seek co-owner(s) for large, lovely 1855 home. P.O. Box 62, Newton Highlands, MA 02161. 617-332-2427.

Business executive (CEO \$4.5MM business) desires to relocate back into an area with strong and active Friends meeting, seeks established business or partnership in active sound business with other Friends. Box M-738, Friends Journal.

Individual, couple, single parent or small family to help with self-employed couple's business and daily chores. Possible long-term arrangement. Free room and board plus small wage (negotiable) to start. Tree-Surgeon/Wood Craftsman, Herbs and Vegetables. Gartlins, 350 Hill Road, RD 4, Ithaca, NY 14850.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3837.

Alaska

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

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

California

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

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

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

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

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

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

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

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

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

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

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

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 714-552-7691.

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

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

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

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15. Dialog, study or discussion, 11:15. Business meeting first Sundays, 11:15. Info. 781-4884 or 683-4669. 3920 Bandini Ave., Riverside, 92506.

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

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

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

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 406-423-2605.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. 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.

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

Colorado

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

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone: 242-7004 or 242-8361 for location and time.

Connecticut

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

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

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

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

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

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

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

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie 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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Delaware

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

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

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

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

REHOBOTH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

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

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone 843-2631.

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 736-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 548-5033 or 234-4645.

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

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

PEORIA-GALESBURG—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

Indiana

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

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

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

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

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

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

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

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

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

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metcalf Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

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

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

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

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

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839. 869-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

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

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 758-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting

10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

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

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

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

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

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

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

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

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

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-875-5889.

KEENE—Meeting for worship, Sunday, 10:30 a.m.

Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

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

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcome. 201-635-2161.

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day school,

10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

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

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

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

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

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

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

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

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

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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

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

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

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

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

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

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

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

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

SHELTER ISLAND—10:30 a.m., Shelter Island Public Library. Phone 516-749-0555.

SOUTHAMPTON—Eastern L.I.-Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

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

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

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

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

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

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

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

POTSDAM—Call 265-5749 or 265-7062.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

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

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

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

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

SCHENECTADY—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 12074.

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

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

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

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

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

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

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

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

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

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 338-6972.

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

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

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 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: 673-5336.

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

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

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

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 832-7574. Clerk, Paul Koster, 525-2296.

Oregon

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

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

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 370-7721.

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 a.m.).

CHEL TENHAM—See Philadelphia listing.

CHESTER—24th and Chestnuts 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk 717-523-9224.

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

MEDIA—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Giron, 717-458-6161.

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

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germanstown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

STATE COLLEGE—318 South Atherton St. Adult discussion 9:30 a.m. First-day school and meeting for worship 10:45 a.m. Ph. 237-7051.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5936.

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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

Texas

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

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

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

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

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

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

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

Vermont

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

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

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

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

Virginia

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

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

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

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

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

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

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

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

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-687-1018.

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. W. 804 Carlisle. Phone: 327-4086.

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

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

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone 304-345-8659.

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

Wisconsin

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

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

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

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

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

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

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

Wyoming

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

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Hiroshima, 1945



Your City, 1985?

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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

**American
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AMERICAN FRIENDS SERVICE COMMITTEE

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