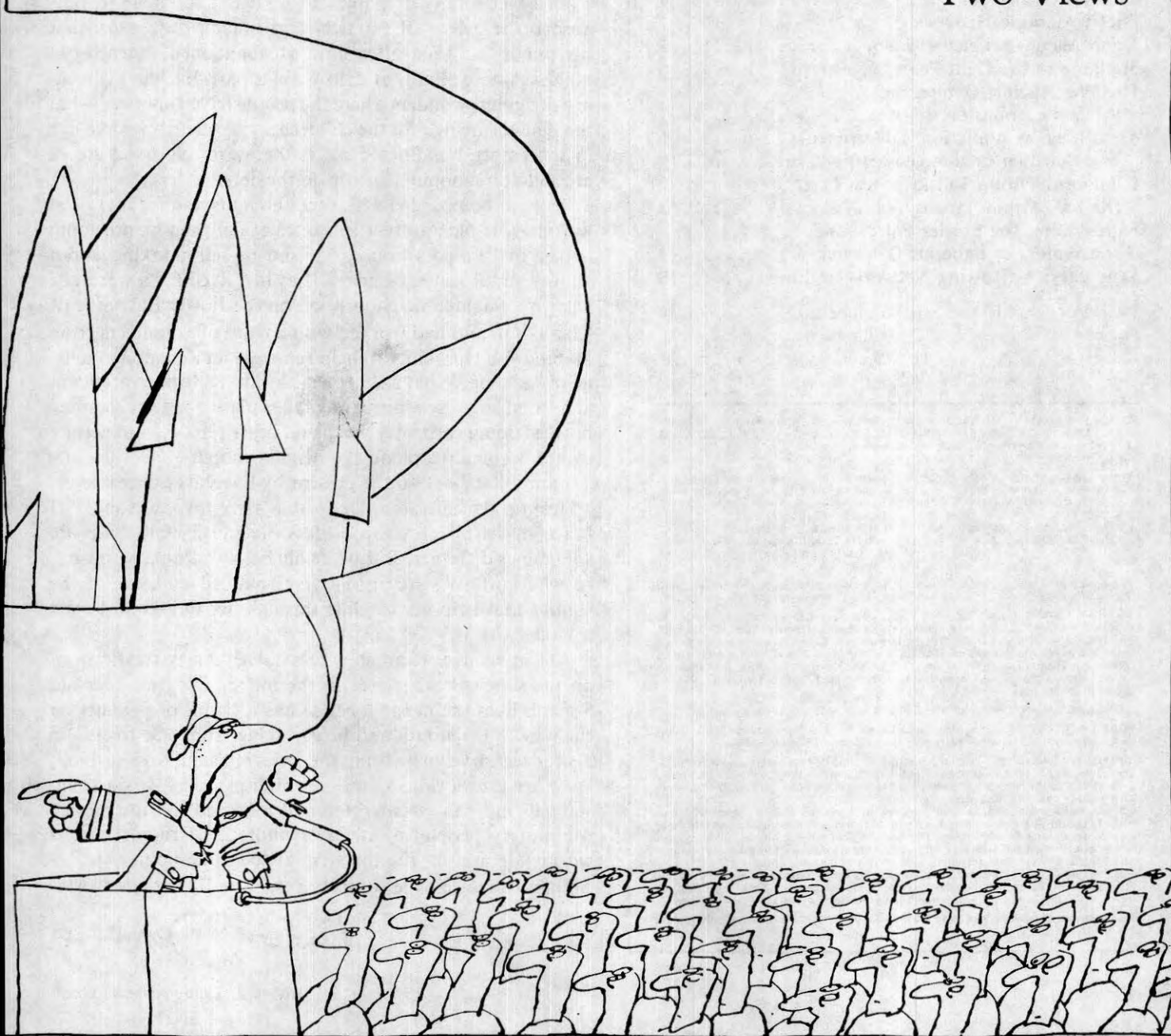


May 1, 1985

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

DETERRENCE:
Two Views





FRIENDS JOURNAL

May 1, 1985

Vol. 31, No. 8

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AMONG FRIENDS

How Much Farther?

For the past several years my family has spent Easter with my wife's parents and sisters in the Bronx. Such weekends are always a pleasure. We often attend an Easter mass, visit the zoo, and have dinner together at City Island. The children enjoy dyeing eggs, having an Easter egg hunt, and receiving lots of attention from loving relatives.

This is one of my favorite times as well for driving to New York. The peach blossoms are often a mass of color, the willow trees usually have their early green foliage, wildflowers begin to appear along the expressways. It is always a shock, therefore, to see the ugliness of industrial New Jersey and to come upon the deteriorating outskirts of New York City.

Although I have passed through the South Bronx often, I am never totally prepared for it. It is impossible to fully absorb the extent of physical and human desolation that surrounds us. Mile after mile of abandoned, burned-out buildings stare blindly at us as we blur past. Evelyn, my teenage daughter, wonders where the people have gone . . . what the schools are like for the children . . . whether people live in the empty buildings . . . if there are any good stores around for shopping, or movie theaters.

As I am bombarded with such thoughts and feelings, and as four-year-old Andrew asks once again when we are going to get to "Pa-pa's house," I find myself thinking about Jimmy and Rosalynn Carter. They had lived for a week last year in a blighted neighborhood on the Lower East Side of Manhattan and had worked with a team of volunteers from Habitat for Humanity to help renovate an abandoned tenement building. What a statement, I think, a former president and "first lady" sweeping away fallen plaster and broken wine bottles, doing carpentry work and other repairs, and getting to know some people in the neighborhood.

I am jolted back to the present by Evelyn's excited voice, "Turn up the car radio, Dad—that's my favorite song!" (I brace myself. Her sense of favorite music and mine are sometimes different. But we're almost to "Pa-pa's house," so why not!) We are instantly surrounded by some of the sounds that help her to glide through her day—and I start to cope with it.

As I maneuver through a particularly nasty traffic snarl on the Cross-Bronx, I see in the mirror that two-year-old Simeon likes the music too. He has a fistful of peanuts on the way to his mouth and he's rocking from side to side in his car seat. Evelyn belts out the lyrics in Diana Ross fashion, "We are the world, we are the children . . ." It's a song, she tells me, that was written and recorded to raise money for hungry people in Africa. Hundreds of radio stations worldwide are playing the song at the same hour.

I am caught by the sounds. Yes, it really is their world.

Vinton Deming

May 1, 1985 FRIENDS JOURNAL



Your Coming and Your Going

by Ray Gabbertas

It was the turn of the year, Christmas two days past and the preparations for the New Year not yet finished. An overnight storm had battered the village. Twigs rolled aimlessly across the square. The trees with broken branches creaked and swayed uneasily. Overhead, rooks displayed agitated charcoal patterns in the gray sky. Small groups of people made their way down the lane to the Quaker burial ground.

A few days before, a Friend had died. She had been known and loved for many years within the village and beyond. The meeting has few members, but for the funeral visitors from the widespread monthly meeting had arrived. They were joined by villagers from the Anglican and Methodist churches. I was there by chance, probably the only one who had never met the Friend who had died. I felt it was a privilege to be present and experience the quiet witness and celebration.

The wall of the meetinghouse pro-

vided some shelter against the fine drizzle and wind blowing down the dale. The steep slope of the burial ground was marked by a row of simple headstones bearing the family name of the Friend in our thoughts. Villagers in dark suits and visitors stood awkwardly on the wet grass.

The quietness of the gathered company was broken by the tread of four sturdy neighbors on the gravel path. The small coffin of pale waxed wood momentarily focused a glimpse of the winter sun. Raindrops trickled along the moldings, forming brief beads of light as the coffin was lowered out of sight.

An elder stood by the open grave and spoke words of thanksgiving and faith, his voice forced against the wind. With words from William Penn we were gently led in the faith that "lights us even through the Grave."

This is the comfort of the Good,
that the Grave cannot hold them,
and that they live as soon as they die

Then followed a young woman's reading of Psalm 121, "I will lift up my eyes to the hills." It was an appropriate valediction for one who had lived and served in the dale. The final verse came through with powerful assurance: "The Lord will guard your going and your

coming, now and forevermore."

The company filed into the meetinghouse until the austere benches were full. Neighbors joined respectfully in the silent worship. Friends spoke in celebration of the life of the faithful Friend whose

Death is but Crossing the World, as
Friends do the Seas;
they live in one another still.
For they must needs be present,
that love and live in that which is
Omnipresent.

Over the years she had worshiped and gone out, assured of the presence of God—and with constancy returned to meeting. That winter's day marked one more "going out," but it was also a "coming in" through the memory and inspiration of her witness and love. "Nor can Spirits ever be divided that love and live in the same Divine Principle."

That chance experience helped to reinforce my conviction that our philosophy of life must include finding meaning in death. Penn's words inspire our seeking. The simple sincerity of that funeral, the momentary shaft of sunlight on the coffin, the profundity of Penn's poem, the Psalmist's word of faith, "turned time into eternity." □

Ray Gabbertas's article first appeared in the December 1984 issue of Quaker Monthly.

Memorial Meetings: Do We Need Them?

by Edwin B. Bronner

The simplicity of a meeting for worship is desired in the conduct of funerals and memorial meetings. These should be occasions when things temporal are secondary, when the reality of the life immortal is deeply felt, and when the presence of God brings comfort, hope, and consolation to those bereaved. (Philadelphia Yearly Meeting, *Faith and Practice*, 1972, p. 175)

In the last two or three years I have heard of a number of examples of what appears to be a new practice among Friends. Persons nearing death are requesting their families to refrain from holding a memorial meeting, as has been the custom from the beginning of the Quaker movement. It seems to me that it would be helpful to consider this matter, and to weigh the pros and cons before too much time elapses.

Friends have largely given up having the coffin in the meeting room, and because of the prevailing custom of cremation, the family often buries the ashes in a private time of worship together, instead of inviting the meeting to join in that occasion. These modifications in traditional practice are understandable, but omitting a memorial meeting is another matter.

It seems to me that a memorial meeting serves several important functions. It gives the family and friends of the deceased an opportunity to remember the person and the way in which he or she touched their lives, and to thank God for the life which has just concluded. Secondly, it is a time to offer support and comfort to those who feel a special loss, and to read or quote special passages of Scripture or other literature that may be helpful at such a time. Finally, it gives an opportunity to meditate upon the mystery and depth of our relationship with the Eternal One

who is at the heart of our faith. If the deceased person has asked that no memorial meeting be held, family and friends are deprived of the benefits that could be received from such an occasion. We should remember that the memorial meeting is held for the living.

We believe that memorial meetings are under divine guidance in the same way that meetings for worship or business are felt to be directed by the spirit of God within us. We gather in silence, waiting for the inward Light to touch us, and possibly to lead us to share a vocal message. In our *Faith and Practice* we are advised to hold such meetings for worship, and yet we are now hearing of persons who ask that none be scheduled. Why is this happening?

I suspect that some persons request that no memorial meeting be held because they are modest and do not wish to be eulogized after they are gone. In recent years Friends have given more time to remembering the life of the deceased and have steadily diminished the time given to worship, silent meditation, Scripture reading, and the offering of comfort to those who grieve. I would even venture to say that I sometimes get the feeling that Friends have forgotten that it is a meeting for worship as they reminisce about the life of the departed member. One may remember with gratitude all the contributions made by the deceased Friend, but it may not be necessary to speak of each one. Too much eulogy leaves too little time for prayer and meditation. We can understand why a modest person would hesitate about a memorial service for this reason.

We are told to be open to the Spirit, to be willing to respond when the Voice within urges us to share a thought which has come to us. We are also warned to be careful not to say more than is needed, and to realize that sometimes a thought that comes to us in meeting is for our own edification and not something that needs to be shared.

Secondly, I think it likely that some Friends who are unclear about their beliefs regarding death and immortality conclude that it would not be entirely consistent to plan a religious service. While 19th-century Quakers usually accepted traditional beliefs about the afterlife, in more recent years Friends, like many others, have been bothered by doubts about orthodox views. Perhaps we need to remember that 17th-century Friends were accused of holding heretical views regarding immortality and rewards, and it was only when Quakers embraced evangelical views in the 19th century that these doubts subsided. While early Quakers believed in life after death, they were not clear about what that meant and were willing to leave it in God's hands.

In *A Key, Opening the Way* (1692), William Penn attempted to explain the Quaker position.

We deny not, but believe the Resurrection according to the Scripture. . . . But are conscientiously cautious in expressing the manner of [it] . . . because 'tis left a secret by the Holy Ghost in the Scripture. Should people be angry with [us] for not expressing or asserting what is hidden, and which is more curious [of interest] than necessary to be known, and in which the objectors themselves cannot be positive? (*Works*, II: 787, 1726 edition)

We may not be as clear in our minds about death and Resurrection as Penn, but we should be willing to accept the fact that our understanding or lack of understanding of the mystery is not going to change what will happen. Nor should our doubts lead us to deny those who survive us the comfort and support that a memorial meeting could provide.

These are only preliminary thoughts on my part, and I may be wrong in my conclusions. However, I believe Friends would benefit from thinking about the issue, and perhaps my comments will inspire others to put their thoughts on paper to share with readers of FRIENDS JOURNAL. □

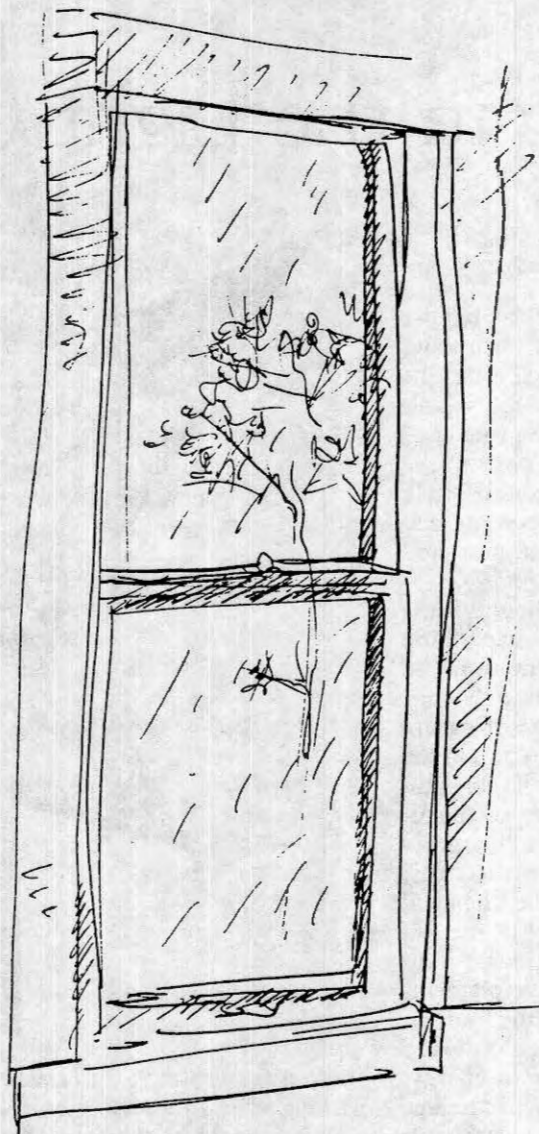
Edwin Bronner, a professor of history at Haverford College and curator of its Quaker Collection, is clerk of Haverford (Pa.) Meeting. He is a member of the board of directors of Pendle Hill and of the Friends Historical Association.

Hospital Gift

Bring me a sign,
anything to prove life still flows on.
The windows here are sealed
against the whimsy of April breezes.
A too solicitous nurse,
afraid of sunlight hurting me,
closes venetian blinds,
with me too weak to insist
that she is robbing me
of sky and cloud and sometimes a bird flying.

Bring me a sign—
not even lavishness of flowers in bloom,
but just one leaf unfolding,
still wet with rain,
a promise of a world beyond my bed,
of life and hope,
of harvest in its season,
simple enough for me to understand,
hold in my heart.
Bring me a sign.

—Alice MacKenzie Swaim

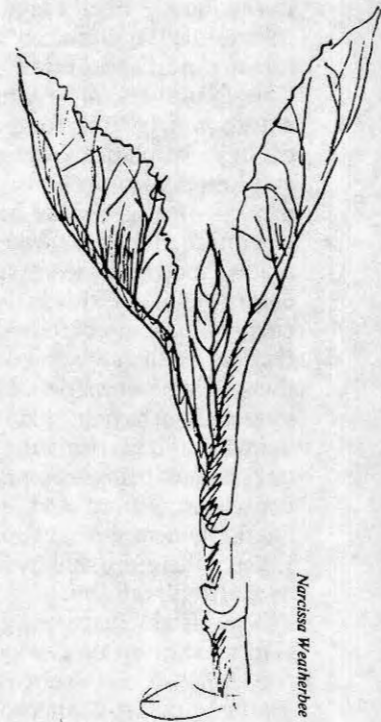


May Morning at Woolman Hill

Overhead
bees
newly awakened
follow the soft edge of spring—
the breeze-scent—
to the green flowering maple
and hum
in the sun-
light.

Underneath
we
gathered in stillness
drawn by the leaf-patterned sky—
bright-shadowed—
merge with the flickering breezes
and joy
in the bees'
flight.

—Marjorie Hancock



Nurtissu Weatherbee

Standing in the Light

by Peter Fingesten

All of nature stands in the light—physically as well as spiritually. The creatures inhabiting the earth are children of the earth, itself an offspring of the sun that is a product of our galaxy, all of which are parts of the infinite economy of the cosmos. Early societies all over the globe soon realized their dependence upon the sun and deified it in their religions.

In view of the fact that the sun is the life-giver of the earth and everything upon it, it would be presumptuous to assume that humankind alone "stands in the light." Each kingdom of nature utilizes the life essence of the sun in the manner most appropriate to its constitution. Plant life, for instance, is dependent upon light. The food-making process in green plants, from algae to trees, employs photosynthesis, the chemical process of utilizing the light of the sun in conjunction with water, carbon dioxide, and the light sensitive pigment, chlorophyll. In this way the radiant energy of the sun becomes, according to the law of the conservation of energy, the source of all energy of life. Inorganic matter absorbs light, plants ingest light, animals utilize it through their food, but only human beings can reflect upon and consciously stand and act in it. The Quaker metaphor "standing in the Light," therefore, has as much scientific as spiritual validity.

The insight that the light of the sun is in some mysterious way connected to the soul was first stated by the fifth-century B.C. Greek philosopher Epicharmus of Syracuse who wrote, "This fire [of the soul] is derived from the sun" (fragment 50). A little later Plato echoed this concept with the words: "The soul . . . had come down from the light above" (Rep. VII:518). Finally, Plotinus, the most mystical philosopher of antiquity and founder of Neo-

Platonism, wrote: "Souls are described as rays" (VI En. 4:3).

The concept of the soul as light became part of the patrimony of the Western spiritual tradition. Interestingly enough, it was Macrobius, the Roman encyclopedist of the fourth century A.D., who provided a crucial term and link between classic and Christian mysticism. A devout follower of Plotinus, he was considered the great classic authority during the medieval period, and his influence over Christian scholars and mystics was immense. In his famous *Commentary on the Dream of Scipio*, owned in copies by many monastery and university libraries, he wrote, "Heraclitus the philosopher [said the soul is] a spark of starry essence" (book 1, XIV:19). In this manner the term *spark*, or *scintilla*, for *soul* was popularized and became an integral part of the language of Christian mysticism. Tertullian, the first father of the Latin church in the third century A.D., also referred to the Greek philosophers in his *Treatise on*

the Soul (chapter V) as "those who mould the soul . . . as Hipparchus and Heraclitus [do] out of fire," adding great prestige to this view.

The language Quakers employ when they speak of the soul as inner Light or spark is often the same language employed by the classic philosophers, although it is used in the context of the Christian religious tradition that had transcended the physicality of the sun.

The Scriptures, from the Psalms to St. John, are replete with light mysticism, but when they refer to it or to the sun a purely spiritual light is intended. The most dramatic demonstration of this was Paul's vision on the road to Damascus. He experienced "a light from heaven above the brightness of the sun" (Acts 26:13). The Christian references do not imply a physical light that we can see but a spiritual light that sees us. "[The Lord] dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16).

Thus one of the most remarkable aspects of George Fox's intuitive genius was that when he spoke of the "inner Light" he neither contradicted science, the classic philosophers, nor the Judeo-Christian tradition, but in one grand sweep harmonized them all. □



Peter Fingesten

Peter Fingesten is an artist and chairman of the art and music department of Pace University. A member of 15th St. Meeting in New York City, he is a frequent contributor to, and a board member of, the JOURNAL.

The War Against Deterrence

by William E. Johnston, Jr.

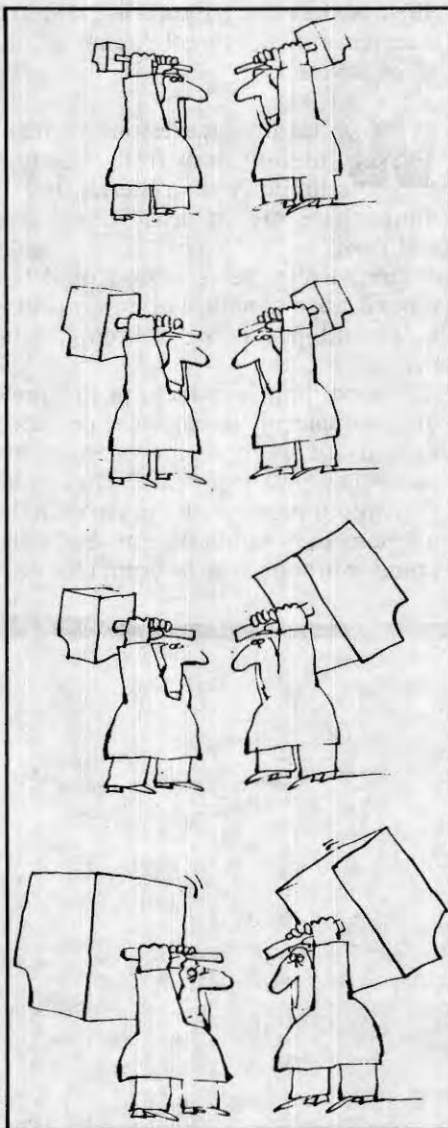
With the cresting debate over nuclear matters in Congress, the policy of deterrence is under serious attack. This policy has kept the peace for a generation, a fact that seems not to impress the new critics. They make their stand over the nuclear freeze issue and, in the churches, over the import of the Catholic Bishops' Pastoral Letter on war and peace, *The Challenge of Peace: God's Promise and Our Response*. They criticize the deployment of U.S. cruise and Pershing II missiles in Western Europe and the policy of keeping the peace by threatening nuclear retaliation. Nearly every aspect of this policy, from the weapons systems required for deterrence to the moral logic of retaliation, is being questioned anew—and not just by Quakers.

What does deterrence mean? What is its relation to peace and to our national safety? What of its morality? To deter means to prevent, to make another party abstain from acting by fear or terror—so the dictionary tells us. *Deter* is drawn from the Latin *terrere*, to frighten or terrify, to frighten away or to scare away.

In the nuclear age, such fear is created by the capability to destroy your attacker with nuclear explosions of such force and devastation as to dissolve any illusion of advantage. The attack is made self-destructive. There is, then, no rational point to initiating attack. Implicit in this concept are the capacity to deter (militarily effective nuclear weapons) and the will to act (the political capacity to use nuclear weapons when attacked).

The nuclear age has ushered in a defense as formidable as the most frightening offense. Indeed, defense has become a kind of offense, an offense in the form of promised retaliation. In the abstract, the nuclear capacity may be either offensive or defensive; the political realities of the world define it as one

William E. Johnston, Jr., has written numerous articles in the areas of political science and religion. He still considers Radnor (Pa.) Meeting his "home" meeting, although he now lives in California.



or the other. Clearly, many of the controversies regarding deterrence as a political policy have to do with this blending of defensive-offensive military capacities. Particularly in recent years, when our democracy has thought military power to be incompatible with political objectives, deterrence offends by its refusal to divorce the military and the political.

Deterrence means we can *prevent* attack by terrifying our enemy. We deter, then, to prevent war, to keep the peace. Deterrence means peace. Of course, ever since the early 1950s, the Soviets have deterred us with their nuclear weapons. They are an equal

party to this strange peace. Deterrence is a symmetry of threatened horrors necessary to maintain peace, given the world's nuclear conditions.

This kind of peace has been given many names. "Balance of terror" is perhaps the most accurate. Winston Churchill aptly observed that "safety" in the nuclear age "will be the sturdy child of terror, and survival, the twin brother of annihilation." Safety for our way of life is one of the obvious things we mean by peace. Safety now depends upon terror; survival on threatened annihilation. Our peace depends on a balancing of military and political resolves. Churchill indicated that our safety depends upon this terrible *sturdy* child remaining sturdy; survival on the presence of its twin, annihilation. Churchill's language advises us that peace lies within the same family as war. Peace must be strong enough to keep war from dominating the human family.

This seems to be the basic meaning of peace in the nuclear age. It is the meaning we experience as a people. To prevent war by threatening nuclear annihilation is the basic meaning of nuclear deterrence. It has been our way to a safe peace. Seen this way, nuclear deterrence is a kind of pacifism, however odd this sounds. But should it sound odd? After all, pacifism has always entailed risks and has always depended upon the activities of those who were not pacifists. It should not be surprising that our present peace and pacifism depend on certain military-political factors that transcend pacifism itself.

Peace seems to depend on the ability to make war in answer to war. As parties to the nuclear balance of terror deter each other, deterrence has a positive moral purpose even as it appears to us behind a morally ugly face. Because both parties have the same capacity to deter, both become equally committed to peace. Each is made pacifist by the nuclear circumstance. Deterrence works *on all and for all*.

Because the morality of deterrence, as an odd pacifism, is simultaneously unpleasant and necessary, we squirm a little. We hurry to resolutions of words in some legal or rhetorical wilderness to

avoid the resolutions of weapons. We run up against this unpleasant truth: *Weapons* whose destructive power no one questions and whose use would devastate the world may nevertheless be *morally good* in practice if they *deter their own use and maintain a peace which does not enslave us*. Nuclear pacifism is not absolutely pacifist; it is committed to a certain kind of peace. We would accomplish little good if we fell into war or into a peace as destructive as war. We define the value of peace one way; the Soviets another. Churchill also said, "War is horrible, but slavery is worse." True peace is that extraordinary middle ground of human excellence between war and slavery. The issue of deterrence remains peace fundamentally.

Nuclear deterrence is the rejection of nuclear war in the nuclear age. As a policy it meets the intention of the Catholic bishops: "We are sure that we must reject nuclear war." But as a mat-

ter of military deterrence, it accepts the political obligation of having nuclear war-fighting capabilities in order to maintain a nuclear peace. The nuclear threat we face as a nation is not abstract; deterrence of the threat cannot afford to be abstract.

What are some lessons we might usefully draw from these preliminary considerations? I think there are at least three general ones.

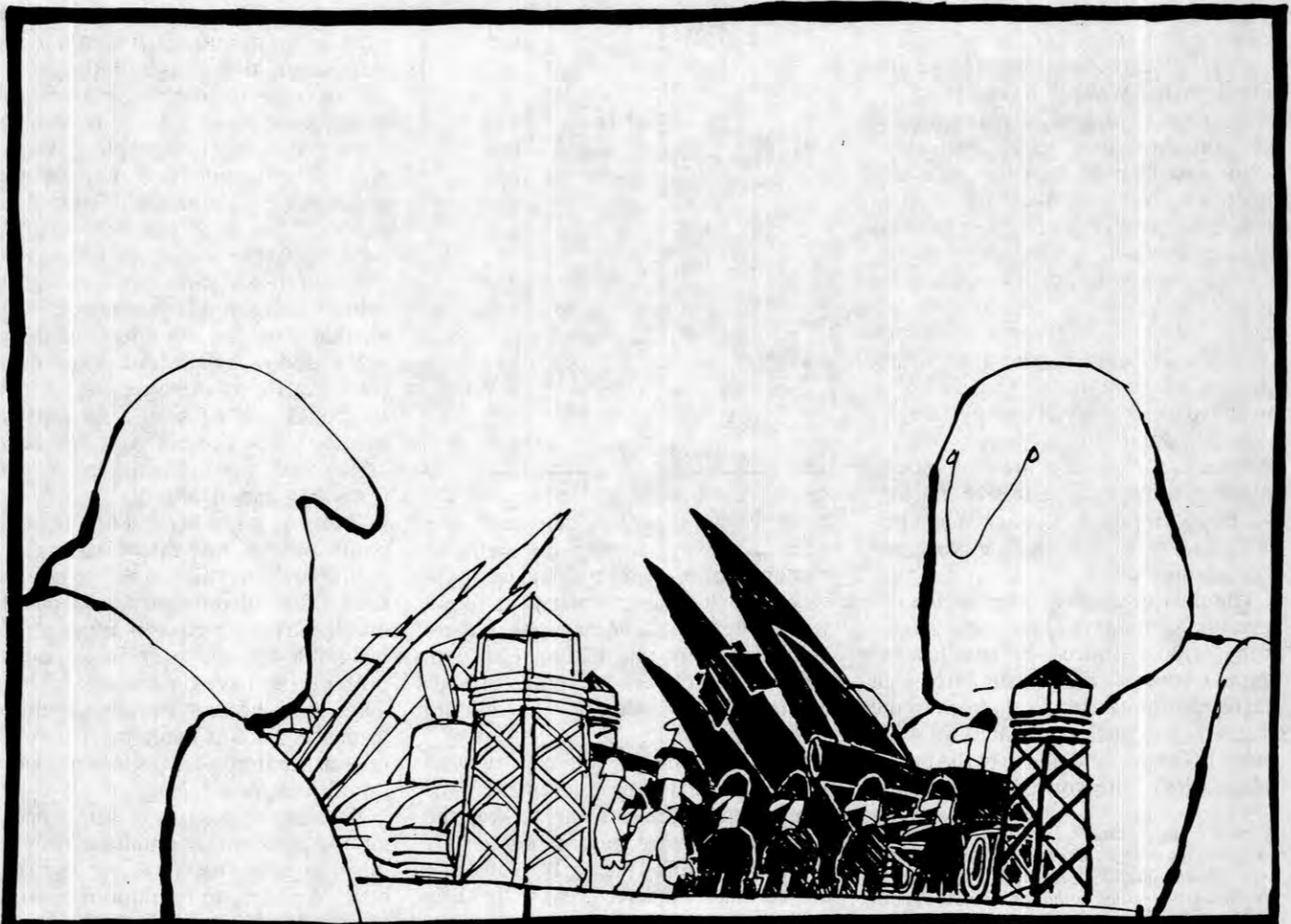
First, while the condition of deterrence is not a complete or happy peace, it is—and has been—a lasting, vital peace.

Second, policies which, in the name of disarmament, threaten the deterring capacity of weapons are *immoral* because they endanger peace. They claim they would better secure peace than the weapons they would disarm. Such disarmament policies may bring real slav-

ery closer in the name of escaping the mock "slavery" to the arms race so often rhetorically exaggerated by opponents of nuclear deterrence.

Third, and equally important, an impassioned pursuit of the definitive weapon of destruction may defeat the deterring balance of power. Such a pursuit of advantage—rather than of safety—is imprudent and, in being so, also immoral. Human history shows that there has never been an "ultimate" weapon. By frantically searching for one you make yourself more insecure than need be and your enemy more desperate than is safe, thereby subverting the peace-keeping balance. Security should be the residue of safety, not of superiority. But by the same reasoning, unilateral failure to pursue adequate weapons of deterrence and defense is equally dangerous and immoral.

These "lessons" are based on the idea that deterrence by nuclear threat is



morally good if it preserves a peace that also preserves independence. This is not to say that a world without nuclear threats or threats of any kind would not be better. We can *imagine* such a world, just as Plato could imagine the just city, but our imaginations should *inform* our practice, not deform and ruin it for lack of agreement with the ideal.

Nuclear deterrence avoids war and keeps each party in the nuclear balance safe in its own politics. This raises the question of whether each side's politics are themselves morally decent. Deterrence has no regard to any possible immorality of one side, whether one may be a more valuable political entity than the other. In this sense, deterrence has the usual defect of pacifist indifference. Deterrence may thus deter some efforts to extend freedom. Partisans of the United States and of freedom generally can never be entirely happy with this indifference in the name of peace-keeping by nuclear balance.

And another problem exists for many people in the United States. We find ourselves preserving our own freedom at the cost of funding huge arms establishments. This is a burden a free democracy finds painful to bear. The burden consists of more than the dollars, of course. Accordingly, the critics of deterrence must put this dilemma as sharply as they can. Is our freedom worth defending by threats to destroy all of human existence? Is the United States as a nation worth the entire world? The point of such questions is to disarm the poor soul who feels obliged to defend the United States' independence at the alleged cost of life on the planet. In fact, the point may be to disarm the United States itself—by making our self-interest appear responsible for the supposed destruction of the earth. Such framing of the issues is indeed a frame-up. The point of deterrence is to avoid ruinous war, not bring it on. The dilemma of avoiding war in a nuclear age is more honestly addressed if we ask why peace is worth keeping. It should not be because we despair of life but because we want a certain kind of life which a certain kind of peace makes possible. The costs we are prepared to bear and the risks we are prepared to make are deduced from the evaluation we make of our life as a people. The new critics question weighing the whole world ac-

cording to any individual portion of it, especially our own. But we only have access to the whole through its individual parts, especially our own. The whole is meaningless without this access. It is that individual access, whether it be a nation or an individual person, which requires preservation *and* which must do the preserving.

Though we may be tempted to conclude, against Churchill, that slavery is better than war, such a conclusion would be foolish for a variety of reasons. Certainly one is that slavery would likely come by way of war. Though seductive, this conclusion avoids the chief problem of avoiding nuclear war and wars that could escalate into nuclear war. Deterrence is about exactly this problem. And it is here where perhaps the nuclear pacifist and the absolute pacifist would part company.

The absolute pacifist resents and avoids any dependence on weapons of force for securing and maintaining peace. The reliance on nuclear weapons as weapons is reason enough to oppose nuclear deterrence. The absolute pacifist rejects the entire deterrent equation as an arbitrary division of a homogeneous human family into classes of weapons users. The nuclear pacifist, on the other hand, does not see this distinction as arbitrary or a matter of unreasoned prejudice. Such a distinction, rather, is between freedom (though imperfect) and slavery (though imperfect). Thus, to both, peace is not enough. The absolute pacifist wants a pure peace, one that need not be defended by arms; the nuclear pacifist feels obliged to think of armed defense because of the threat to peace from others who are armed.

Although an uncomfortable middle way, nuclear deterrence protects us from the horror of nuclear war and the evil of totalitarian willfulness. We find ourselves qualifiedly pacifists, nuclear deterrence pacifists.

Advocates of a strong nuclear deterrent are often criticized for being insufficiently interested in disarmament and arms control. In certain individual cases this may be so; in principle it need not be.

To those who brave the paradoxes of nuclear deterrence—that you have to threaten war in order to defend a less than perfect peace—the questions raised

by the nuclear drama become practical ones. Admittedly, nuclear deterrence pacifists are unlikely to see on the horizon visions of nonnuclear international harmony or safe escapes from strong nuclear and conventional defenses of U.S. independence and democracy. But this is, they would contend, exactly to the point: visionaries and escapists have seldom in the past proven to be effective peace keepers. To keep peace while also remaining free and independent are the goals of U.S. foreign policy. War would destroy peace and freedom; weakness would invite war.

From this middle perspective, are steps toward arms control and disarmament prudent and feasible? Can we negotiate with our enemy to control the pendulum in the balance of terror? The answer to both these questions is yes in principle, with the following qualifications.

The political rivalry behind nuclear deterrence makes arms control negotiations problematic. Negotiations must be connected to the maintenance of deterrence—their point must be to deter war. If policies of arms control are ill-advised and agreements are reached which threaten the already precarious balance of deterrence, then we have fooled ourselves and endangered our nation and world by making war more likely.

Advocates of a nuclear freeze and of various other schemes for disarmament must appreciate that *arms control measures are subject to the same limitations and risks as so-called arms race policies because both deal with levels of armaments*. This fact cannot be stressed too highly. It is the manner and impact of arms reductions that are crucial, just as it is the manner and impact of arms increases that are critical to deterring war. If reductions jeopardize national safety by injuring deterrence, they are no more moral than would be fanciful and extreme steps to raise new armaments where they are not needed to prevent war.

Advocates of arms reduction and proponents of general disarmament must also keep ever before them that there is an *other*, an adversary with large conventional and nuclear forces deployed for a purpose. The unilateral disarming of oneself in such a way as to tempt the destruction of peace is not

moral. International politics is not the prerogative of one power simply because that power adopts a noble attitude toward disarmament.

But such a lesson is a hard one for people in the United States to absorb—even given the frequent harsh realities of Soviet behavior. Democracies prefer to treat the world as a market, not a cauldron of political tensions requiring moral attachments and entanglements. We would prefer to ignore the fact that the problem of national security, the problem of peace and U.S. independence, is a dynamic and enduring one that will not be solved in the next election. Elections may count for us; they don't count for much in most other countries.

At the center the peace dynamic is what we would preserve, U.S. freedom, and what endangers this, Soviet totalitarianism. Endless sparks of controversy fly at this intersection. But any policy that forgets that this is a confrontation risks bringing about the United States' undoing. It would be a national and an international trauma. A policy mistake in a nuclear world could be a defeat of our lives as a people if it radically and unilaterally recasts the deterrence balance. It would compromise our survival by making Churchill's "sturdy child of terror," our nuclear deterrent, less sturdy or by leading us to forget that we have an enemy armed with nuclear weapons.

Many U.S. citizens—and Quakers—would readily agree with these propositions yet still be inclined to think it all a vicious circle. But what seems a vicious circle is also a substance of life, a space in which we survive and flourish as a free people. The flourishing of our freedom is a running guarantee of freedom for others. The larger the circle made by the balance of deterrence and the more enduring it is, the more spacious and safe our lives. The more desperate our efforts to escape this circle, whether by arming beyond reason or by disarming beyond caution, the more likely it is that the circle shall collapse upon us all.

The price of freedom for the United States and our allies is the burden of the perverse pacifism our age requires of us, a pacifism by nuclear deterrence all too easily ridiculed because it demands arming for the most horrible of wars in order to maintain the most necessary of peace. □

Arms Race as Addiction: Deterrence and Spiritual Challenge

by George Lakey

The arms race has become a cultural addiction. By addiction I mean a compulsive behavior in which the addict characteristically understands her or his behavior only in superficial ways, avoids responsibility for the continued pattern, and sees no way out.

We often look at addiction on the physical level: the body's craving for caffeine or nicotine, for example, or a military-industrial complex's craving for more weapons contracts. For Friends there is also a spiritual challenge in addictive behavior. I do not want to be judgmental in this article; my addictions and the addictions of others are hardly relieved by calling them "bad." What does seem to help is to bring the behavior out of the darkness into the light of understanding, to take responsibility for the behavior, and to recover hope that there is another way to live.

The concept of *deterrence* doesn't help us understand our situation because it is not holistic. Deterrence gives us the partial view of *one* of the players ("I am deterring you," then "you are deterring me"). A holistic view notices the interaction of the players in this game of international politics, notices that an arms race is a collective activity that has its own dynamic. An arms race is a spiral in which technology seems more

in charge than politicians. Like a drug addict who is wrapped up in her or his own ego and has illusions of control, a society hooked on the arms race fails to see the big picture of the arms race spiral and the ways in which the spiral is currently out of control.

Deterrence also has a pragmatic problem: It works until the day it doesn't. The French and Germans have "deterred" each other with arms races twice in this century; the deterrence worked until it didn't anymore! Sadly, arms races generally lead to war; if I call an arms race "deterrence" I don't stop it from leading to war; I only give illusory comfort to the people running the race.

Complicating the dialogue about deterrence is that the word *peace* seems to be at least 98 percent rubber! Soviet leaders invaded Czechoslovakia to keep the peace, the U.S. Strategic Air Command has peace as its profession, and Gandhi argued that there is no "way to peace," for peace is the way. Quaker Adam Curle, the first occupant of a peace studies chair in England, has suggested a way out of this confusion. Curle asks us to seek peaceful relationships, those which facilitate the development of the full potential of the people involved. If I am dominated by my big brother, who puts me down, takes my piano lesson money and spends it on himself, and sabotages my friendship with the boy down the street who loves me, I do *not* have a peaceful relationship with my brother even if no blow is ever struck nor blood drawn.

I suspect John Woolman would have liked this clarification, given as he was

George Lakey, coordinator of Pennsylvania's Jobs With Peace Campaign, has taught peace studies at Haverford College and the University of Pennsylvania. A member of Central Philadelphia (Pa.) Meeting, he is revising his 1973 book Strategy for a Living Revolution for republication.

to looking for how our lifestyles might be bound up with the institution of war. Looking at the world through this lens of peaceful relationships, however, is much more rigorous than using the mushy concept of "peace." What do we notice when looking for relationships that facilitate the development of the potential of people?

The nuclear arms race is acrippler of people in the USSR and in the United States, at this very moment, without World War III. The arms race requires strict discipline of Soviet citizenry because of its great cost, and requires Kremlin control of several Eastern European countries. The arms race is an enemy of the free potential of the people in the Soviet empire. In the United States the arms race damages the economy (and would under either party's policies) and produces more large holes in the social safety net. The arms race creates brain-damaged children and would-be students who can't go to school and senior citizens who must eat cat food. The waste of human potential caused by the arms race is staggering.

The nuclear arms race prevents the practice of democracy in its most important arena—matters of life and death. In the Kennedy-Khrushchev nuclear confrontation over Cuba, we saw the symmetry of decision making that the arms race creates: A handful of

men in the White House and Kremlin decided the destiny not only of the United States and the USSR but of civilization as we know it. To talk of "American freedom" in this context may amuse those of us who remember October 1962—we were exactly as free as the Soviet citizens to wait to see what our masters decided and find out if we were to live or die. As in handling all addictions, one must press for objectivity rather than sentimental sympathy for "the good guy"; the reality is that not even the tyrants of ancient Rome had as much power as the president of a nuclear "democracy."

Our nuclear capability is used to threaten Third World countries and is part of the maintenance of what historian Arnold Toynbee called "the American Empire." Daniel Ellsberg keeps a list of times in which the United States threatened nuclear bombing to get its way in the Third World; this may be one reason why the United States refuses to sign the "no first use" treaty that the Soviets proposed. When we follow Jesus' admonition to see him in "the least of these," and empathetically picture what it is like to be poor in a Third World country groaning with debt and under the gun of a country whose finger is on a nuclear trigger—then we may see the emptiness of calling the nuclear arms race an example of "peace."

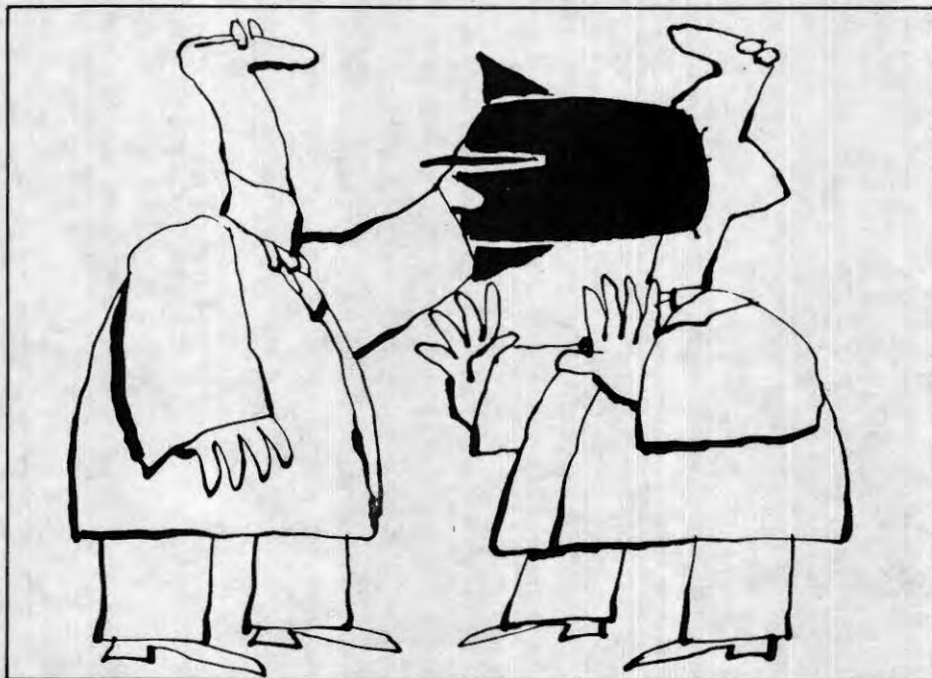
Just as we cannot understand our situation from the ego-centered view of one nation at a time, we are also stuck if we don't notice that the U.S.-USSR nuclear arms race is run within the context of a human-made institution called "war," which is violence organized en masse. War is a fairly new institution in the evolution of humanity; it is not part of human nature any more than is slavery—another institution that at one time was everywhere and appeared to be a permanent feature of human society.

War is a massive institution not because it is popular—it isn't—but because it appears to meet certain needs or perform certain functions. In a way it is like smoking, which has become so unpopular that cigarette ads frequently avoid showing their attractive models with a cigarette in their mouths. The critical behavioral incident in war—killing and being killed—has lost most of its former popularity; the medieval romances and even the 20th-century fascist romances are mostly behind us now. Yet the institution of war flourishes, fueled by three basic social values it is thought to provide: national security, economic values like jobs and access to raw materials, and a stronger basis for group and masculine identity.

The institution of war claims the loyalty of many, just as the institution of slavery once did. Slaveowners may have been addicted to their practice, unable to imagine life without it. The spiritual challenge of war waits until each of us is ready to confront it: Do we support the institution, or work to abolish it?

One way to avoid dealing with an addiction is to avoid taking responsibility for it, and a favorite way of doing that is to blame someone else. Arms-racers may have to change the name of the bad guy from time to time—Germany, Japan, Soviet Union, China—but "the other side" is always held responsible for our behavior.

I once had some Wharton School students in a class who were stuck in this refusal of responsibility. I finally asked them to remember their management classes in problem solving, and spelled out this scenario: You are a manager in a major corporation that is losing its share of the market to a rival. At a meeting with your superior you bad-mouth the rival. The superior says,



"Yes, but we have this problem because we can't go on losing our market at this rate." Your response is to badmouth the competitor some more. The supervisor replies that the corporation is facing a problem which must be solved. You respond with other ways you despise and fear the competitor. How long will you keep your job?

The Wharton students saw that bad-mouthing is not problem solving.

Now the rest of us need to see that humanity's problem (the institution of war or its outgrowth, the nuclear arms race) cannot be solved by blaming someone else. Again, it's a spiritual issue. I have never gained ground in my spiritual journey by considering myself a victim of others' bad intentions; only when I take responsibility for my life in this moment can I move forward. That does mean surrender of self-righteousness. George Fox's observation is apt:

Friends, whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you, and then you are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and then doth strength immediately come. And stand still in the Light, and submit to it, and the other will be hush'd and gone; and then content comes.

Of course we can only choose if we know there is an alternative. When in the grip of our addictions we generally see no real alternative; we just assume that this is how life is. In my experience, deterrence is defended most by those who have searched least for alternatives. The people I meet who strongly support the arms race have not investigated thoroughly the proposal by Gene Sharp and others for civilian-based defense, or Richard Falk and others for a new global order. Unlike William Penn, who proposed a European parliament of nations and created an alternative institution called Pennsylvania, they have not yet chosen to be practical idealists.

To me it looks like despair, this refusal to search for alternatives to the arms race. As such it is another spiritual issue. I know despair well—I believe it was the cause of my cancer some years back—and have compassion for those

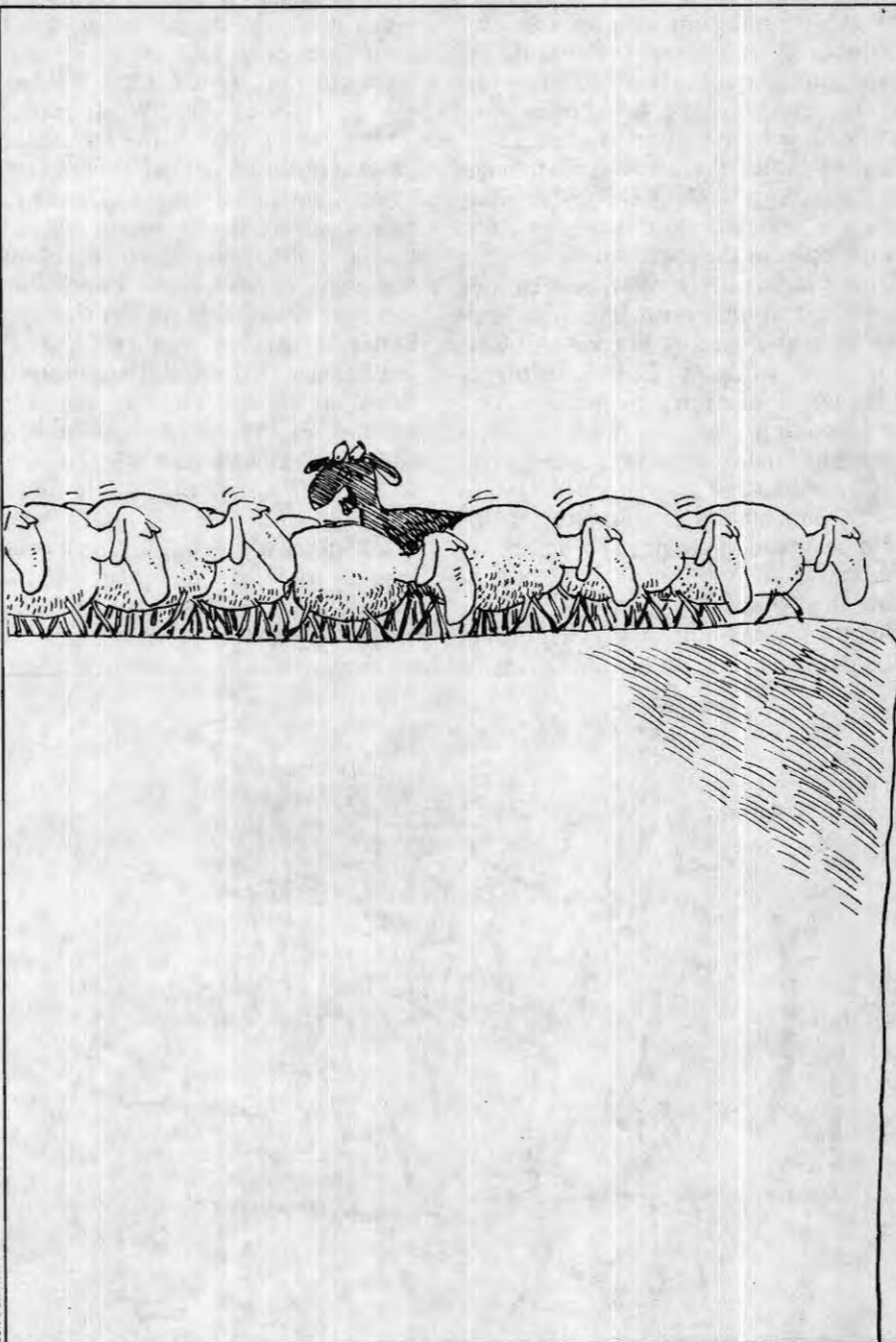
who unconsciously may be sunk in it. Nor do I know any way to argue anyone out of despair!

I can, however, testify to my own experience. Hope is at the bottom of Pandora's box, and getting to the bottom is rough. I encountered old experiences of pain and disappointment, violence and loss, rigidity and feelings of unworthiness. Watching people be hurt may be the most painful—and we watch that almost every day through the mass

media. Pandora's box is full of negativity, so how can I bear to get to the bottom of it?

Only with love, and through love, and in love. God is with me as I look at the brutality *when* I am in touch with love at the same time. Being with loved ones helps a lot—it's no accident that Fox organized us into meetings rather than suggesting we each go our own way.

And at the bottom of Pandora's box—hope.



"Where there is no vision, the people perish." The arms race is one way to perish while feeling the comforts of righteousness and blaming the other side. The spiritual challenge is much more subtle, because it invites us to meet the other side inside ourselves and to transcend righteousness through loving . . . it, ourselves, each other, and the world. Through choices like that we gain the hope and strength to participate in the movement to abolish war. □

Cassandra With a Tail

A cat stretches from one end
of my childhood to the other.
Those winters by the hearth
it spun a yarn of smoke into a ball.
At night it flickered half-moon eyes
in the dark corners of the house.
By day its tail twirled a signature
on the sky and pawed the air with grace,
gathering in its coat
the electricity of the storm
and smoothing it into glossy fur.
Wise. With cottony steps.

Self-possessed.
Just once she jumped out of her skin.
One peaceful evening
her tail shot up like a bottle brush
and she leapt onto the chandelier,
wailing like an ambulance
as if all the voltage in her fur
exploded out in flashing rage.
None of us understood the cat's prophecy.
We hissed at her to calm her down . . . And
the earthquake nearly flattened the house.
The oracular cat disappeared,
with my childhood, forever.

But her miracle stayed with me.
Tonight to my surprise,
she crept inside me.
Bristling with shock, I shook
and bounded back from wall to wall
yammering up a piercing cry
to call you wherever you are:
Listen. You have so little time.
Grab what you can,
whatever is dear, whatever you love.
Deep in the belly of the earth
an atomic blast is swelling up,
nurtured by electronic brains
and produced by pulsing robots.
This green careening planet
spins blindly in the dark
so close to annihilation.
Listen. *No one listens.* Meow.

—Blaga Dimitrova,
translated by
John Balaban

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Father Kino, the Border Patrol, and the Waters of Babapoc

by Cliff Pfeil



In the Mexican village of Magdalena are the bones of the 17th-century Jesuit missionary and explorer Padre Eusebio Francisco Kino, lying in the dirt with the skull to the northeast. The bones are complete and articulated for the most part, though the ribs have fallen away from the breastbone, and lie across one another like fallen dominoes.

Padre Kino lies beneath a concrete dome plastered over in white, with four viewing windows cut into the side. The dome stands in Magdalena's central plaza, with walkways, trees and grass, white iron benches, and a tall-towered cathedral containing a life-size plaster statue of another Jesuit, Francisco Xavier. The statue lies on its back in a side room, where lines of people file past on either side, bend to kiss its painted face, and lift up its head a few inches—with what in mind I do not know.

Eight-year-old Maria loves to walk hand in hand with me around the plaza while I talk in English and she pretends to understand, nodding intelligently, interjecting an occasional "okay."

Cliff Pfeil is a music teacher and composer, and Sharon Hendrikson-Pfeil, his wife, is a bilingual speech pathologist. They are both members of Pima Meeting in Tucson, Ariz., and have worked with the sanctuary movement for several years.

Tomás prefers to run free. Claudia will not hold still for pictures taken against the cathedral walls. But little three-month-old Eva, Sharon's and my new godchild, smiles and gazes with receptive eyes at whomever holds her.

I did not expect Magdalena, or the village of Imuris to the north, or the land in between to be so green. Roberto, Eva's father, and now my compadre, says it has rained for six afternoons straight. But the tall willow trees, the hip-deep grasses, and the wide green fields attest to more than six showers. The map shows a Río Magdalena flowing out of the eastern mountains past both Imuris and Magdalena toward the Gulf of California. Roberto calls it "Río Babapoc," which sounds like an old Indian name. We went down to wade and skip stones in the waters of the Babapoc. Claudia fell in on purpose.

At the iglesia principal, the main church in Imuris, I was mistaken for the new padre and received many smiles, nods, and salutes. I raised my hand in a greeting that looked somewhat like a flabby blessing—a slightly bizarre event in an unusual day that saw two Quakers, Sharon and me, making the sign of the cross on Eva's little forehead, under the eye of the padre of Imuris. Driving

back from the church I caught a glimpse of the worried face of Elena, Eva's mother and our new comadre, in the rearview mirror as she asked Sharon: "Do Quakers believe in the saints?" Sharon said she liked St. Francis of Assisi, who loved children and animals. Elena seemed dissatisfied.

My friend Jim Corbett once said that a "new ecumenism" was being formed by service rather than by reconciliation of rituals or creeds. He had in mind the weaving together of the hands of Catholics and Quakers, and many others, into a covenant community to aid the refugees from Central America as they flee the death squads. Another friend, Father Elford jokes about a new and revolutionary "Quakolic church."

But this is something a little different. Why were Sharon and I asked to be godparents? Perhaps there was understandable foresight on the part of Roberto, who is looking after his family. Certainly there was a genuine respect and affection for Sharon, who has worked hard at the free clinic in Nogales to counsel Elena about bringing up Claudia. Does the padre know we are not Catholics? I suspect the question never came up. I suspect there would not have been problems if it had.

Never mind. We have, by Catholic ritual and Quaker affirmation, forged a link with a very bright little Sonoran niña, who turned her eyes up in curiosity to look at the priest as he poured holy water (flowing out of the eastern mountains) into her curly hair.

In the evening a cool breath of air followed the Río Babapoc, lifting the leaves of willows and cottonwoods. We said our good-byes and drove out of Imuris to the north. Lightning flashed from the clouds over Nogales, where Quakers and Catholics together have spirited refugees across the border. Further north still, the rain washed in torrents down the sides of the ruin of Tumacacori, at the site of Padre Kino's mission among the Pimas. Heavy rain beyond the mission bathed and baptized a border patrol car waiting in ambush.

Blessings on the border patrol, and on the bones of Father Kino. Blessings on Maria, Tomás, Claudia, and Eva. Blessings on the Guatemalan couple leaping by the light of lightning through a hole in the border fence. And blessings on the holy water falling out of the sky. □

Sanctuary: A Growing Network by Jim Best

Friends, who in a time of conflict helped guide Negro slaves northward, in a new time of conflict are deeply involved in another sanctuary movement, this time guiding fugitives from Central America to safe havens in all parts of the United States.

Barely one year old and about as "grassroots" as a movement can be, sanctuary drew close to 1,000 religiously motivated activists involved in sanctuary communities across the country to converge in Tucson, Arizona, to learn more of the history and implications of what they've been doing and to set up and improve lines of communication.

For four days in January, they heard speakers and panelists—with much audience feedback—talk about why so many feel compelled to do what they're doing and the inevitable political and social consequences.

The last two of the four days were spent trying to knit together a network of contact and communication that would be both fast-moving and sufficiently decentralized to serve their needs

A retired teacher, Jim Best is a frequent contributor to FRIENDS JOURNAL as well as a former member of the board of managers. He is a member of Pima Meeting in Tucson, Ariz.

and to minimize infiltration from the outside.

Perhaps more by design than accident, the U.S. Immigration and Naturalization Service indicted 16 "co-conspirators" to appear in Phoenix the same day the Sanctuary Convocation began in Tucson. At the same time they also arrested close to 100 "illegal aliens" in all parts of the country.

If their intention was to minimize the effect and impact of the movement, the exact opposite took place, and pictures of Jim Corbett, Quaker leader and indictee, and William Sloane Coffin, keynote speaker, appeared on television screens and newspapers everywhere.

How did Friends figure in all this? First by taking local leadership in the more than 30 Friends meetings in a total of 128 sanctuary "faith communities" from Seattle to Cape Cod, from Baton Rouge to Madison, Wisconsin.

One of the many themes discussed during these historic four days was our principled unwillingness to bear the label of "civil disobedient," when our own 1980 Refugee Act and the United Nations resolution on refugees two years earlier clearly support both transporting and harboring of those who flee death-

dealing regimes. At the same time, consistent with earlier civil rights and anti-Vietnam War actions, the laws of God were often cited, with stunning impact.

Friends are clearly "mainstream" in their involvement with this issue. Our involvement and leadership in the sanctuary movement merges us with that of every major faith in a witness that is growing by leaps and bounds. □

Eric Wright of the American Friends Service Committee staff in the intermountain region, would like to hear from sanctuary-connected Friends. Write him at 1660 Lafayette, Denver, CO 80218 or call (303) 832-4508.

The following list, furnished in part by the Chicago Religious Task Force, gives the names of Friends meetings in the United States that have declared sanctuary. The JOURNAL will update the list as meetings notify us. —Ed.

- Adelphi (Md.)
- Albuquerque (N.Mex.)
- Ann Arbor (Mich.)
- Austin (Tex.)
- Baton Rouge (La.)
- Berkeley (Calif.)
- Chestnut Hill (Pa.)
- Claremont (Calif.)
- Community (Cincinnati, Ohio)
- Dallas (Tex.)
- Davis (Calif.)
- Duluth (Minn.)
- Eugene (Oreg.)
- Ithaca (N.Y.)
- Kalamazoo (Mich.)
- La Jolla (Calif.)
- Langley Hill (Va.)
- Mountain View (Colo.)
- Oklahoma City (Okla.)
- Orange Grove (Calif.)
- Palo Alto (Calif.)
- Pima (Ariz.)
- Rochester (N.Y.)
- San Francisco (Calif.)
- Southampton (Pa.)
- State College (Pa.)
- Stony Run (Md.)
- Twin Cities (Minn.)
- University (Seattle, Wash.)
- Urbana-Champaign (Ill.)
- Wooster (Ohio)



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more information.

WORLD OF FRIENDS

Pine trees for peace are being planted by Seoul (Korea) Meeting. Kwahk Young Do, a meeting member, notes, "When we pick up pine nuts in ten years, our hope for peace will be planted in people's hearts."

Peaceworkers in North Carolina Yearly Meeting are trying to counteract the strong military recruitment practices in North Carolina schools by attending high school career days to encourage young people to consider peace careers. In addition, packets of peace education resources are being prepared for each high school guidance office.

For his love of words, for being a person, a Friend, and a worker for human rights and economic justice, David Scull is being remembered by Langley Hill Friends Meeting, which seeks help in preparing a special memorial book about him. Friends are invited to share their unique memories of David, any anecdotes or letters (which will be returned). The project can also be supported by making a tax-deductible donation to the David Scull Memorial Fund. A copy of the book will be reserved for anyone who contributes \$25 or more. Checks should be made to the David Scull Memorial Fund and sent to Langley Hill Friends Meeting, P.O. Box 118, McLean, VA 22101.

Facing college without access to federal funds because you have refused to register for the draft as a matter of conscience? Pacific Yearly Meeting has established a fund to help out. Requests for funds should be submitted through monthly meetings. Donations to the fund, earmarked "Fund for College Aid," may be sent to the Pacific Yearly Meeting treasurer, Virginia Croninger, 4509 Pavlov Ave., San Diego, CA 92122.

A special fund has been established by Radnor (Pa.) Meeting to help support the sanctuary movement of Central Baptist Church in nearby Wayne, Pa. Friends wishing to participate with Radnor Meeting in this humanitarian effort may send personal checks designated for the sanctuary program to the meeting treasurer, T. Reagan Hull, 14 Crow Creek Lane, Radnor, PA 19087.

Three prisoners are seeking correspondents. Benjamin Pankey is expecting parole and asks for mature penfriends to help him with reintegrating. Write him at: #136-527, Box 69, London, OH 43140. James Hambrik wants to reopen contact with the world.

Write him at 40578-115, 7 Dorm, Ashland, KY 41101. George Walker has found that Quakerism holds values he believes in and hopes for communication. Write #071277, Cross City Correctional Institute, P.O. Box 1500, Cross City, FL 32628, Box 193.

Witness for Peace, a grassroots, nonviolent, faith-based movement committed to changing U.S. foreign policy toward Nicaragua, is seeking volunteers for teams to serve six months in Nicaragua or in the United States. For information and applications, write U.S. Long-Term Team, Witness for Peace, 515 Broadway, Santa Cruz, CA 95060 or Long-Term Team (Nicaragua), Witness for Peace, 1414 Woodland Dr., Durham, NC 27701.

Playwright William Gibson, well known for *The Miracle Worker* and *Two for the Seesaw*, has written a comedy, *Handy Dandy*, which he is making available to peace groups and community organizations. The play is about a judge and the 72-year-old nun who keeps appearing before him for her anti-nuclear activities. It debuted on "Freeze Weekend 1984" with staged readings by actors such as Ed Asner and Colleen Dewhurst, along with grassroots productions. A script and more information is available for \$5 plus \$1.50 postage from Robert Teague, 294 N. Main St., Deerfield, MA 01373.

The Friends Peace Center in San José, Costa Rica, reports an enthusiastic response to its conflict resolution course offered in March. So many people enrolled that another class was added to accommodate them. The center, which opened in 1983, houses the San José Friends Meeting, the Ann Kriebel Peace Library, and the Friends World College Latin American Center and offers the community a space to meet.

An award for distinguished poetic achievement has been granted to Amy Clappitt of Des Moines Valley Meeting. The prestigious award of a \$10,000 fellowship was presented to her this past year by the Academy of American Poets. Previous recipients include Robert Frost and Ezra Pound. Amy Clappitt is writer in residence at the College of William and Mary in Virginia.

The Fellowship of Reconciliation, in Nyack, N.Y., presented its 1985 Martin Luther King, Jr., Award to Jim and Shelley Douglass, founders of the Ground Zero Center for Nonviolent Action in Bangor, Wash. Since its inception in 1977, the Ground Zero Center has focused on educating the Bangor community about the Trident submarine and missile system based there. They have led groups in civil disobedience and have attempted to influence the base workers by maintaining a thoughtful and open dialogue.

FORUM

Cruise Leadership Appreciated

My wife, Judi, and I were with David McCauley on the Volga Peace Cruise in the Soviet Union in the summer of 1984. I not only want to thank him for his insightful article (*FJ* 2/1) but I want to thank him and Irene and Russell Johnson (long-time AFSC associates) for their leadership during what was a marvelous and miraculous journey. It would not have been so without their patience and fortitude and nonjudgmental attitudes.

Louis A. Friedman
Canton, Conn.

Resources Too Select!

I've been reading the *JOURNAL* with much appreciation and gratitude for years, and expect to continue to do so. When I saw your "Selected Resources on US-USSR Reconciliation" (*FJ* 2/1) I was pleased—and then dismayed you did not include two which I consider of great value right now: Promoting Enduring Peace, P.O. Box 5103, Woodmont, CT 06460, and Student/Teacher Organization to Prevent Nuclear War, 636 Beacon St., Rm. 203, Boston, MA 02215. Their main emphasis is US-USSR reconciliation—I think!

Lucile Patrick
Delton, Mich.

Vision Still Inspires

As a member of the Committee for Spiritual Linkage Between the Soviet and American Peoples, I am responding to the letter of John J. Runnings (*FJ* 2/1).

It is true that the committee has evolved a great deal since its original inspiration by Kent Larrabee's vision of a Quaker meeting in Moscow. To say it has been watered down is incorrect, I believe. Many projects fail because they fail to evolve appropriately. Kent's vision still inspires many of us. I belong to this committee because Kent's vision was a confirmation of what I felt would happen when I was in the USSR ten years ago. The focus of our committee has had to broaden as we realistically assessed what could and could not be accomplished at this time. One need not be afraid of learning to walk before running. On the contrary, every step we take forward gives us greater hope that the marathon

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters, and, although lengthy letters are printed occasionally, we request that those submitted be no longer than 300 words.

will be run well in the long run.

The strength of the Quaker process, as I see it, lies in the diversity of inspiration each of us represents. We invite John Runnings to join us and bring his unique insight to help nurture us and the Soviets we work with.

Ann Duncan-Treviranus
Hamilton, Va.

A Different Soviet Message

The vivid reports of Friends' visits to the Soviet Union (*FJ* 2/1) brought a wave of nostalgia over me. I, too, have wondered about the realities of the Soviet Union, and my curiosity, too, has prompted me to go there. It has been over a decade since the time I spent there, but so much of what Friends describe is like what I saw, that the time seems shorter.

Then, too, the onion-domed churches provided a continuing reminder that, whatever its role today, the Russian Orthodox church has a permanent place in the history and culture of this country. Then, too, the suffering of World War II seemed a vivid part of the present-day awareness of the people, as did their pride in their country's achievements in rebuilding itself—without any Marshall Plan.

These things we saw were so much the same, yet I felt a real difference in the underlying message they presented. The Soviet people look at the suffering and destruction of World War II and say, "Never again!", but I did not hear them add, "We must have peace." What I heard was, "We are prepared to prevent this by force. We are well armed and will not hesitate to defend ourselves." Of course peace was recognized as preferable to war, but I felt a certainty in these people that another war could be won, and that they were prepared to win it.

With such outwardly similar experiences, why did we bring back such different messages? Could the difference lie in the years that have passed? Could one of us simply have been mistaken? Or could the messages really have been different, one for the U.S. Friends on peace missions; one for the West German "study tour" with which I traveled? It is not difficult to understand why the Soviet Union might wish to send such different messages to such different groups of visitors.

The Soviet Union is incredibly complex; Friends have been quick to realize how impossible it is to grasp all its complexities during a short visit. Within these complexities, both of the above messages can have validity. And as Friends receive one message with gladness, they still need to remain aware of the other, and to continue to labor with the people and the spirit from which it comes.

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More Thoughts on the World Peace Tax Fund

I found the position taken by Christopher Hodgkin in his article, "Second Thoughts on the World Peace Tax Fund" (*FJ* 3/1), to be quite disturbing and worthy of debate. Hodgkin argues against setting a precedent of "economic conscientious objection," primarily because other groups with differing beliefs could then gain similar control over the dispersion of their money as well. Yet why should we deny this right—to ourselves or to others? Laws permitting the diversion of tax dollars from programs felt to be morally objectionable could meet the demands of individual conscience while increasing our democratic influence on setting government priorities.

Hodgkin also notes that it is possible to arrange one's life so as not to have to pay taxes. Yet economic disengagement in this manner could limit us in our efforts to help define and meet the material needs of our society. The World Peace Tax Fund would facilitate the flow of money in a direction that would make us happy to pay our taxes—a striking contrast to the present situation where our money is used to finance "conventional" war in Central America and to build up a suicidal stockpile of nuclear weapons.

Brandt Chamberlain
Devon, Pa.

The Christopher Hodgkin article requires a "First Thoughts" prior statement. There are deeper issues in this

matter than Friend Hodgkin recognizes in his article. The underlying concern is the profane use of a large part of our taxes for war preparation and our overriding concern to oppose this evil.

Those of us who for reasons of conscience are engaging in war tax resistance believe that the war system is so immoral that no political law or social custom may restrain us from witnessing against it.

Yet I am supportive of the federal income tax system, believing that a graduated income tax is the most equitable way to raise the funds needed for necessary governmental services. But I have no hesitation in refusing to pay that part of my tax liability that is used for war.

I realize that this action presents a certain threat to the tax system, and I regret that. But as we make a moral appraisal of our relationship to the collection procedures, we cannot separate the collection process from the use of the funds that are collected. In this case, where the use of a large part of the tax implements military policies that lead toward the death of all life on earth, the imperative of the collection method is overwhelmed by the blasphemy of the use.

The World Peace Tax Fund is one proposal to provide an acceptable use for tax collections, and its merits in this critical situation make, in my judgment, the hesitations of Christopher Hodgkin not compelling. When a million U.S.

taxpayers finally refuse to pay tax voluntarily for the war preparations of our military, either through illegal tax refusal or through designation of their taxes to a World Peace Tax Fund, then the dominance of the military on our nation's policies will be overcome and our country and the world will be set on a new course.

Wallace T. Collett
Cincinnati, Ohio

Christopher Hodgkin questions the validity of conscientious objection to war taxes and the validity of a peace tax fund. If one sees no justification for the first, there is no need for the second. To understand the reasons for the World Peace Tax Fund we must first understand the spiritual basis of conscientious objection to war taxes. Understanding that, and the predicament it creates for Quakers and all others who believe that love, not war, is the way to peace, leads one to support creation of a peace tax fund.

War tax resistance, a fearful witness for most of us, is harder, perhaps, than other forms of civil disobedience done in a group action. We can argue that paying taxes for war is different than killing, but what about our neighbors who will die (by the thousands) because we misuse the earth's bountiful resources? Will our hearts be convinced?

Mine is not and it tells me to act; this pattern must change, and with God's help, it can. My heart also knows the change must come from love, not fear;

WPTF Chairperson Responds

I appreciate Christopher Hodgkin's critique of the World Peace Tax Fund legislation (*FJ* 3/1). Nevertheless, I disagree with him in how this legislation should be understood. His purpose is to distinguish and separate conscientious objection to military service and conscientious objection to military taxation. I believe they are "siamese twins," joined at the heart and inseparable.

Hodgkin sees one's person as a "creation of God" but one's money as a "creation of the state," and he believes Jesus made the same distinction. I assume Hodgkin has in mind Mark 12:13-17, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

It is important to recognize that this passage expresses the attempt of religious leaders who identified with Roman rule to trap Jesus into an anti-Roman response, which they could use against him.

Jesus asks his interrogators for a coin. They produce a *denarius*, a coin which displayed a bust of Tiberius adorned with a laurel wreath, the sign of his divinity. The coin's legend read, "Emperor Tiberius, august Son of the august God." For a believing Jew, possessing such a coin was idolatry. Hence Jesus' reply, "If you identify yourselves with Rome, then pay Caesar the taxes which support him and his policies."

Hodgkin misses the importance of this context of Jesus' reply. Only if one identifies with the state and its policies does Jesus' command to "render to Caesar" hold.

Jesus did not separate the meaning of possessing the *denarius* from the person of who possessed it. The money expressed the person's identity (as a collaborator with Roman rule).

Hodgkin thus continues the distinction which he erroneously believes Jesus made between

personhood as a "creation of God" and money as a "creation of the state." Hodgkin accepts the term "conscription" for personhood but not for money. Yet today, the average U.S. taxpayer labors one-quarter of an entire working year in order to pay federal taxes. Currently, the Friends Committee on National Legislation calculates the 1984 treasury expenditures of 36.8 percent went for military operations, and 18.3 percent for veterans benefits and the military share of the national debt.

When such large proportions of the exchange value of one's labor (i.e., money) is confiscated through the federal treasury for military purposes, I believe there is a strong case for speaking of "military conscription." And if "military conscription" is operating, then conscientious objection is appropriate. In our technological age, the young few have at times been conscripted for military duty; the many older are continually being conscripted through their labor. We would have to separate one's labor

from a sense of inner security and peace, not deprivation or insecurity. I have been led to war tax resistance from this peaceful center and have found that the witness, itself, can create new spiritual openings.

So, at either a symbolic or substantial level, we can refuse voluntary compliance with a tax system that has God's priorities turned upside down. The institutional wheels of government start grinding and, in time, the IRS will collect the money withheld plus interest and penalties. What has been accomplished? Is this just an act of self-righteousness? Has the world changed?

Yes, it has changed! I know this experientially.

Praying for peace is powerful in itself. When the prayer is made manifest in one's daily life its power multiplies. There are many ways for the manifestation to be expressed, and each of us must

listen to our inner guide for direction. Those of us who, through love, are led to say no to war taxes announce we trust God, not armaments, for our security.

In addition to creating a new ethical choice for most of the adult population, the World Peace Tax Fund bill establishes a separate trust fund that will disburse over one *billion* dollars a year for programs of health, education, and welfare. I know of no other peace initiative that has this potential.

Alan Eccleston
Leverett, Mass.

Many of Christopher Hodgkin's points are well taken and they are all well articulated. My plight, however, is unchanged. I am morally and legally obliged to support my children. To do this I must work for wages. I never see my tax money. Instead, I must file to recover money which the government has used for up to and exceeding a year without interest.

The World Peace Tax Fund (WPTF) would offer me relief. I see no other prospect of relief. The present system erodes our moral fiber by leaving conscientious citizens with no sinless alternative. I support it not that I may be saved from sin—I know that grace is at hand where sin is unavoidable—but for the sake of both our nation and our world. Righteousness is our only national security. The WPTF is in the long-range best interests of the United States.

Friend Hodgkin has gored one of our



from one's person to maintain Hodgkin's distinction.

Note that both the authority to induct into military duty and the authority to tax wages and other income are the legislative enactments of a representative government. The irony of Hodgkin's view of conscription is that the form of conscription operating in the United States today is precisely that of taxation, not that of induction!

The World Peace Tax Fund (WPTF) legislation takes our historical privilege of representative democracy very seriously indeed. It says to our representatives, "I cannot in conscience willingly allow myself or my labor exchange (money) to be conscripted in support of your military policies. To do so would cause me to wrong my neighbor, who is God's child also."

We should not be daunted by Hodgkin's fear that if we are allowed to divert our taxes away from military expenditures, the floodgates will open to every group with a conscientious dissent. So be it! Let each of them go

to Congress and make their case, as we are doing. We trust our representatives to sort out the true grievance of conscience from the false greed of opportunism.

The WPTF legislation seeks legislation *enabling* conscientious objectors to have a legal alternative for the proportion of their taxes that are conscripted for military purposes. We seek a "democracy of defense." Let those who rely on military weapons and military forces pay for them and serve in them without conscripting the taxes and the bodies of those of us who place our reliance upon other alternatives, such as the salvation of God.

By contrast, it is Hodgkin who would seek to impose upon "all taxpayers" the burden of "a serious commitment to peacemaking" through the federal budget. What if some object, *in conscience*, to such a serious commitment, as denying them the means to defend the defenseless and correct international injustice? That is, in fact, the case often made by Just

War Christians.

The World Peace Tax Fund legislation asks of the congressional representatives of our fellow U.S. citizens the legal right to *demonstrate* the potential of alternative means to conflict resolution. Whether our fellow citizens will eventually accept for themselves sole commitment to such means is beyond our doing. We can only pray without ceasing.

All of us can do more. A small number among us will find the radical courage to live and serve on incomes which fall below taxable levels. Many more of us can contribute amounts up to 50 percent of our income for charitable causes and take the deductions. Until we who support the WPTF do so, we must face squarely his charge, "It is not the exercise of conscience that is at stake, but convenience." Thank you, Christopher Hodgkin, for that challenge.

Robert Hull, chairperson
National Campaign
for a World Peace Tax Fund

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sacred cows. He has also given us occasion to think critically about an important issue.

James B. Eblin
Columbus, Ohio

I found Christopher Hodgkin's article well written but poorly informed. He objects to comparison between the draft and the World Peace Tax Fund, saying one's person and one's dollars are not the same thing. Yet we are responsible for both. As a woman, I may not have the opportunity to deny my government myself for use as cannon fodder, but as my taxes pay for the destruction of other humans and that of God within them, I am responsible for responding on the level of God's rules, not Caesar's.

He suggests that people can live below taxable income to avoid paying war taxes, and that those who work for the WPTF are asking for the crown without the cross. As a war tax resister who has often been alone and very scared, who has gone through the small claims tax court process with a \$5,000 fine hanging over my head (for just bringing my case to court), I find this particularly tedious.

Contrary to Hodgkin's opinion, I feel that the WPTF does not divert attention from the real issues of peacemaking; by offering to citizens an option, it leads them to consider whether they shall be counted among conscientious objectors—hardly a "painless exercise."

Lissa Field
Richmond, Ind.

The article says "one's person and one's dollars are not the same thing." My labor (directly represented by my earned income) is the fruit of my being in this world. I will not let my actions, my labors, be used to create weapons of mass destruction. Nor will I allow my labor to be used by others to kill our neighbors.

The article defames those who would make use of the World Peace Tax Fund legislation as those who are "unwilling to undergo economic discomfort in support of their beliefs . . . Those who would ask for the crown without the cross." This of course is just not true. I have been a tax resister since 1976. From that time to the present my earned income has grown greatly. I refuse to stifle my natural abilities or creativity to live below the taxable level. I will not crawl under a rock or in any way hide from society. I do make sacrifices to see that the government does not steal my labor. I am self-employed, have no savings accounts, no property in my name, and I give away most of my income. I have no desire to go to jail, but I will go to jail before I willingly pay any war taxes.

Joe Marinello
Seattle, Wash.

I was led to consider the military tax issue precisely because I would never have to face bodily conscription. I felt challenged and uncomfortable at the knowledge that I was providing funds for young men to do something that I myself would never do, even if required.

This is a technological era when only a few soldiers are needed to fight wars, while millions of dollars are needed to develop the technology. Could I sit back in comfort, buying MX missiles that young men I knew might be asked to use someday?

Many of us feel that living below a taxable income would be shirking our responsibility to support the life-affirming programs of our government. I could not take that option because it would mean ceasing my support for public schools, federal programs for the poor, health assistance programs, U.S. contributions to the United Nations and international aid agencies, and so on.

The Peace Tax Fund bill alone will not end war or satisfy everyone's conscience. But it uniquely demonstrates the depth and sincerity of our concern for the moral use of our tax dollars. On the road to ending war, it is an important step.

Linda Coffin
Washington, D.C.

The real value of the Peace Tax Fund—like so much of what we do in peace work—lies in its symbolism, in its potential for heightening general public awareness of the percentage of our tax money spent on the military. We bear witness to the morally objectionable so that others may pause to notice.

Despite the complex implications mentioned in allowing special exemption in one of many areas of conscientious concern, the issue of conscience remains real. To write one's elected representatives, contribute to peace campaigns and organizations, take part in public peace activities, and then send in money for guns, subs, missiles, and bombs is inconsistent.

One need not be a pauper to be a pacifist. It is inaccurate and unfair to imply that unwillingness to live (and have one's family live) below the nontaxable income level reflects insincerity or lack of conviction.

As U.S. pacifists, this is *our* country, too, and it is part of our positive responsibility to seek legislative change that reflects our conscience and ethics. The Peace Tax Fund bill is good.

Ira Byock
Billings, Mont.



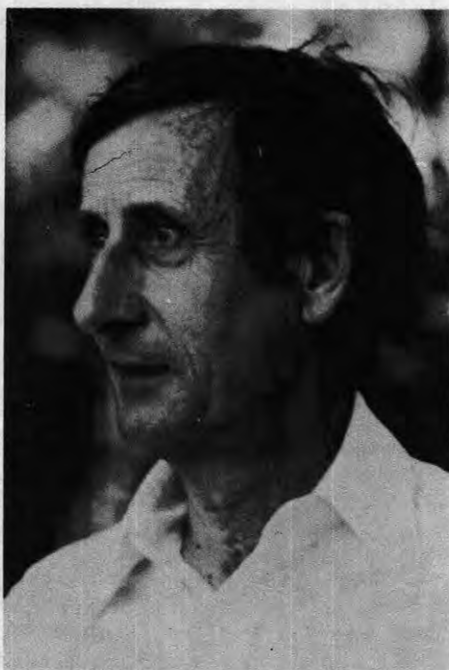
BOOKS

Weapons and Hope. By Freeman Dyson. Harper and Row, New York, 1984. 340 pages. \$17.95.

Like (I believe) many other people who came to moral and political awareness during World War II, I find it impossible to take a straight pacifist position, much as I would like to. Perhaps this is why I'm particularly impressed by what the British physicist Freeman Dyson has written about issues of war and peace. Not only has he thought long and deeply about the moral, political, and technological issues arising from nuclear arms but he has worked as a consultant on a number of military and civilian projects relating to atomic weapons and space exploration, and he has known personally many of the scientists and government officials involved in these projects. Furthermore, his religious and political position seems to have a great deal in common with mine, and with that of many Friends—although he is not as specific about religion as I wish he were. Despite the similarity of our views, he has reached conclusions that in some instances differ radically from my own. Finally, he is not only a highly competent (though by his own account not entirely original) scientist but a man of broad culture, considerable psychological acumen, and apparently (though it is always risky to judge of such matters from written evidence alone) rare human qualities.

Weapons and Hope is a series of interconnected essays with some autobiographical moments. Dyson's declared aim in this book "is to help prepare an agenda for a fruitful nuclear debate." He divides his text into three major sections: "Tools," setting forth the basic technical and military parameters of the debate; "People," dealing with the human factors—particularly those that historically have made wars seem inevitable and sometimes even attractive; and finally "Concepts," which sets forth in succession the alternative courses open to us for dealing with the nuclear threat. In addition, there is a brief opening section, "Questions," and a kind of epilogue, "Tragedy Is Not Our Business," in which Dyson tries to "[look] at the problem of nuclear weapons in a wider context, as the contemporary manifestation of a human predicament which is as old as the *Iliad* and the *Odyssey*, the doom of Achilles and the survival of Odysseus."

What makes this book unusual and especially valuable is the fact that it is an attempt to build an intellectual bridge between two distinct cultures, or "worlds," as Dyson calls them, which have up to now



Freeman Dyson.

been largely isolated from each other—the "world of the warriors," inhabited by those whose job it is (either by appointment or through their own choice) to try to manage nuclear weapons and to investigate the political and technical consequences of their presence in the world, and the "world of the victims," who are largely without power or even knowledge in this field. The inhabitants of the warrior world are overwhelmingly male: They are cool and pragmatic in the tone of their discourse, and they tend to be distrustful of emotional appeals. The victim world is dominated numerically by women and children, and while it includes some people with scientific training—in particular many physicians—they tend to be those who work directly with people rather than machinery and formulas.

It is significant that the difference between the two worlds, at least in Dyson's account, is not a political one per se: both worlds contain "liberal" and "conservative" elements, and people with widely differing views on issues not directly related to nuclear weapons. Nevertheless, "the philosophical standpoint of the warriors is basically conservative, even when they consider themselves liberal or revolutionary. They accept the world with all its imperfections as given; their mission is to preserve it and to ameliorate its imperfections in detail, not to rebuild it from the foundations."

Dyson finds that the inhabitants of the "world of the victims," including even its most prominent scientific representatives, such as Helen Caldicott, are careless of factual and technical details (by which the "warriors" set great store), and do not think



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Thomas A. Wood
Headmaster

naturally in quantitative terms. If this is really the case, the remedy seems rather obvious, though perhaps a trifle eccentric: a series of technical and mathematical seminars for members of the peace movement, taught by personnel from the Pentagon and the Arms Control and Disarmament Agency, supplemented and corrected where necessary by a few peace-minded scientists like Dyson.

The central section of the book, entitled "People," has some of the most interesting material in the book, although it is not fully convincing to me, or, I would imagine, to many other readers. It is anecdotal rather than systematic or social-scientific in nature, liberally illustrated with personal reminiscences and quotations from the Dyson family archives. In Dyson's hands this method, which might be annoying, pays off, because it shows us quite decent people taking unexpected positions that would be very distressing to a doctrinaire pacifist.

Perhaps the most important feature is the sharp distinction Dyson draws between political pacifism on the one hand and religious pacifism on the other. Referring to a pacifist group to which he belonged at the beginning of World War II, he writes, "By the end of 1940, the only members of our group whose faith remained alive were the religious pacifists, boys who believed in nonviolence as a matter of individual conscience *independent of political considerations*" (emphasis added). It is worth noting that the requirements of these two kinds of pacifism, as far as individual behavior is concerned, are quite different. In religious pacifism, the objection is not so much to war (or a particular war), as such, as to the use of force, including killing, on the part of the particular individual involved. Therefore, there would be no objection to aiding the war effort in a noncombatant capacity, thereby freeing someone else to do the actual killing. This, as I understand it, is the position taken by the traditional, conservative Peace Churches—Seventh-Day Adventists, Mennonites, Hutterites, and so forth—in this country. For someone who adopted pacifism (either in general or in a particular instance) as a political program, such a position would not be possible.

In his third section, "Concepts," dealing with the alternative responses to the nuclear threat, Dyson includes a chapter, "Unilateral Disarmament," which deserves the attention of anyone who takes a pacifist position in either of the two senses referred to above, and to many of those, like myself, who do not. In this chapter, he sets forth crisply and challengingly the criteria that in his opinion must be met if nonviolent resistance is to become a viable political alternative. These include charismatic leadership, as in the case of Gandhi or (although Dyson does not mention him at this specific point) Martin Luther King, Jr., and an extraordinary degree of dis-

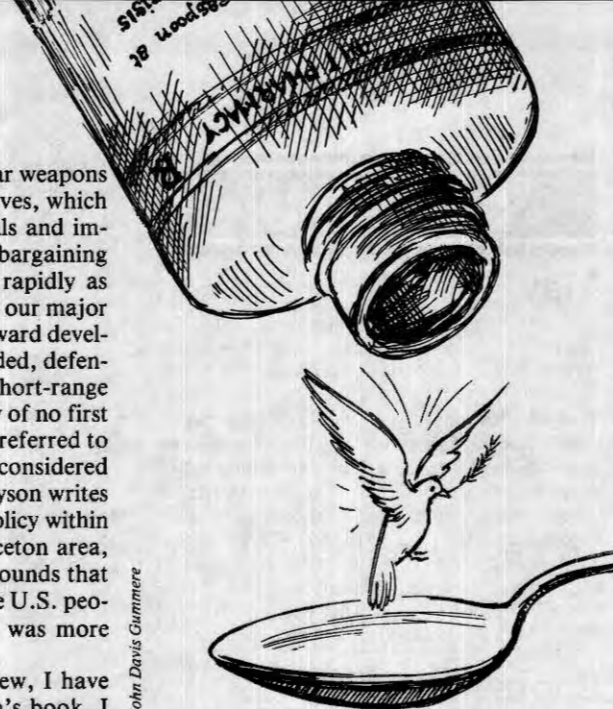
cipline among the population involved, which has hitherto been present only in small elite groups. Dyson devotes two fascinating passages to a specific historical event whose significance as a test case goes far beyond its military importance at the time. During World War II, the French village of Le Chambon-Sur-Lignon, under the leadership of the Protestant pastor Andre Trocme, successfully and nonviolently resisted German occupation. This case is significant because it refutes the idea that, as I had believed until now, the Germans during World War II were immune from the influence of nonviolence. Dyson pays tribute to the achievement of the villagers of Chambon. At the same time, however, he points out a number of significant limitations on the general applicability of their experience. First of all, the inhabitants of Chambon were saved from extermination by the fact that the Wehrmacht officer in charge locally happened to be a devout Bavarian Catholic who understood the nature of religious nonviolence and believed that what the villagers were doing was something the German troops could not influence, short of annihilating the population. Secondly, Dyson points out—and this is confirmed by the testimony of Pastor Trocme himself—that the latter's "survival depended partly on the fact that the violent resistance occupied the major share of the German soldiers' attention. [Trocme's] village was to some extent sheltered and protected by the surrounding violence. And his success . . . was made easier by the fact that he could tell any backsliders who wanted to fight the Germans to go away and do it somewhere else. It is not clear whether a nonviolent resistance in the style of Trocme could have been successful if it had been extended to the whole of France." The people of Pastor Trocme's flock were thus in somewhat the same position as the conscientious objectors in this country during the same period: Their right to espouse nonviolence was protected by the Maquis fighting around them, just as U.S. pacifists were protected by the U.S. troops fighting overseas. All this is not to denigrate the validity—indeed, the moral grandeur—of what they did. It is merely to point out that their action could not necessarily be imitated by anyone else in a different context, even with all the will and conviction in the world.

Finally, I should say something about the kind of nuclear strategy that Dyson would like to see us adopt. He calls the strategy—rather platonically, and in violation of his usual refined literary style—"live-and-let-live." This strategy consists essentially in our saying to the Soviet Union, "We maintain the ability to damage you as badly as you can damage us, but we prefer our own protection to your destruction." This strategy, in turn, has two important implications. First, it im-

plies that we should regard nuclear weapons not as things desirable in themselves, which should be retained in our arsenals and improved where possible, but as bargaining chips to be negotiated away as rapidly as possible. Secondly, it implies that our major technological thrust should be toward developing nonnuclear, precision-guided, defensive armaments. In terms of short-range policy, it also implies that a policy of no first use of nuclear weapons is to be preferred to a nuclear freeze, if the latter is considered in any sense as an end in itself. Dyson writes that he favored the no-first-use policy within the peace movement in the Princeton area, but that it was rejected on the grounds that it would not be understood by the U.S. people, and that the nuclear freeze was more politically palatable.

Despite the length of this review, I have only hit the high spots of Dyson's book. I can't overemphasize the richness and variety of its contents or the intellectual caliber of most of what went into it. As a lay person, I was unable to follow Dyson at some points, and there are many instances in which his exposition seems incomplete, but if what he says is listened to and correctly understood, I predict that the intellectual landscape of the peace movements in this country will look quite different in two or three years from what it does now, even if the objective international situation does not change drastically.

Stephen P. Dunn



John Davis Gummere

Missile Envy: The Arms Race and Nuclear War. By Helen Caldicott. William Morrow, New York, 1984. 365 pages. \$15.95.

This book might be titled "Everything You Ought to Know About the Nuclear Arms Race But Have Been Afraid to Learn." Well over half the book is devoted to a painfully detailed description of the various weapons systems now in deployment, in production, or being researched, and of the terrible consequences to planet Earth and its inhabitants should they ever be used.

Using medical terminology—prognosis, pathogenesis, etiology, and psychopathology, for example—Helen Caldicott examines and analyzes the horrifying predicament in which modern, so-called advanced nations now find themselves. The penultimate chapter, "Etiology: Missile Envy and Other Psychopathology," offers a sly, Freudian interpretation of the primarily male preoccupation with bigger and better missiles. In her final chapter, "Therapy," Caldicott points out many possibilities for turning back the lemming-like rush to extinction.

This is not an easy book to read. The technical explanations are involved and difficult for the non-scientist to follow, while their implications in human terms are sickening. Yet it is packed with useful information for anyone writing to officials or editors, or preparing to participate in workshops or public meetings.

The author does not pretend objectivity. Although she often writes in apocalyptic, stop-them-now-or-we're-all-dead terms, the fact remains that time has not run out, millions of people are aroused and working against the insanity of nuclear war, and we dare not give in to despair. Her tremendous contributions to the peace movement should be an inspiration to all those who are challenging the forces that have put all human life in jeopardy. *Missile Envy* belongs in schools and libraries across the country.

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CALENDAR

May

16-19—Southern Appalachian Yearly Meeting, Southern College, Collegedale, Tenn. Write Beth Stafford, 3135 Long Blvd., Nashville, TN 37203, for information.

24-26—National War Tax Resistance Action Conference, near Denver, Colo. Preregistration required; \$25 per person, including room and meals. Write or call the National War Tax Resistance Coordinating Committee, P.O. Box 2236, East Patchogue, NY 11772; (516) 654-8227.

30-June 2—Nebraska Yearly Meeting, Central City Friends Meeting, Central City, Neb. Write Kay Mesner, Route 1, Box 65, Central City, NE 68826, for information.

Books in Brief

Putting Up With the Russians. By Edward Crankshaw. *Viking, New York, 1984. 269 pages. \$17.95.* This anthology of reviews and essays deals with various aspects of Russian and Soviet society. Crankshaw, a specialist in Russian affairs, writes for the *Observer*. The essays are brief, pointed, and make for enjoyable reading.

From Amish and Mennonite Kitchens. By Phyllis Pellman Good and Rachel Thomas Pellman. *Good Books, Intercourse, PA 17543, 1984. 420 pages. \$11.95/paperback.* There are some good recipes

in this cookbook, and it would make an interesting addition to the library of an experienced cook. However, the instructions are not always clear and complete. Also, the calligraphy used for the text, while lovely, overwhelms after awhile and is difficult to read at a glance.

Long Time Passing: Vietnam and the Haunted Generation. By Myra MacPherson. *Doubleday, New York, 1984. 672 pages. \$19.95.* Myra MacPherson's running commentary spoils an otherwise absorbing oral account of how the Vietnam War was experienced by those who fought in it and those who fought against it.

Friends "at the Spring": A History of Spring Monthly Meeting. By Algie I. Newlin. *North Carolina Friends Historical Society, Greensboro, N.C., 1984. 147 pages. \$7.50/paperback.* The author traces Friends' migration from the Northeast to the Southern Piedmont and the formation of Spring Monthly Meeting in the mid-18th century. Newlin provides an interesting glimpse of early Quaker life in the South. Of particular interest are the chapters devoted to Southern Friends' response to the Revolutionary and Civil wars and the slavery issue.

No Place to Hide, 1946/1984. By David Bradley. *University of New England Press, Hanover, N.H., and London, 1983. 217 pages. \$8.95/paperback.* David Bradley's classic work was written while he served as a physician at the atomic weapons tests on Bikini Atoll. Originally published in 1948, the book has been updated with a forward by Jerome B. Wiesner and an epilogue by the author.

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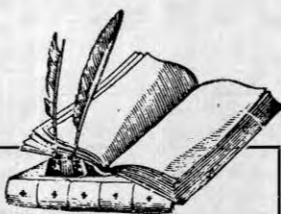
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Orlando—Cisney House, next to Orlando Meeting, offers (1) long-term sojourning apt. (minimum stay two weeks); (2) short-term rooms (minimum stay five days) for Friends and kindred spirits. Contact Outreach Committee, Orlando Friends Meeting, 316 E. Marks St., Orlando, FL 32803. (305) 425-5125.

Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Bosworth Field, Midlands, England. Within striking distance of Fenny Drayton and George Fox country, a small modern farmhouse offers B & B. Contact: E. Chaplin, Glebe Farm, Shenton, Nuneaton, Warwicks, England.

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Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 535-2752.

Woodlands Retreat: Quaker quiet and hospitality. Box 342, West Salem, OH 44287. (419) 853-4369.

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New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

Books and Publications

A Shorter Workweek in the 1980s by William McGaughey, foreword Rep. John Conyers, 300 pages/paperback, send \$6.95 to Thistlerose Publications, 1007 Greenbriar, St. Paul, MN 55106.

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A perfect gift: Sensing the Enemy by Lady Borton. Send check for \$14.95/copy plus \$1 handling to: Lady Borton, Box 225, Millfield, OH 45761. Proceeds to AFSC Indochina programs.

Sick of materialism, waste, and greed? Join network developing healthy, peaceful, ecologically sound, and personally fulfilling alternative. Write: Publisher, Box 741955, Dallas, TX 75374.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

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

Looking for a book? Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

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Search and research service access to British libraries/archives for the overseas researcher. Write M. L., BCM Box 1555, London WC1N 3XX, England.

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Gatherings

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New Society Publishers, nonprofit worker-managed publisher—nonviolent social change, seeks 5th collective member. Mainly production, some editorial work. Long hours, low pay, creative political work. Write: 4722 Baltimore Ave., Philadelphia, PA 19143.

Office manager/bookkeeper sought by National Campaign for Peace Tax Fund, 2121 Decatur Pl. NW, Washington, DC 20008, (202) 483-3751, to begin July 1. Some experience required. For information or to apply, contact Marian Franz, Executive Director.

European History. Earlham College seeks a sabbatical replacement for terms II, III (January-June, 1986) to teach one course in Medieval History and two terms of freshman Humanities program, a sequence emphasizing significant works in literature and history. A.B.D. or Ph. D. Send CV to Prof. Robert Southard, History Department, Earlham College, Richmond, IN 47374. Application review will begin May 1, 1985. Women and minorities are particularly encouraged to apply. AA/EEO.

Director of Building Services. Coeducational day and boarding school seeks knowledgeable and competent person to oversee custodians, housekeepers, and student work program. Housing on campus may be a possibility. Please send resume to John Batley, Business Manager, Westtown School, Westtown, PA 19395.

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore. Responsible for overall administration, program operation, personnel and budget administration, interpretation of the AFSC activity in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC; strong administrative, supervisory, communication skills; experience in program development; experience with AFSC (staff or committee) or similar organization. Appl. deadline Aug. 30. Contact: Search Committee, AFSC, 317 E. 25th St., Baltimore, MD 21218. AFSC is an Affirmative Action Employer.

William Penn House seeks interns for 1984-85 academic year to assist with hospitality, seminar programs, maintenance, office work, and cooking. We offer little cash, but a wealth of opportunity as part of a Friendly presence on Capitol Hill. Contact Lyle Jenks, Intern Search Committee, 515 East Capitol St., Washington, DC 20003, before May 15.

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Research Fellow-in-Residence needed: Pendle Hill is seeking an experienced researcher with proven skills to make an independent study of the history of the Religious Society of Friends in relation to questions of aging. Applicants must have research and writing track record. The Pendle Hill, Swarthmore, and Haverford libraries will be available as well as other rich resources of the Philadelphia area. Housing and meals will be provided by Pendle Hill to include spouse but not children, for up to one year. Health insurance is covered. The Fellow will have full access to Pendle Hill activities. This is an unsalaried staff position but funds for modest expenses related to research are available. For more information, write to: Robert A. Lyon, Executive Clerk, Pendle Hill, Wallingford, PA 19086.

Pendle Hill Cook and Housekeeper openings: Full-time positions available beginning June 1 and Sept. 1, 1985. Apply to Mary Wood, Pendle Hill, Wallingford, PA 19086. Phone (215) 566-4507 by May 15, 1985.



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

Friends Meeting at Cambridge is seeking a replacement for retiring Resident Friends. This full-time job, for one Friend or a couple, starts September 1985 or soon thereafter. Salary and living quarters included. If interested please send resume and a letter explaining your interest in the position to Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. Phone (617) 876-6883.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg. The Meeting School, Rindge, NH 03461. (603) 899-3366.

Wanted: Pendle Hill is accepting applications from persons interested in joining its teaching staff in 1985-86. Applicants must be familiar with the range of courses which are regularly included in the curriculum and/or have had personal experience in the community-oriented teaching/learning process at Pendle Hill. All teaching appointments require residency at Pendle Hill and are for a one-year period. Applications should be addressed to the Dean, Pendle Hill, Wallingford, PA 19086, before June 1, 1985.

Wanted: Pendle Hill has an opening in its resident teaching staff for a crafts teacher. Applicants should have desire and ability to make pottery and weaving and other crafts a part of the spiritual journey of students. Residency at Pendle Hill is required, and all teaching appointments are for a one-year period. Applications should be submitted before June 1, 1985, to the Dean, Pendle Hill, Wallingford, PA 19086.

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Tours

Peace and friendship tour to the Soviet Union, June 14-July 6. Conferences with Soviet peace committees. Full details from Prestige Travel, P.O. Box 17454, Salt Lake City, UT 84117. (800) 821-3997.

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 Outer Banks, Avon, NC 27914. (919) 995-4348. Bed and breakfast and/or weaving instruction.

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Professional couple, Quakers, seek small house or apt. within commuting distance of N.W. Washington, D.C., for one to two years beginning May/June 1985. Will consider renting, buying, caretaking; rural or urban area OK. Privacy, quiet essential. We are experienced homeowners and gardeners, with excellent refs., no children. S. Allen, RD 1, Box 349, Underhill, VT 05489. (802) 899-3430.

MEETINGS

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

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CANADA

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

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

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

GERMANY (FED. REP.)

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

GUATEMALA

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

HONDURAS

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

MEXICO

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

SWITZERLAND

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

UNITED STATES

ALABAMA

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

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

ALASKA

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

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

ARIZONA

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

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

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

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

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

ARKANSAS

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

CALIFORNIA

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

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

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

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

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

COLORADO

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

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

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

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

FORT COLLINS—Worship group. 484-5537.

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

CONNECTICUT

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

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

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

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

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

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

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

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

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

DELAWARE

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

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

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

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

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

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

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

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

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

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

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

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

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

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

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

STUART—Worship group. (305) 692-9514.

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

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

GEORGIA

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

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

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

HAWAII

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

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

IDAHO

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

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

ILLINOIS

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIANA

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

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

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-8342, for time and place.

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

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

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-8840.

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

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

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

IOWA

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

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

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

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

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

KANSAS

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

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

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

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

KENTUCKY

BEREA—Meeting 10 a.m. Berea College, 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 233-4176.

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

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship 10:30 a.m. at 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

NEW ORLEANS—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

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

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

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

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

MARYLAND

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

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

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

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

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

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

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

MASSACHUSETTS

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

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

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

CAMBRIDGE—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-8883.

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

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

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

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

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

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

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

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

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

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

MICHIGAN

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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

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

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

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

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

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

MINNESOTA

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

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

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

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

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

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

MISSOURI

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

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

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

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

MONTANA

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

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

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

NEW HAMPSHIRE

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

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

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

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

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

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

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

NEW JERSEY

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

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

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

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

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

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

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

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

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

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

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

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

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

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

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

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

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

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

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

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

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

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

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

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

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

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

NEW MEXICO

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

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

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

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

NEW YORK

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

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

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

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

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

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

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

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

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

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

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

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

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

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

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

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

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

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

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

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

Southampton-**EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.

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

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

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

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

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

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

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call (807) 746-2844 for location.

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

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

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

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

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

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

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

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

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

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

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

NORTH CAROLINA

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

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

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

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

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

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

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

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

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

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

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

OHIO

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

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

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OKLAHOMA

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-8373.

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

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

OREGON

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

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

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

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

PENNSYLVANIA

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

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

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

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

CHELLENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

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

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

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

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

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

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

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafras St. 898-1077.

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

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

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

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

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

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

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

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

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

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

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

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

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

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gilling, Jr., 539-1361.

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RHODE ISLAND

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

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

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

SOUTH CAROLINA

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

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

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 822-1308.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1289.

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

TEXAS

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

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

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

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

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

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

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1528.

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

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

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

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0918, 747-8230, 796-1905.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

UTAH

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

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

VERMONT

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

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

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

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

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

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

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

VIRGINIA

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

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

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

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

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

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

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

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

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

WASHINGTON

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

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-8449. Accommodations: 632-9639.

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

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

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

WEST VIRGINIA

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

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

PARKERSBURG—Unprogrammed worship group. 422-5299.

WISCONSIN

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

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

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

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

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

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

WYOMING

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

