

November 1, 1985

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



A  
New Look  
at  
Conscientious  
Objection



# FRIENDS JOURNAL

November 1, 1985 Vol. 30, No. 16

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Cover art, "The Pied Piper of Hamletown," © by Fritz Eichenberg, from *Endangered Species and Other Fables With a Twist*, Stemmer House, 1979.

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## AMONG FRIENDS

### Draft Dolls, Not Students

With this issue of FRIENDS JOURNAL we greet a special new group of readers—the numerous young people who are away at boarding schools or colleges for the year. Many meetings have taken advantage of our special offer to send a school-year subscription to their young people; and usually, by November 1, we have added these names to our mailing list. So let me say "welcome" to these new JOURNAL readers. We wish you the very best in the current school year, and beyond. We hope that FRIENDS JOURNAL can be an important link for you to the wider world of Friends while you are away from your meeting this year.

An important concern for many young people these days is the question of draft registration. Though there is no draft now, there seems to be a strong likelihood of one in the near future. As one of the historic peace churches, the Society of Friends has long worked and witnessed for an end to militarism, including conscription. Many young Friends over the years have taken a position in favor of conscientious objection to military service; others have advocated noncooperation with draft registration (and some of these young people face the possibility of fines and imprisonment for their stands of conscience).

In this issue of the JOURNAL we include several articles on the subject of conscientious objection. Anne Friend encourages us to take a new look at this subject; David J. Fletcher discusses the need to support those, like himself, who become C.O.s in the military; Arthur S. Harris, Jr., reminds us of C.O.s' experiences during World War II; W. D. Ehrhart provides the perspective of a Vietnam veteran.

What are your thoughts as a young person about these questions? Are there ways in which meetings can be more supportive of those faced with issues of registration and military service? What other concerns would you like to share with our readers this year? I hope to hear from you.

And our even younger readers (and their parents) should know that War Resisters League has initiated a campaign against war toys, with its first focus being on the "Rambo" doll. Coleco Industries in West Hartford, Connecticut (manufacturers of the Cabbage Patch Doll), is busy producing a doll for boys, based on Rambo, the violent movie character portrayed by Sylvester Stallone. For a "Stop War Toys Campaign Packet," which includes organizing ideas and background material, send \$2 to New England WRL, Box 1093, Norwich, CT 06360.

One thought: perhaps Friends could start a campaign to register all the Rambo dolls in their local communities at their nearest post office. With any luck at all, the Pentagon would have plenty of names (or should I say, one) to call upon for future adventures in the Middle East and Central America.

Vinton Deming

November 1, 1985 FRIENDS JOURNAL



by Richard L. Walker

**F**or weeks something inside, or about me, was in preparation for a spiritual lesson that was to become manifest during a black night through a piece of string. On that night I drove to a cinder cone west of my home, high in the Arizona mountains. There, a mile and a half closer to the stars, which glistened with a fierce beauty almost transferred to sound in the inky blackness, I flew a kite.

To fly that kite at night was more than a whim; it was more like a compulsion, a drive within to meet something I sensed was on the edge of my consciousness. I could never have conceived, let alone prepared for, the event that was about to happen.

The volcanic cinder cone was typical of dozens in the area that marched off to the horizon in the starlight. Shaped like a breast swelling from the Colorado Plateau, it was draped gently in a garment of ponderosa pine and alternating patterns of Gambel oak and sleeping wildflowers. The air was fresh, cold, and filled with a determined breeze.

I held the kite by its bow, and in the wind it pulsed impatiently before me. I ran backwards, held it to the sky, and let go. It pulled and tugged before me like a child fighting for birth, as if struggling from instinct to leave the comfort and warmth of stillness.

It struggled for more string,

more freedom, for there was somewhere to go, something to do. It had a life then and in an instant it was gone from sight, racing toward the stars. The string curved from my hand and extended about ten feet in front of me before disappearing into the silence. The invisible kite always tugged on my line as it twisted, turned, and pulled at me from the sky. It was like fishing in reverse.

If it had been daylight, my consciousness would have focused on the image of the kite; in the dark I did not have that distraction. Without a visual image, the principal senses and resulting logic were cut off and feelings were substituted. I could hear it fluttering and whooshing, and when I was patient, I could locate its position when it occulted stars. I centered on the kite and became one with it.

I began to play and rolled the string between my finger tips. It seemed a daring thing to touch something so mysterious so gently. It was as if a testing of communications was being conducted. Suddenly the tugging stopped and was replaced with a steady, firm

pull, and the nature of that pull told me I was doing more than flying a kite.

The sound from above stopped, and I was no longer conscious of the wind. It was not the kite that was pulling, and the goose flesh rose on me as I acknowledged the excitement of something very new. There was fear, too, in this mystery, for it was a feeling that transcended the physical.

The pull was gentle, one of kindness, a sweet, peaceful reassurance being transmitted from above. Whatever it was, it was reaching down to me with the same intensity and desperation with which I was reaching out to it, and I was suddenly overwhelmed with the presence of God.

The awareness of strength and power was like being suspended above a galaxy and watching the energy of its billions of stars move in the whirl of measureless spirals. The enormous power, the integrated energy of all atoms, the mighty force of stellar motions were before me, but I was only brushed, only touched with the most gentle of extensions. It seemed to be a facet of God.

All the power of the universe is before us at all times and in all situations. That power has consciousness and is aware of us.

At the end of a thread my faith in the presence of God was transformed into awareness of that spirit. That consciousness is one that we all touch constantly in our lives. It is the good, the Light, the spirit. It is an essence that blends us all. There is no self, no individual, and no separation for an ego. There is no distinction in this consciousness between the flower and the ice crystal. It is all the same.

In a moment of insight I asked myself: will I be conscious of this presence if I let go? The question rose from within me from the same source that commanded me to fly the kite. I let go instantly. The end of the string dropped to the ground, trailed along it for a few feet, and then lifted into the darkness. With the release of the string I had my answer. □

*Richard L. Walker, clerk of Flagstaff (Ariz.) Meeting, is an astronomer at the U.S. Naval Observatory Flagstaff Station. In addition to his interests in Egyptology, hiking, and model railroading, he writes a biweekly science column.*



# The Kite

# Cobscook Friends: **An Acorn Meeting**

by Audrey Snyder

**T**here may not be a dot on your map of Maine to help you locate the town of Whiting.

The town is there nonetheless, with 300 residents, on coastal Route 1, 250 miles east-northeast of Portland, 100 miles northeast of Bar Harbor, and 10 miles due west of the International Bridge to Campobello, President Roosevelt's "Beloved Island."

The town of Whiting has sat there for more than 135 years in the mists of a Brigadoon-like time suspension. Modern conveniences have been late coming and are not always enthusiastically welcomed.

A chain of six sparkling blue lakes and innumerable springs feed into the Orange River, which weaves through the town, filling the Mill Pond and splashing over the dam (in back of the General Store) into Whiting Bay.

Whiting Bay, at the estuary, often looks like nothing more than a mud flat, but tidal waters regularly wash over the sun-warmed bottom and fill the basin to a level of 15 feet or more with the colder waters from the Cobscook Bay. In turn, Cobscook Bay is fed by the Passamaquoddy Bay, which is filled by the ocean and the Bay of Fundy, where tides of 50 feet are not unusual.

At dawn, the sea smoke rising from this extraordinary linkage of bays and lakes and ocean gives a haunting beauty. One can imagine the ghosts of sailors and Indian canoeists and Franciscan missionaries swirling in and out and

around the small, uninhabited spruce-steeped island, where today the endangered bald eagle, the osprey, and the blue heron choose to make their nests.

This is the birthplace of the Cobscook Friends Meeting. Nine of the 11 families who regularly attend meeting live along the shores of these waters.

Only one of the Cobscook families is native to this area. The rest, including the Snyders, fled to these far reaches during the frenzy of the "back to the land" movement of the late '60s and early '70s. They built hand-hewn farms or woodland retreats and grew organic gardens in the inhospitable rock and clay soil.

The Snyders, who are retired, bought a charming but decrepit farmhouse, the

oldest surviving house in Whiting, and 25 long-unused acres on Whiting Bay, and they made it livable. It is where the Cobscook Friends have gathered since early 1977.

In the beginning, Clarabel Marsteller, secretary of New England Yearly Meeting at the time, sent the names of Ralph and Jane Cook to Harry and Audrey Snyder in response to their inquiry. Audrey Snyder wrote to Ralph Cook, who came to visit. Ralph Cook called Cathy Baker, who was still a member of Midcoast (Maine) Meeting and who now lived with her husband next to Cobscook State Park. Harry Snyder had found a friend in Alton Bell, who during World War II had married into a Quaker family in Maryland and had become a member of Colora Meeting there. Meanwhile, Audrey Snyder spoke to Anne Pearson May at a quilting bee, and they discovered, to their mutual surprise, that Anne's parents had been well acquainted with the Snyders when they were all members of Purchase Meeting in New York.

So it happened that ten Friends gathered for that first meeting for worship in March 1977 at the Snyders' home, Tamarac Farm.

That first gathering was beautiful. The messages flowed easily from heart to heart. It was a meeting of strangers who became friends within the hour.



*A part-time speech therapist, Audrey Snyder also teaches First-day school and makes quilts for her family and for new babies in the meeting.*



The shared worship gave answer to a loneliness in each person. It gave a glimmer of purpose to the puzzling direction their lives had taken.

On November 20 of that same year, representatives of Vassalboro Quarterly Meeting visited us. Friends enjoyed meeting Philip and Enid Zollweg and Eric and Molly Duplisea and welcomed the presence of their children in the circle. Together they all celebrated the gifts of the harvest and the resulting Thanksgiving potluck feast.

Soon after that special day, the Cobscook Friends Worship Group became a bona fide monthly meeting.

Our concerns had once leaned toward ecology and peace. With the arrival of children, however, our main concern became education. The first children to come to meeting for First-day school were Tad (Katahdin) and Kineo Tompkins. Jane Cook bravely attempted to start a class for them, but the lack of space to work or to store materials made this discouraging and difficult.

Then came Aaron Bell, Rachel Bell, and Jacob Spencer. Suddenly they were old enough for First-day school, and solving the space problem became one of the meeting's most important issues. Before the matter had been settled, Jennifer Plaut was born and then came Morgen Buehner, followed quickly by Ethan Plaut and Brannon Buehner. It was time to put a chimney in to heat the ell in the Snyders' house and to clear the decks for First-day school action.

By the time this was ready, the Tompkins children had moved away, but there were now five other children eager for their initiation into Quaker education and the preparation for silent worship. Audrey Snyder decided to develop a curriculum for their age group and, with the support of the meeting, started a class which met every second week at the same time as the adult meeting. Letters were sent home after each lesson to apprise interested parents of the wonderful things the children were finding out, of the stories they were reading, and also of the wonderful things Audrey was finding out about the children! The parents became very enthusiastic about this project, and no wonder, for the children were a real delight to all.

At about this time two new children, Heron and Damon Weston, came into First-day class. Now the whole meeting tends to center around the children.

*A wedding at Cobscook: Donna and Ben O'Malley-Thompson signing their wedding certificate*



Noah Buehner, who came to meeting when he was just four days old, and Solenne Thompson, the first birthright infant of Cobscook Meeting, are the two newest additions to the bounty. There are now 11 children (with 4 others who come occasionally) ranging in age from 9 months to 11 years.

Everyone eats together, plays together, and worships together. But the number of children is still growing and the ell, which had looked so big, is now too small for the various activities of the different age groups—and the piles of materials they are collecting.

Now the time has come to build a meetinghouse for Cobscook Friends. A place is needed that can be darkened to show slides or films to these rural youngsters. A place is needed to house all the interesting pamphlets and books Quakers manage to collect and which presently threaten to bury the Snyders in between meetings! A place is needed for adult Friends to enjoy more quiet for their worship time. A place is needed for the children to put on puppet shows, pantomimes, and playlets. A place is needed where neighbors and passers-by can stop in without feeling the need to explain their curiosity, where they can come to identify Friends and get to like them. We need a meetinghouse which will belong to each of us, which we can share and for which we can learn to take responsibility.

The first building meeting was held at Plaut's farm. Friends waited for the

Light to draw them together. Slowly it came.

The Snyders offered to donate an acre of wooded land at the southeast corner of Tamarac Farm. The land is on the Whiting town line and faces the Lubec Road, which is Route 189.

The Cooks offered two antique quilts of museum quality made by Ralph Cook's grandmother and other Quaker women in Indiana many years ago.

Bob and Jane Bell said the meeting could count on lumber cut from their forest and milled at their sawmill for the purpose of building a meetinghouse.

Walter Plaut and Bob Spencer offered their professional skills as planners and carpenters on weekends until the building is completed.

In this community of slender cash flow, everyone is thinking about what can be offered, and it has become a wonder-filled exercise in love and commitment.

Like Our Lady's Juggler, each Friend has much to give, but it takes serious thought to settle on just what gifts will be worthy of so great a purpose.

As of today, Cobscook Meeting is an acorn from which a great serviceable oak tree is expected to grow. This is the first meeting in Washington County, Maine. It is the eastern-most meeting in the United States.

It invites all Friends to visit, to accept its hospitality, to worship in its circle, and to share the wonder of being here together. □



# I WISH YOU SILENCE

F.R. Borders '84

by Nancy Preuss

In the ten years I've sat through school meetings for worship, I have been alternately centered in, uneasy, angry at surrounding distractions, trapped in an uncomfortable situation, impatient with giving time when so many other activities demand immediate attention, and touched by the process which gives the school its foundation. With so many conflicting images and internal emotions, I find it difficult to describe what meeting means to members of the Sandy Spring Friends School community. Yet it is clear to me that even the non-Quakers in the school would feel that something important would be missing from the school if there were no meeting.

The process of silent meeting commands attention like no other group gathering I know.

Despite the distractions, there is a quality to meeting that amplifies what happens in it. I've forgotten details from stormy faculty meetings, intense conversations over the lunch table or in classes, but meeting for worship experiences stand out still. Occasionally when someone speaks in meeting, there is a curiosity about the identity of the speaker, a

desire to connect what is said with that person's agenda or current state. More often, the messages stand on their own and have little to do with the speakers.

Once a teacher, who had lived previously in New York City, stood in the silence and told how she used to ride the subway to work. Joined by the same people day after day, she observed that unobtrusive patterns developed. No great friendships were made on these rides, but a comfortable togetherness settled over the silent group when they were all gathered. So it is in meeting, she stated. If no other benefit came from meeting than that people came to feel a part of the group, the meeting achieved success.

Another time, a popular student stood and told how he had been shocked to read bathroom graffiti which declared "I hate niggers!" He thoughtfully explored the implications of the word *nigger* and how such a word could be so divisive and destructive. Being a foreign student from Africa, he felt particularly touched by the epithet; for most of his life he had not known a mixed society with racial prejudice. Approaching the concept of bigotry and its expression from a fresh viewpoint, he shared how it felt to be somehow identified with the invective and also how the term seemed alien and disassociated with anything in his background. He left us with the powerful query, "Is there such a thing as a nigger?"

Relevant messages like these touched

all who heard them. Other lessons have taken longer to learn and involve extended periods of observation and thought about how we all respond to the meeting's process.

Each year students evolve that year's own meeting behavior and seating chart. I can remember particular years and identify former students by where they most often sat in meeting and who sat with them. As each year progresses, the school community reaches a point of ease and experience even if individual meetings see a few people distracted and distracting. Eventually, group purpose and sharing become mutual and a "gathered" meeting results. Then the silence indeed belongs to all of us and we contribute to it intentionally. Visitors to meeting at this point in the school year come away rather awed by the experience.

One winter I wrote a school newspaper article about meeting, calling attention to those little moments of quiet and gathering between the rustlings and shiftings. As I recall, I wrote that those valuable glimmers of coming together in the silence were what sustained us and motivated our continuance. The peace, inspiration, and communication of meeting were worth the efforts exerted by setting aside the times each week for meeting. I always think the experience of silent waiting is one of the school's most profound rewards. My Christmas gift then was a sincere wish for silence to touch each person's life. It still is. □

*Nancy Preuss, a member of Sandy Spring (Md.) Meeting, is associate head of Sandy Spring Friends School. Her article first appeared in the school paper, Wellspring, in the winter 1984-85 issue.*



# A New Look at Conscientious Objection

by Anne Friend

**S**hould one class of citizens be given a right which is denied to others in similar or comparable circumstances? Most Friends would probably say no. But we and a few others do in fact have such a right, that of the status of conscientious objector to military service. We struggled for it and used it with difficulty at first. Now it is an almost automatic privilege for most who grow up as Friends. Others usually must go to much greater effort to prove their fitness to be granted this right.

The struggle involved in achieving public recognition of conscientious objection to war was extremely valuable, and those who asserted that right, an unpopular witness, were a beacon to others in their communities and a blessing to our society as a whole.

We Friends, who do not have this struggle, benefit from injustice. Is it enough that we do not actively contribute to the evils of war?

There appear to be two reasons why it is not. One is the injustice, and the other is that legal recognition of our right to follow the leading of the Spirit is not the goal. The abolition of all war is our goal. Establishment of the right to conscientious objection has been an effective witness against war, and it still is an essential first step in the case of those for whom it is not taken for granted. For the rest of us, to stop there dilutes our witness.

If we *utterly* deny *all* outward wars and strife and fightings with outward weapons, these two reasons become one. If we want peace, we will work for justice. The first step in that work may be to gain a right. The second step is to forgo that right when it becomes a privilege. We must continue working to change the system that generates the wrong. But let us honestly acknowledge

that there are times when we are not ready to risk a different and difficult way of witness rather than accept one that has become relatively easy.

I have not come to this position lightly. When considering the World Peace Tax Fund, I found myself first uneasy and finally opposed. Some of the arguments Christopher Hodgkin presented so clearly in "Second Thoughts on the World Peace Tax Fund" (*FJ* 3/1) I had heard from others and some I had found for myself. What had the most effect was the argument that having a witness made easy dilutes its power and will probably deflect it from its ultimate goal. Unfortunately for my peace of mind, this line of reasoning applies equally well to conscientious objection to the draft.

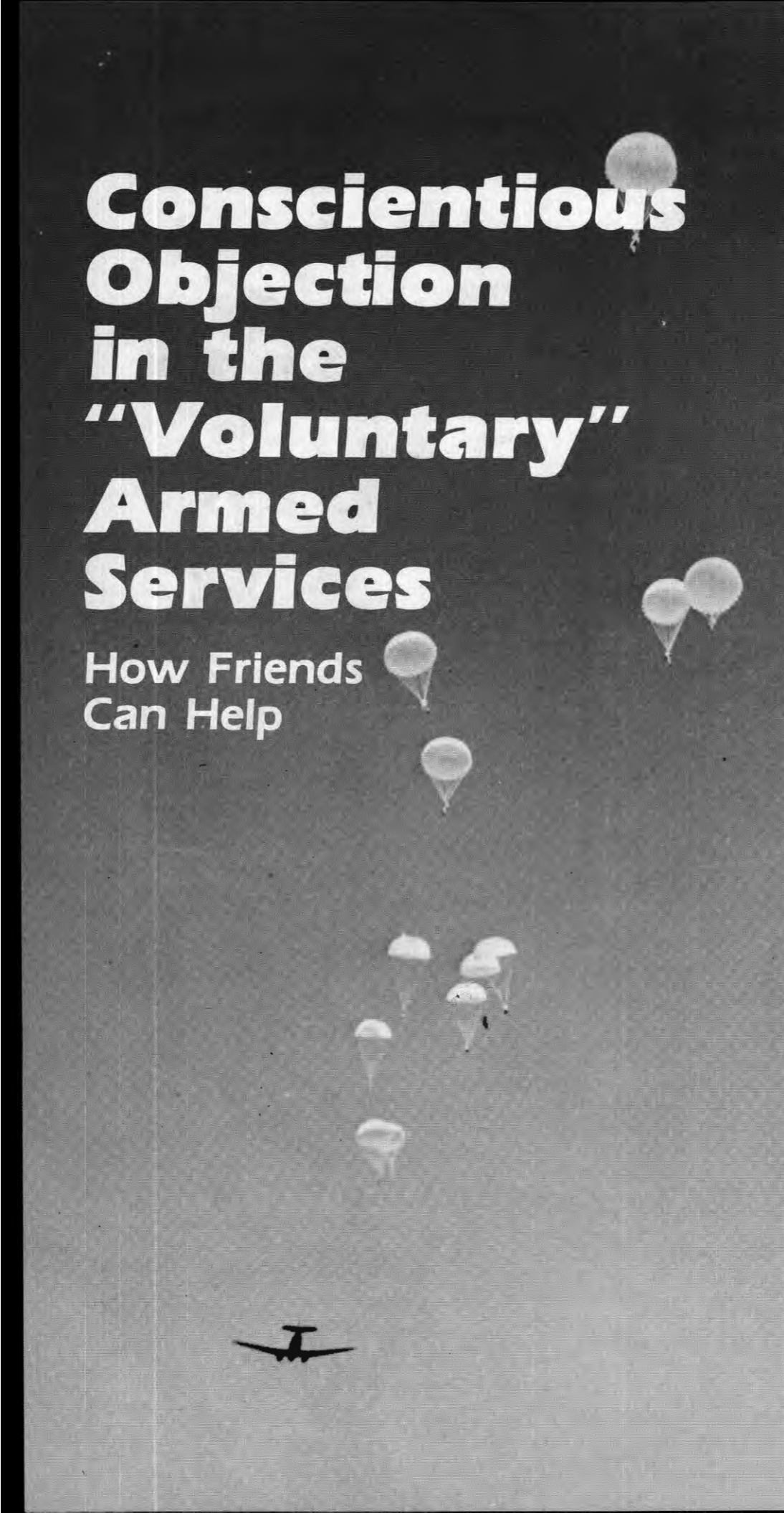
I still do C.O. counseling. There is a need. I also openly advocate nonregistration, knowing that the penalties are the same as for not registering. I do not want to go to prison, but I am even less interested in advising someone to risk a penalty that I myself do not. I am not yet ready to refuse the military portion of my income taxes. But when that becomes an option, I expect the action required of me will be noncooperation, even if special status is available.

When Friends first advocated the use of penitentiaries, they thought that prisons would be a more humane way of treating lawbreakers than the methods generally in use. Now we support other methods of treatment because we believe that there are better ways of dealing with the problem than imprisonment. Without the first step, we would not have found the way to go further. But when the way opens, can we stay our steps? Alfred Tennyson wrote: "The old order changeth, giving place to new/And God fulfills Himself in many ways/Lest one good custom should corrupt the world."

I believe the time has come for Friends to abandon the old order of conscientious objection and, for ourselves, to refuse all cooperation with draft laws. □

*A member of Pacific Yearly Meeting who attends Westwood (Calif.) Meeting and Conejo Valley (Calif.) Worship Group, Anne Friend works with the Selective Service Law panel in Los Angeles.*





# Conscientious Objection in the "Voluntary" Armed Services

## How Friends Can Help

by David J. Fletcher

**H**ow can Friends help young people troubled about their role in today's "voluntary" armed forces? Many young men and women, expecting special job training in the military, often have second thoughts about their role in the military, especially in the light of possible U.S. intervention in Central America and elsewhere.

There are many C.O.s—or potential C.O.s—in the military. Unfortunately, many of them do not know where to go for help and are not aware that the option of conscientious objection exists, even after entering the armed forces.

When I started the process for my own C.O. discharge in late 1983, I had no source of community support and I needed help applying for a C.O. discharge. I turned to the American Civil Liberties Union, who directed me to William L. Hanson, a Quaker attorney based in Seattle who had extensive experience with C.O.s during the Vietnam era. Within a few months, I began attending Tacoma (Wash.) Meeting and later applied for membership. Hoping to help others by sharing my own experiences, I have become active in our meeting's military counseling ministry.

Until 1962, military personnel who became C.O.s had little recourse to leave the service or to transfer into a noncombatant role. The military made provisions on a case-by-case basis for personnel who became C.O.s, but these claims were rarely successful.

After much prodding from the Central Committee for Conscientious Objectors (CCCCO) and other groups, the Department of Defense issued Directive 1300.6, which allows all C.O.s in the military to be honorably discharged. Despite this provision, almost every in-service C.O. application was denied. After a number of federal court cases in the late '60s and early '70s, the percentage of applications approved in the armed services rose considerably. Currently, the U.S. Army has the highest

*David J. Fletcher, M.D., a member of the Tacoma (Wash.) Meeting, is an in-service conscientious objector, still awaiting discharge from the army. He is active writing and speaking about conscientious objection and war resistance.*

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Official Marine Corps Photograph

approval rate (93 percent), followed by the air force (87 percent). The navy approved only 68 percent of all applications. However, the approval rate for certain military occupations, like pilots and physicians, is virtually zero. These individuals, in highly skilled jobs, face intense scrutiny and harassment, and are usually forced to seek relief in the federal courts to obtain C.O. status.

"I can only remember a few doctors whose applications for a C.O. discharge were approved by the military. I have had to go to federal court on nearly every case," said attorney Richard P. Fox, a former army officer, now based in Los Angeles. He, considered one of the leading authorities on C.O. law and history, has handled many cases for military physicians, including several West Point graduates. "These doctors, and other professionals, who become C.O.s are subject to sometimes unbearable harassment, and you wonder why the army gives these people such a hard time, when these C.O. doctors are going to end up telling young doctors how horribly they were treated when they finally get out," observed Fox.

A good example of the level of harassment endured by individuals in highly skilled jobs is the case of Ralph R. Fry, an air force pilot. Fry became a C.O. in 1984. His conscientious objection stemmed from his experiences as a KC-135 "tanker" pilot, which involved refueling B-25 bombers carrying nuclear weapons. He ended up on a psychiatric ward when he applied for a C.O. discharge. In addition, he received formal

court-martial charges against him for "action unbecoming an officer and a gentleman" and "prejudice to good military order and discipline."

While only around 300 service members apply for C.O. status (most apply for a 1-O discharge rather than 1-A-O noncombatant status, and often the military will outright discharge those requesting noncombatant status), the number of applicants in the last two years has picked up and is expected to rise if the United States engages in Vietnam-like wars of aggression in Central America and other hot spots. (During the Vietnam era 17,000 service members filed C.O. claims, but most were denied until late in the war, when a series of federal court decisions took away some obstacles.)

In late 1983, 19 sailors aboard the Lebanon-bound carrier, the USS *John F. Kennedy*, applied for C.O. status. At Fort Lewis, Washington, where I am assigned at the Madigan Army Medical Center, 13 GIs have applied for C.O. status in the past two years. "Even more would apply if they were aware of the option and if more counseling services were available," says CCCO staff member Sabrina Sigal Falls. "Many more military people would consider filing C.O. claims if they had outside help to bolster their spirits and courage."

Along with more service members applying for C.O. status, another recent trend is the increased number of women and minority service members who have applied for C.O. discharges. Army enlistees Shaun Partlow and Sharlyn

Metzger, who demonstrated against U.S. involvement in El Salvador, got discharges with the help of the CCCO and the AFSC. Another army woman, on orders for Honduras, became a C.O. and was discharged. And a Salvadorian who enlisted in the U.S. Army recently received a C.O. discharge because he said he could not fight against his own people.

Another factor that is expected to spark more in-service C.O. claims is the growing climate of nuclear pacifism and objections to modern warfare. The recent Catholic bishops' pastoral letter on war and peace caused considerable concern at the Pentagon because it questioned whether modern wars could meet the Just War criteria.

To receive 1-O status and discharge, a C.O. must have deeply sincere beliefs against all wars. Those seeking 1-A-O status are only opposed to bearing arms, but feel they can perform noncombatant duties. A C.O.'s beliefs must be based on religious training and belief, but the landmark 1965 *U.S. v. Seeger* decision widened the interpretation of religious belief to include those who did not believe in God, as well as others in non-traditional peace churches.

The biggest hurdle for potential in-service C.O. applicants is to prove that their views about participation in war have changed since entry to active duty. In my own case, I had a C.O. viewpoint when I entered the army in 1976 and even publicly stated my position in my nationally syndicated column called "Beginning Doctor's Views" that I could serve in the military only in a non-combatant medical capacity. However, in October 1983, after participating in the Grenada operation at Fort Bragg, I realized that even as a noncombatant physician I support and extend the combat effort. This experience was the catalyst for my realization that I objected to participating in war in any capacity.

Though the crystallization of my C.O. beliefs clearly occurred after I entered the armed forces, one of the reasons cited for the denial of my C.O. claim was the suggestion that I was a C.O. before I came into the military, and hence the army said that I could not make such a claim now.

Another red flag for in-service C.O. applicants is selective objection and political overtones; U.S. law still does not

have selective objection, that is, objection to a specific war but not necessarily to all wars. For example, another one of the reasons cited in the denial of my C.O. application is that I am a selective objector. Even though I am opposed to all wars, I expressed my concern about our invasion of Grenada and current U.S. policies in Central America. Though my political concerns are subordinate to my religious beliefs that war is immoral, the mere mention of political concerns raised suspicion.

Preparing a C.O. claim is a soul-wrenching experience; it requires a lot of time and thought to properly prepare a C.O. application and to document one's sincerity and change of beliefs. The best source of advice on the subject is the CCCO handbook: *Advice for Conscientious Objectors in the Armed Forces*, edited by Robert Seeley (For other resources, see page 22).

Arriving at the position of conscientious objection, a service member must prepare a formal application and submit it through the chain of command for processing. The application process for each branch is slightly different, but essentially it requires the C.O. applicant to answer several questions, including a description of the nature of the beliefs that require separation from the military or reassignment to noncombatant status; how one's beliefs changed; when these beliefs became incompatible with military service; under what circumstances one believes the use of force is appropriate (the ultimate trick question); how one's lifestyle has changed as a result of one's beliefs; and what actions demonstrate the consistency and depth of conviction which give rise to these beliefs.

Along with answering these questions, applicants must describe their religious training and belief, list what organizations they belong to, and answer some other administrative-type questions. The most important documentation in a C.O. claim, besides answers to the required questions, is letters from friends, co-workers, and family who can attest to sincerity.

Submitting the application itself is probably the hardest step, as many commanders take it personally when members of their units apply for C.O. status. My supervisor said it hurt his career because his superiors blamed him because I became a C.O.

Official Marine Corps Photograph



While the application is being processed, the military must make an effort to reassign C.O.s to duties that are not in conflict with their beliefs (i.e., no weapons training). Meanwhile, C.O.s must continue to wear the uniform and obey orders. In addition, a military member may not be reassigned to another post while the claim is being processed.

The process itself is long and at times unbearable because of harassment (my case is still going on after 20 months partly because I had to appeal to the federal court system). Although the army requires that the application be processed within 90 days, the army and other branches of the military often ignore these deadlines. Processing a C.O. claim takes an average of seven or eight months. Along with delays, as illustrated by my case, the branches often do not follow their own regulations and will take considerable liberty with due process.

The C.O. applicant must undergo two required interviews. The first is with a psychiatrist, who determines that a C.O. applicant is free of mental disease, a throwback to the days when a GI who applied for a C.O. discharge was considered crazy. The second interview is with a chaplain, who determines the sincerity of the individual.

After these two interviews, an investigating officer (with the rank of captain or higher in the army) is appointed. This officer investigates the claim and makes a recommendation for the com-

mand structure to approve or disapprove the application. An applicant can request a formal hearing, at which he or she can be represented by counsel and can present witnesses. Appearances at this hearing by individual Friends to document sincerity is one valuable way meetings can support in-service C.O.s.

The investigating officer's recommendation must be based on facts and not on mere speculation and conjecture. Unfortunately, unfamiliarity with conscientious objection and the regulations and a natural aversion to the C.O. position (which repudiates his or her own career choice and beliefs) may adversely influence the investigating officer's recommendation. The applicant can submit a rebuttal before the C.O. packet is sent to the command structure.

Each layer of the command structure reviews the record and recommends approval or disapproval. Once again, supporting reasons must be given and a notation made if the commander interviewed the applicant. Most of the time, commanders do not interview C.O. applicants, and make a decision based on the record. After the application has gone up the chain of command and undergoes legal review, it is forwarded to Washington, D.C., where a final decision is made by a C.O. review board.

C.O.s usually are given an honorable discharge and receive full veteran's benefits. When denying applications, the C.O. review board must furnish reasons based on fact in writing. These reasons are often quite imaginative.

There are several options for C.O.s whose C.O. claims are denied. Good counseling is extremely critical at this point. While some denied C.O. applicants become noncooperators, others seek different forms of discharge (i.e., hardship, poor performance rating, etc.) or even submit a second, stronger application. Another alternative, though it is expensive because it usually requires the services of a lawyer, is to seek relief in the federal court system. Since the late '60s, service members whose C.O. status is denied may petition the federal courts for a writ of habeas corpus, which, if granted, orders the military to release the petitioner. The basis for this option exists because service members are considered incarcerated in the military. The courts will issue writs of habeas corpus if the C.O. denial was arbitrary and capricious, or the regulations were not



followed properly, or no basis in fact exists for denial.

Supporting in-service C.O. applicants is one way members can witness to the historic Peace Testimony of the Religious Society of Friends. Meetings are encouraged to revive military counseling ministries that may have fizzled out after Vietnam and provide outreach to troubled GIs; purchase appropriate literature and develop a peace library; write letters of support, attend proceedings, and help GIs through the maze of bureaucratic C.O. red tape. With two million people in the military there are bound to be many who have re-examined their positions, especially after being "drafted by poverty," or lured by false promises of job training.

For me the support of the Religious Society of Friends has been invaluable. I am more fortunate than other in-service C.O. applicants, for I am older, an officer, well educated, possess the financial resources for legal services, and have lots of support from military

co-workers and other professional colleagues. I cannot imagine being an 18-year-old enlisted person going through this.

While I await the outcome of my own case, I have been active in reviving our meeting's counseling center. In the past year, I have been able to help a number of soldiers who have filed for C.O. status. Our meeting was of particular help in the case of Private Sergio Guedes, who applied for a C.O. discharge in May 1984. Many Tacoma Meeting members wrote letters and attended his hearing. I wrote his rebuttal after the investigating officer recommended disapproval and was able to get the C.O. review board to approve his discharge in January 1985. Like me, Sergio ended up becoming a Quaker.

The worst part of the process is the wait. You feel like you compromise your conscience by staying in uniform while you wait for a decision. This is one key area where Friends can be particularly helpful. For me, the wait at times has

been unbearable, especially after I was forced to petition the federal courts for a writ of habeas corpus. Since I was denied by the army, I was once again subject to possible "combatant duties," even though I am a physician. While I wait out the federal court process for my discharge, I have had to disobey orders, such as refusing to fire an M-16, for which I could have been court-martialed. As a result, the possibility of a jail sentence hovers over me, and the support of my meeting has greatly comforted me. One member, Howard Scott, who spent two years in jail as a C.O. during World War II, has been particularly supportive.

Friends can do a lot to support military personnel who are wrestling with their consciences. I know firsthand that many would resist the military and consider filing for a C.O. discharge if the support existed to help them through the long process. Individual Friends can help, and meeting support for conscientious objectors is invaluable. □

## A Warning to My Students

The B-1 bomber  
is going to be built  
after all: not scrapped, after all  
our resistance; just postponed.  
"Necessity requires. . ."  
yet another president insists;  
the Secretary of State discusses  
limited nuclear war  
as if it were sane;  
and in El Salvador, another  
petty upper-class junta  
needs American aid  
to fight the communists.

What happened  
to the last twenty years?

If I were young again,  
I could do it all  
differently: go to college,  
go to Canada, live underground  
on the lam in basement apartments  
in strange cities—anything  
but kill  
somebody else's enemies  
for somebody else's reasons.

And now I see it all  
coming

one more time; one  
by one, all the old flags  
resurrected  
and ready  
for the rockets' red glare  
still another time—  
and I wake up nights, afraid,  
and I have to reach out  
and touch my wife,  
just to make sure.

Sometimes she wakes up, too.  
"It's all right," she says;  
she strokes my head;  
"It's just a dream."

And she's right, too:  
these days, for me  
it's just a dream

because the next time they come  
looking  
for soldiers, they won't come looking  
for me. I'm too old;  
I know too much.

The next time they come looking  
for soldiers, they'll come looking  
for you.

W. D. Ehrhart

*A Vietnam veteran, W. D. Ehrhart is a full-time writer and poet. © 1984, by W. D. Ehrhart; reprinted from The Outer Banks and Other Poems, Adastra Press, 1984, by permission of the author.*

# Some Friends From

by Arthur S. Harris, Jr.

**N**one of my three sons ever asked me, "What did you do during the war, Daddy?" They knew—because I made no secret of it—that I was a C.O. during World War II.

As a 19-year-old student at Harvard, I didn't have the fortitude to champion nonviolence alone and found support in the Society of Friends. A handful of fellow students were Friends who had no intention of going off to war, joining ROTC, or even taking part in Harvard's compulsory athletic program, which had been adapted to war training with drills in hand-to-hand combat along the banks of the Charles.

Their strength came from family, from birthright Quakerism, even from preparatory schools such as Westtown or George School. Many of them came from Pennsylvania, Maryland, and Indiana. I on the other hand hailed from suburban Boston, where I'd rejected Congregationalism and entered college as a lukewarm agnostic. Organized religion wasn't for me.

Yet I'd also come to college with a black-and-white photograph of Gandhi, which was taped to the wall above my study desk in Wigglesworth Hall. How many young men growing up in the United States take Gandhi as a boyhood hero? The Quakers I met at Harvard seemed to be the only ones who knew anything about him. They could also make a case for nonviolence. Violence breeds violence, they claimed. Non-violent direct action, which I perceived to be a step beyond pacifism, was a proven, sensible alternative, even to mass violence like warfare. No Friend scoffed at my photo of Gandhi or told me how absurd it was to believe in nonviolence.

Meanwhile war hysteria was growing. During my sophomore year in Cambridge, Pearl Harbor occurred. The thinking was: now that we had been flagrantly attacked, how could *anyone* vote against war?

It was assumed that those of us who

flirted with nonviolence, with pacifism, would now shape up and heed the call to colors. Instead we closed ranks and drew support from one another.

Mercifully my family was neutral, gave me no lectures, no hard time. My reluctance to support the war was an anguish to my father, who had been a lieutenant in World War I, and only recently commander of the town's American Legion Post #97. He too had gone to Harvard and reasoned that if my curious pacifism had been reinforced at college, so be it. Wasn't one of the purposes of Harvard to open up one's mind to divergent views?

My much-needed support came largely from Quakers. Most were going to register as conscientious objectors, no question about it, and their confidence helped sustain me. A few were not even going to register at all.

My new Friends invited me Sunday mornings up to Longfellow Park in Cambridge, a ten-minute walk from Harvard Square. After the pageantry of the Congregational church, I was enraptured by the simplicity of these Sunday morning Friends meetings—no choir, no pulpit with a robed and sashed preacher, no hymnbooks, not even velvet collection baskets passed on poles down the pews. Instead, a simple fireplace up front and, most incredible of all, silence.

I was hesitant to join the Friends. Perhaps it was only to please my new acquaintances from Indiana, Pennsylvania, and Maryland—Friends all—that I attended a few preparatory sessions and was even introduced at a tea as one "who might become one of us."

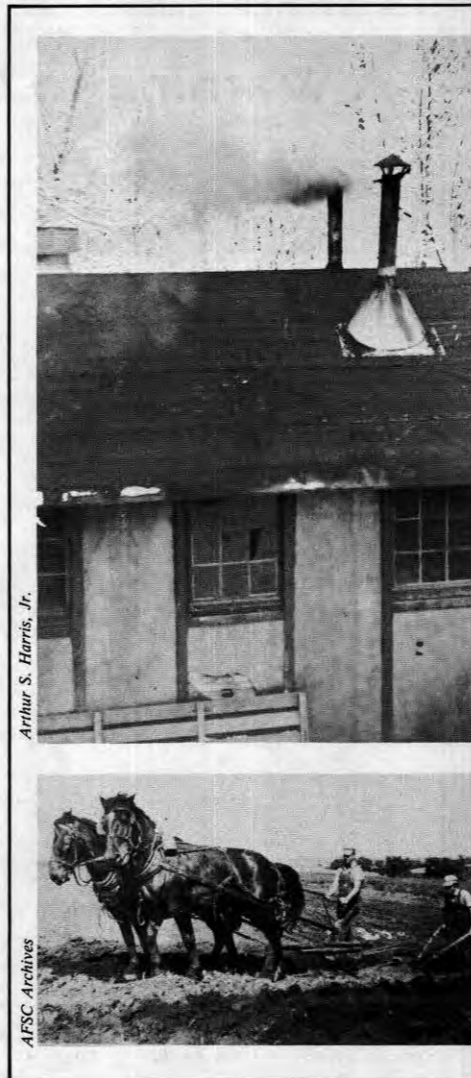
As much as I liked what I saw of Quakers—in college bull sessions, at Sunday morning meetings, even at Cambridge teas—they did represent Organized Religion, something I was moving away from.

I registered as a conscientious objector. But I was soon devastated when the local selective service board rejected my C.O. claim and even more mystified when, at an appeal session in which I met them face to face, they asked me no questions whatsoever. They said they would take my statements under consideration. This was followed by another re-

jection. This was curious, as my Quaker friends were soon classified 4-E, often without any appeal.

I know now what I didn't realize then: my draft board simply wanted no responsibility in granting me C.O. status. From the outset they had wanted some higher authority *outside the town* to make that decision. Thus their several rejections were automatic and not based on my carefully written answers to Selective Service Form 47.

The federal judge in Boston who was appointed to hear my case on appeal had no hesitation to judge on merit. He seemed especially interested in a letter in my file from a U.S. senator dated 1939 telling me that if I felt strongly about warfare, I should investigate the conscientious objection position. Unlike the local draft board, this judge urged



*A semi-retired travel and aviation writer, Arthur S. Harris, Jr., is author of several books, including New York and Boston. He has been a member of the Wider Quaker Fellowship since 1943.*



# Cambridge

me to talk about Gandhi, my visits to Friends meeting in Longfellow Park, and the group support I'd found among Harvard Friends.

Shortly after this meeting in Boston's Federal Building, I was granted C.O. status and went off to a camp for objectors to war in West Campton, New Hampshire, a former Civilian Conservation Corps camp run by the American Friends Service Committee.

No, I'm not going to chronicle the years of Quaker-run Civilian Public Service camps, detailing my various duties: nightwatcher, mountaintop cook for a crew rebuilding a fire tower, camp stenographer in both West Campton and Gatlinburg, Tennessee (I typed and also knew elementary Gregg Shorthand), tree nursery worker in the Cherokee Indian

reservation in North Carolina—layabout, malingerers, dishwasher, substitute librarian, stone quarry laborer—you name it, I was it.

Only in retrospect do I realize how well, how *democratically* these camps were run. Once when camp director John Ferguson at Gatlinburg gave us an after-evening-mess talk on keeping our dormitories clean—what would Rufus Jones, who was soon to visit us, think?—we all scouted around for Bibles. Few of us northerners had Bibles with us, but southern fundamentalists, including some Seventh-Day Adventists, often had two: a black, leather bound volume as well as paperback New and Old Testaments.

The next day each bunk had a Bible on it open to the verse "Judge not that ye be not judged."

Camp director John Ferguson and his assistant Al Holtz took it well and there were no more after-dinner lectureries on neatness. When Rufus Jones did appear, our dorms were as neat as I'd ever seen them. Oh, I'm sure an army sergeant would not have been impressed, especially at the lack of uniformity of bed coverings and the profusion of books around most bunks: books on non-violence by Richard Gregg and A. J. Muste, books by Woolman, books on Buddhism, even a book entitled *Would Christ Wear Khaki?*

Besides having a lot of input on how these camps were to be run, we were trusted. Our word was believed. If we checked in for sick call at the infirmary, our temperature was recorded, but nobody ever questioned those days—even raw, rainy mornings—when we didn't feel up to climbing into the back of a rack truck for work in the stone quarry or on a mountain fire trail we were now maintaining (park rangers had gone off to war). We were assigned less strenuous work at camp for the day (picking up litter or helping the camp librarian) or allowed the day off to rest. There was an enormous respect for the individual, which I believe came straight from Philadelphia.

Seeing films about army boot camp, (even the film *An Officer and a Gentleman*, concerned with flight training cadets), I marvel at our C.O. camps: no top sergeant to break us, swear at us. When I read in newspapers, as I do several times a year, of a teen-aged marine recruit dying in basic training from doing pushups in 101-degree weather, I've even more respect for the AFSC's management of these camps.

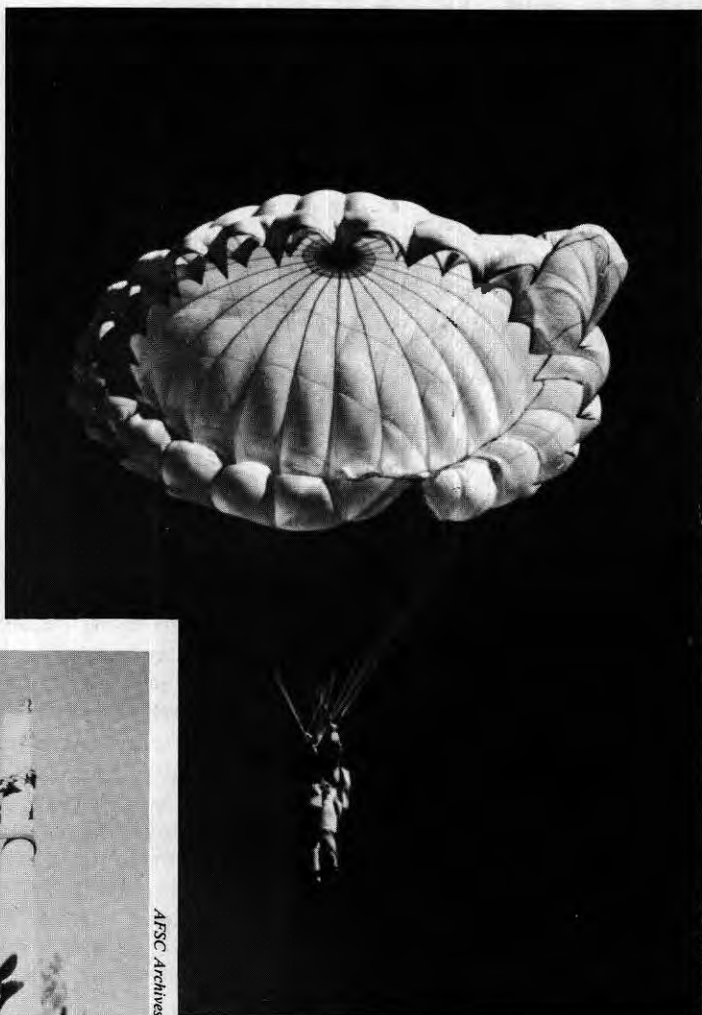
If there were a memorial to those of us who refused to go to war, who followed our conscience to Quaker-run work camps, and we came one weekend to our own peace park in Philadelphia and saw our names inscribed there (before the whole memorial was defaced or blasted away), how would we feel reunited with our camp mates of the '40s? Would we cry? Would we have regrets?

I know I have no regrets for a decision made when I was on the upper edge of adolescence 40 years ago, a decision reinforced by a group of helpful Quakers whom I was fortunate to meet at a time I needed a little help from my friends. □

Top left:  
The author worked  
at this camp,  
operated by the AFSC  
for conscientious  
objectors in Gatlinburg,  
Tenn.

Bottom left  
and bottom center:  
Scenes from Civilian  
Public Service (CPS)  
camps.

Right:  
CPS smoke-jumpers  
were trained by the  
U.S. Forest Service  
to parachute and  
fight forest fires.



AFSC Archives

AFSC Archives



# Crossroads for Peace

by Ralph A. Rose

**T**here is a place where armies and navies don't exist, where Friends and their testimony for peace are known and respected—where, no matter how imperfectly, the needs of the poor are recognized and served, and where the frontiers are open to refugees from violence and oppression. Here in strife-torn Central America is a tiny land with

*Ralph Rose, a member of Langley Hill (Va.) Meeting, has worked with both the American Friends Service Committee and the Friends World Committee for Consultation.*

a strong democratic heritage; a mild climate; an abundance of flowers, fruit, and magnificent birds; and a friendly people with beautiful and much-loved children. Here live the "Ticos," the citizens of Costa Rica—the "Rich Coast."

This country approximately the size of West Virginia has lived without military forces since 1949. It recently celebrated the first anniversary of its proclamation of perpetual unarmed neutrality.

In 1950 Costa Rica welcomed a small group of Friends seeking a haven from growing militarism. The Quaker community of Monteverde was formed on

the alpine slopes of Punta Arenas province. The establishment of the now well-known Monteverde cheese factory and Friends' successful efforts to save the area's rain forests are now part of the Costa Rican story given in every tourist guidebook.

Preserving peace in Costa Rica in the midst of violence and civil war in Central America may well be the most monumental task that the country faces. Costa Rica is a poor agricultural nation which depends on world markets for its coffee, bananas, and beef. The strong democratic heritage which emphasizes human rights and individual dignity is threatened by rural poverty, overcrowding in the capital city of San José, and general economic depression.

Bitterness and hatred rule in parts of neighboring countries to the north, but the Costa Rican people are open and friendly. Anger seems to be burnt up on the thousands of scruffy playing fields, some of them rolling pastures, where "futbol" is king. Politics often has a festive air about it. A recent primary election, the first in Costa Rica's



history, had all the elements of a country-wide fiesta. A large percentage of the eligible voters participated.

Education remains the great dream of most Costa Ricans. The literacy rate is much higher than in other Central American countries, but often opportunities for rural high school training are nonexistent.

Costa Rica has made some important steps toward preservation of its natural resources, creating a series of national parks and preserves that are unique in Central America.

Funds and political pressures from the United States are bringing about the militarization of part of Costa Rica's police forces. Costa Ricans have always thought that a strong paramilitary police force would threaten their democracy. The violence in the north has frightened many citizens, who now begin to welcome U.S. military support. Almost nine million dollars from the United States will be used to train the police forces in 1985. Costa Rica is in danger of losing its identity and its position as a neutral nation working for peace in Central America. History indicates that such military involvement is the pathway to involvement in the conflicts of Central America.

Two years ago a small group of Friends and concerned Costa Rican citizens set up a center dedicated to work for peace in Central America. With the help of the Friends World Committee for Consultation, they rented a house in San José and provided a meeting place for a worship group, the Friends World College, and local peace workers. Two

dedicated volunteers, Betty Ridgway and Erna Castro (who is the first Costa Rican Quaker), are supported by a part-time coordinator, Solange Muller. The recently appointed board includes a number of leading Costa Rican workers for peace. The center's program emphasizes training in the use of nonviolent alternatives to conflict.

El Centro de Los Amigos para la Paz is rapidly becoming an important force supporting peace work in Central America. Meeting for worship on Sundays often includes visitors who want to know firsthand what is happening to refugees and other groups suffering from military actions. American Friends Service Committee workers bring news of action in the work for peace and justice. The center has become a coordinating central point for many organizations working for peace.

After meeting for worship on a recent Sunday, the meeting was host to a group of peace workers setting out to walk through Central America. During the previous week the meeting had provided basic orientation and training for the group. A group of peace center members has met twice with the U.S. ambassador to Costa Rica, stressing the need for U.S. support of Costa Rica's neutrality and suggesting that the United States support a conflict-resolution training program for Costa Rica's rural police force. The center has a continuing opportunity to speak to high-ranking members of the Costa Rican government and to U.S. Embassy staff. A request last year for peace education materials by the Ministry of Education

and local television stations has pointed up the need to translate these materials into Spanish. Also, center volunteers have supported the work of the teachers union, which has developed a peace education program in the primary schools.

Friends in North America can help forward the work of the center in many ways, the first of which should be learning from Costa Ricans of their experience in working to remain a peaceful and nonviolent community. Spanish-speaking Friends should visit under concern for Costa Rica's neutrality and



Courtesy of Friends World Committee for Consultation

for the way North American aid is being used.

Also, Friends are needed to carry on the daily work of the center. Those who could retire to Costa Rica under the very favorable terms granted to retirees should consider this possibility. Some 30,000 retirees from North America are now said to be in the country.

Friends in the United States and Canada can help Costa Ricans by working within their own governments to show informed concern for that country's problems. Strong support of Costa Rican neutrality is needed. The AFSC is a source of current information on Central America. Their latest revision of *The Best Kept Secret of 1984* provides basic information. The Friends Committee on National Legislation can help U.S. Friends approach Congress and the administration.

Also, a thousand North American Friends are needed to become members of the peace center. (Information can be obtained from the FWCC.)

The spark of independent democracy is strong in Costa Rica. This tiny land may show us the way to a lasting peace in Central America. □

*In a squatters' camp near Punta Arenas, left to right: Joe Volk of the AFSC; Charo Chacon-Mendez of the Friends Peace Center; a union organizer; and Solange Muller, the Friends Peace Center coordinator.*



Stephen Cary



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# REPORTS

## Pacific Yearly Meeting: Upholding God's Covenant

This year, 440 Friends attended Pacific Yearly Meeting at La Verne College in California (40 miles east of Los Angeles), July 29-August 3.

Marshall Massey's address, "The Defense of the Peaceable Kingdom," stressed the urgent need to save life on earth by halting the wholesale destruction of the environment. His deluge of facts and impassioned biblical appeal produced an excitement I do not recall ever experiencing at Pacific Yearly Meeting. This was no "elitist back-packer" concern. Nor was it merely a secular concern for human survival. Massey, citing Genesis, asserted that saving the environment is a religious concern. We generally forget that God's covenant with Noah was a three-part contract, including in its care "every living creature of all flesh that is upon the earth." The statement "In the beginning was the Word" took on a whole new meaning when Friends were told that *logos* is the Greek word for the harmonies of nature.

In response to this appeal for our involvement as Friends, the yearly meeting took action. A six-person committee for ecological concerns was formed, and one of its charges is to support Marshall Massey with time, money, and guidance in writing a handbook outlining the earth's perils and suggesting action appropriate for religious groups. Overnight some \$5,500 in personal contributions was raised toward a projected \$30,000 budget.

Another milestone was the introduction of the 1985 *Faith and Practice—a Quaker Guide to Christian Discipline*. The main improvements over the 1973 edition are its better layout and bigger print, and the removal of sexist language. There is also now a sexual preference concern which recognizes that

what matters is the "quality of relationships." A query asks if meetings have "acted to marry" gay or lesbian members.

The main controversy which arose in discussing this edition, however, concerned Christocentric language. As John Punshon observed, the Christianity of the Society of Friends passes everywhere unquestioned except by its own members.

Robert Vogel, our clerk for three years, handed the clerkship to Stratton Jacquette. John Draper, Pacific Yearly Meeting statistician, ended his term of office this year. We have 1,493 members (up 7 from last year) and 791 attenders.

The flavor of Pacific Yearly Meeting is growth, youth, spontaneity, and experiment. Administration is not our forte, but as the epistle says, "It has been a good time."

Keith Wedmore

## New York Yearly Meeting: Seeing One Another's Faces

More than 480 adults and 148 Junior Yearly Meeting participants attended the 290th sessions of New York Yearly Meeting in Silver Bay, New York, July 28-August 3. Guests were present from London Yearly Meeting, East Africa and Southern Africa yearly meetings, and various Friends bodies in North America.

A highlight of the week's program was a keynote presentation by Lewis Benson and Dan Seeger, who offered their interpretations of key understandings among historical and contemporary Friends. Dan Seeger, executive director of the New York regional office of the American Friends Service Committee and a member of 15th Street (N.Y.) Meeting, emphasized the ethic of service that arises from many religious traditions and finds a special home among Friends. He urged Friends to be open to the understandings and leadings of those holding to a variety of religious traditions and points of view. Lewis Benson, a leading participant in the New Foundation Fellowship and a member of Manasquan

Attendees of  
Pacific Yearly Meeting  
gather on the  
La Verne College  
campus.





(N.J.) Meeting, urged Friends' renewed attention to the everlasting Gospel preached by George Fox. He reminded us of the uniqueness of the message, "Christ has come to teach his people himself," and its timeliness for today as well as for apostolic and early Quaker times.

Dramatic innovation also shared in the week's program, interpreting the sessions' theme, "To See One Another's Faces," in mime and dance. Accompanied by narration, instrumental music and chorus, Friendly players presented *A Fable for Our Time*, highlighting contrasts between life in a society reflecting Friends' ideals and one of exploitation and acquisitiveness. Also presented was *A Brief Journey in the Life of Friend Everyman*, in which dream and dance brought our Friend to the recognition of "that of God in everyone."

Business sessions were highlighted by the approval of a minute in support of the DiConcini-Moakley bill, which would delay or preclude deportation of Central American refugees seeking sanctuary in the United States. Support was also urged for efforts to end apartheid in South Africa, for efforts to return certain tribal lands to the Sioux nation, and for other peace concerns.

Approval on first reading was received for a revised "Practice and Procedure" section of our *Faith and Practice*, representing the first fruits of several years of prayerful consideration and struggle toward achieving unity on revisions to this basic document. The effort continues with suggested revisions to the "Advices and Queries" and to the "Faith" section.

New levels of interest and participation in Bible study were reached with the return of Anne Thomas from Canadian Yearly Meeting. She chose the Gospel according to Matthew for this year's study, adding to our understanding and appreciation of the Gospel and of the early Christian community through her lively and incisive presentations. A major point noted was that Matthew portrayed Jesus and the disciples as conducting a mission first of healing, and only thereafter preaching and teaching. A number of us feel that such indeed speaks to our condition.

Steven W. Ross

## Responding to God's Call at Western Yearly Meeting

"Called With a Holy Calling" was the theme of the 128th annual session of Western Yearly Meeting, held August 7-11 in Plainfield, Indiana. Attendees echoed this theme daily in the theme song written by John Carter.

In her keynote address Mary Garman stated that "living a life that speaks to God's presence means living a life at risk." Paul

Anderson, Quaker lecturer, spoke of "Receiving the Holy Callings and Being Wholly Responsive." He pointed out that "spiritual encounters and holy callings are inextricably entwined. One cannot exist without the other coming into being."

In his unique style of imparting Truth tinged with wit, Tom Mullen led daily worship from the Gospel of Mark. We caught new and interesting glimpses of Jesus and his kingdom. We were advised that "if we would follow Jesus, we'd better travel light." We were also cautioned that "many people have become involved in religion because they wanted 'to do well, not do good.'"

Three Friends who gave evidence of answering God's call were recorded ministers of the Gospel. They were Holly Inglis, Kenneth Tost, and Cliff Heckman.

At 11:02 a.m. on August 9, we paused for silent worship in memory of the bombings and deaths at Nagasaki.

Numerous workshops and board presentations informed and encouraged us as we contemplated our various responses to God's call on our lives. Our financial responses were seen in more than \$700 in sales from the popular "Indian table," where donated craft items are sold. The proceeds go to our Indian workers. Also, the Sunday morning offering brought more than \$1,000 for the Retired Ministers Fund.

Our presiding clerk, Kay Record, guided us through the maze of business, including the approval of the revised procedural portion of *Faith and Practice*, which completed almost two years of work and study. During staff reports, appreciation for the work of our general superintendent, Robert E. Garris, was expressed.

Some of the work of our director of Christian education, J. Brent Bill, was seen in the programs of the children and juniors. Their delightful presentations to the adults showed good planning and cooperation among the Junior Yearly Meeting staff.

Of special interest to Young Friends was the initiation of the remodeled basement dorms and meeting facilities, which were made possible by combined efforts of Young Friends, Quaker Men, and United Society of Friends Women. Young Friends presented a musical, *Relationships*, which spoke to us of our responses to God's call among ourselves and the wider Society.

Several Friends recently returned from the Friends World Committee for Consultation triennial in Mexico, the World Gathering of Young Friends at Guilford College, and the FWCC Youth Pilgrimage in England and Scotland. As they shared new insights and experiences from their exposure to the wider family of Friends, we were reminded that there are many and varied responses to God's call. May each of us be faithful in our own responses.

Elizabeth A. Carter

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# WORLD OF FRIENDS

When to obey and when to disobey is the theme of a book being written by two English Friends, Rachel Pinney and Sarah Hopkins. Worried about the way we educate our children into obedience, they feel that "we have it in our power to produce people who will criticize orders and say 'no' " when these orders are morally unacceptable. Contributions of instances of obedience and disobedience are invited. Send these and other ideas to Sarah Hopkins, Kingshurst Farm, Holne, Ashburton, Devon, England.

A response to the Catholic bishops' pastoral letter on U.S. economic order and social justice has been made by members of 15th Street (N.Y.) Meeting. Sent to Archbishop Rembert G. Weakland of the National Conference of Catholic Bishops, it reads in part: "Friends of 15th Street Meeting agree that it is valuable for all Americans to consider the moral implications of our present American economy. Friends are likely to agree that there is an increasing disparity between the concentration of wealth in the hands of the few and the large number of persons who live in poverty, are hungry, homeless, hopeless, and in despair.

"Many Friends would also agree that moral values are distorted when, as the bishops point out, so large a portion of our national budget is allotted to the production of instruments of war (the Pentagon) at the expense of services to the needy."

New England Yearly Meeting is "on the move." For some time now, a site selection committee has been considering a suitable new location for the yearly meeting's office—one that will be more central and permanent. It has been chosen and is located in the Worcester (Mass.) Meetinghouse.

The new editor of the *New England Friend* is Bill Kriebel, who replaces Tom Ewell. Bill has many years of experience writing and publishing and is a former board member of FRIENDS JOURNAL.

Quaker Boy Scouts attending the 1985 national Scout Jamboree at Fort A.P. Hill, near Lynchburg, Va., were able to go to meeting for worship for the first time at a jamboree. Bruce Johnson of Sandy Spring (Md.) Meeting was the official "Quaker Chaplain General" at the jamboree. At the meeting for worship on Sunday, July 28, about 24 boys representing Friends General Conference, Friends United Meeting, and Evangelical Friends Alliance attended, as well as a dozen from other faiths. During the

week, Bruce Johnson gave out copies of the FGC pamphlet *The Quakers*, FRIENDS JOURNAL, and *Quaker Life*. Many of the Quaker Scouts were interested in the requirements of the Friends' God and Country Award (available from FGC). Among suggestions for the Friendly presence at the next jamboree in 1989 are a peace display by Friends, more pamphlets explaining Friends and their worship, and of course, the Quaker chaplain general.

The first woman "University Professor" in the history of the University of Toronto is Ursula Franklin, a member of Toronto (Canada) Meeting and a former member of the Executive Board of the Canadian Friends Service Committee.

Ammunition for Peacemakers is the working title of the manuscript which won Phillips P. Moulton the third Pilgrim Press Manuscript Competition. As an effort to increase interaction between the academic and church communities, the competition is sponsored jointly every other year by the United Church of Christ and Pilgrim Press. Phillips Moulton's winning manuscript attempts to answer questions about current foreign policies of the superpowers and discusses deterrence, arms control, and active nonviolent defense. He has taught philosophy and religion at Adrian College, where he is professor emeritus, was Danforth Lecturer in higher education at Northwestern University and Boston University, and is presently a visiting scholar at the University of Michigan. Phillips Moulton is perhaps best known to Friends for having edited the *Journal and Major Essays of John Woolman*.

In September, Miguel and Molly Figuerola started their tenth trip to visit refugee centers in Central America on behalf of CASAL (Comité de Asistencia Social en America Latina) of the Monteverde Friends Meeting, Costa Rica. During the past six years they have distributed more than \$70,000 in money and supplies to areas in which they feel the need is greatest. Their aim is not only to give material aid but also to make personal contacts and to give eyewitness testimony about what they see. At present they are trying to concentrate on displaced persons in Guatemala and El Salvador.

The work of CASAL has been made possible by contributions from Friends and others in the United States, Canada, Holland, and England. These contributors have been generous and faithful over these six years; however, the need not only continues but is now greater than ever as the number of displaced persons increases. Friends who would like to be a part of this work may send contributions to CASAL, Apartado 10165, San José, Costa Rica, or to be tax deductible in the United States, to Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA, 19102, marked for CASAL.



# FORUM

## Violent Play Is Not Okay

It's over a year since "Violent Play and Nonviolent People" (*FJ* 5/15/84), but I still wish to respond. I think that play is part of the real world and that allowing a child to play about killing is equivalent to giving the child permission to kill. In the child's mind there is no difference.

The undercurrent in Ron McDonald's article is similar to that of the parent (or teen-ager) who says "everybody's doing it" and thus concludes "it must be right." I think Ron McDonald was assuming an "innocence" of childhood and felt a sense of overwhelming inability to deal with his child's energy, not unlike the parent who excuses his child's rude behavior by saying "boys will be boys."

Alternatives in our house include wrestling, which can be done with monsters. It is great exercise and can be done among siblings. Pacification of monsters and other "enemies" is also suitable.

I disagree about the existence of a positive value to violent "killing" play. Our role as parents is to free our children to seek outlets for their angers and fears in nonviolent methods.

*Dale Dewar*

Wynyard, Saskatchewan, Canada.

## Appreciation Down Under

What joy, reinforcing lift, confidence, and reassurance we had when reading the 30th anniversary issue of your always welcome, eagerly awaited *FRIENDS JOURNAL* (7/1-15).

This particular issue is Quaker editing at its most enriching moments. Heartfelt thanks indeed! It's precisely what we needed. We enjoyed it gratefully, with exclamations of quotations to each other: Yes, listen! Hear this! Isn't this true! Just like we think it should be expressed! Our hearts bounced, became relaxed, and took a deep breath.

Aren't you editors, writers, contributors, and staff blessed by all these gifts!

*Laurent and Irene Olsson*  
Booragoon, Western Australia

## Responding to "Ten Queries"

In "Ten Queries: Two Feminists Respond," (*FJ* 8/1-15) Nancy M. Cocks and Laura L. Jackson say that they are offering critical observations on the queries as "Quaker feminists." Well, it is plain that they are responding as feminists; but it is impossible to discern in what way they are responding as Quakers. I think if they could consider the queries without (for a moment) indulging in critical analysis, perhaps they could see that the queries were intended to force a putting-aside of the usual

explanations we find comfort in and resort to a deeper dimension of response, one more consistent with our religious heritage and indeed more revolutionary.

Quakers have always been aware that in this world there is enough wrongdoing, insensitivity, and oppression to justify a perpetual state of criticism, hostility, and even warfare among individuals and peoples. It is just this logical, natural tendency to return wrong for wrong, anger for scorn that Christ came to lead us out of. We who call ourselves Quakers, it seems to me, make a commitment when we become Friends to live in such unity with God's spirit, that all occasion for bitterness, recrimination, and individual or group self-seeking becomes meaningless and vain.

*Irene Lape*

Locust Valley, N.Y.

I read the response of two feminists to "Ten Queries" with admiration and misgiving. I admired their forthrightness in combating the misapprehension that "maleness" is the "norm," that there are "uniquely women-related issues," and that righteous anger is always to be condemned. I felt misgiving because I could not help feeling, after reading their article several times, that the authors were—perhaps unconsciously—still bedeviled by the old stereotype, cliché, syndrome, illusion (or whatever it is) that men are the embodiment of aggression, brutality, domination, cruelty, oppression, etc., while women are the incarnation of affection, protection, intuition, understanding, gentleness, etc. It should not have to be pointed out that there are men and men, women and women—not only men and women, women and men. Until we can all recognize this fact and be prepared to allow it to influence our actions, long overdue feminism, in my opinion, is not going to achieve the success which, in the best sense, it deserves.

*M. C. Morris*

Moorestown, N.J.

I was delighted to see the article, "Ten Queries: Two Feminists Respond." I can add nothing to their clear, intelligent response to Patricia Kent Gilmore's "Ten Queries for Quaker Women." My thanks to Nancy M. Cocks and Laura L. Jackson for analyzing so clearly the assertions and implications in Gilmore's queries.

I, too, consider myself both a feminist and a Quaker. As I study the writings of feminist theologians, I realize how fettered I have been in my traditional notions of God as judgmental and male (in spite of the rational knowledge that the Spirit can have no gender). As I leave these images behind, I grow in my appreciation of all Creation, including myself.

*Betsy Neale*

Lexington, Ky.

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## Edmundson 20 Years Early

In Robert Gwyn's review of *The Sword of Peace* (FJ 8/1-15) there appears to be an error in a date given. It said that William Edmundson came to North Carolina in 1652. Actually it was 20 years later when Edmundson accompanied George Fox to the American colonies. Surely the date should have been 1672.

Arnold B. Vaught  
Sandy Spring, Md.

## Challenge to Abolish War

I was so pleased and excited by Ed Lazar's "An Opportunity and a Challenge" (FJ 8/1-15) I wrote to Palo Alto to thank him.

Have you any plans for inquiring how many meetings are responding to his challenge? He said in a letter I received yesterday that he is hoping the American Friends Service Committee will respond with a working paper. If all meetings were to urge the AFSC to do this, working toward the *abolition of war*, progress toward that end would be slow, of course, but would be progress that counts.

I am discussing this with my meeting. Let's see how many meetings will come

out positively for an AFSC working paper on abolition and the list appearing in the JOURNAL.

Mildred L. Cowger  
Salem, Oreg.

Congratulations on publishing Ed Lazar's powerful and timely piece. I am writing him my applause in a letter mailed with this one, in care of the JOURNAL. I hope you will kindly forward it to him. In my letter to him I also stick my neck out—as Friends do often boldly (but sometimes inappropriately)—expressing my willingness and enthusiasm, if it were possible, to serve on the "working party" he suggests.

William R. Huntington  
Rochester, Vt.

## Seeking Unity on Sanctuary

FRIENDS JOURNAL's August 1/15 issue lists Friends meetings in the United States that offer sanctuary to refugees from Central America, and includes 15th Street (N.Y.) Meeting. On behalf of the Committee on Central American Refugees at 15th Street Meeting, I would like to clarify the meeting's position on this concern by quoting the minute approved at a special called meeting on February 16, 1985:

"The meeting agrees to take an initial step in its witness to Central American refugees. The meeting will provide temporary shelter and continuing support as needed to a group of refugees coming in to the New York area. The meeting is prayerfully continuing to seek unity about public sanctuary."

Olive Bragazzi,  
New York, N.Y.

## "Dirty Talk" Is Not Innocent

Foul language is not improved by pointing out that it is not the only way to show disrespect for God.

Like litter along the highway and graffiti on city walls, dirty talk spoils what would otherwise be lovely. Steve Burt in "Identifying True Profanity" (FJ 8/1-15) has not convinced me of its innocence.

Dorothy N. Lloyd  
Spring City, Pa.

## JOURNAL Helps Mentally Ill

I correspond regularly with a cousin in Wisconsin. She is an executive in the Human Services Department of the state of Wisconsin. I shared FRIENDS JOURNAL with her, and her reaction was so appreciative that she subscribed to the JOURNAL and has already received her



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first issues. She wrote:

"About FRIENDS JOURNAL, I have shared it with staff at the office and, by consensus, we have placed it in the mental health clinic waiting room, where we felt it would be most appreciated. We have found that articles with spiritual significance often help the mentally ill look outside their sick selves and pick up positive thoughts which they sometimes share with their therapist. Thus the Quakers are helping more folks than they know about. So there!"

Kaethe S. Crawford  
Butler, Pa.

## Peace Among All Creatures

Everything we know of the world, all that our senses reveal, should lead us to feel a tenderness toward all living creatures. The same sun shines on us and other animals alike, the grass beneath our feet is as soft and green and comforting for those who walk upon it with four feet as for we who tread it with two, the clouds overhead drift by each creature in turn, and the breezes brush all our faces, cooling and bringing joy to all animals, not those alone who wear clothing and walk upright.

All creatures have a right to share in the sweetness of life which we claim for ourselves. There is no distinction among

living beings in the nature of their pain and the nature of their pleasure as they experience it. We can and we must love one another and all that moves on its own path through life, regardless of species or circumstance. And we must commit our hearts and our time, our souls and our resources to the struggle to free animals from pain and horror.

We can no longer be timid, or hesitant, or lacking in faith. The agony has continued for long enough, leaving endless millions of bodies in its wake, and now it is time for the suffering to cease. It is time to end the bitter reign of cruelty. It is time for animals to be given rest from their sorrow and their fear, and be free of the merciless bondage in which we have held them. It is time for peace among all creatures.

Richard Morgan  
Mobilization for Animals  
Boston, Mass.

## Anti-Abortion Ad Misleading

I was disturbed to see such inaccurate information printed in the statement by the Friends Concerned for Human Life on "What Is Abortion Doing to Women?" (advertisement, *FJ* 10/1, p. 17). There are two issues being confused here, the first dealing with preventing pregnancy and the second dealing with the dilemma of unwanted pregnancies.

I can't agree more that great steps need to be taken to improve the safety and effectiveness of birth control and to shape people's thinking toward preventing pregnancy. Nevertheless, the fact remains that there are still many unwanted pregnancies, and whatever the cause (birth control failure or unprotected intercourse) the issue is one concerning pregnant women. Thus, the health risks of abortion should be compared to the health risks of pregnancy and childbirth, and not to statistics related to healthy unpregnant women.

Pregnancy and childbirth carry many health risks, not the least of which is maternal mortality. Childbirth carries approximately a tenfold increased risk for maternal mortality over the alternative of a first trimester abortion. Risks of future miscarriages, premature births, tubal pregnancy, and infertility, again when compared to carrying a pregnancy to term, are if anything decreased with abortion.

I am *not* advocating abortion as a primary form of birth control, but I wish to clarify that abortion has been shown to be the safest option in dealing with an unwanted pregnancy when maternal health is taken into consideration. I am more than willing to share evidence supporting the above with anyone interested.

Nancy W. Chickering  
San Francisco, Calif.



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## Selected Resources Conscientious Objection and Nonregistration

### Books and Pamphlets

- **Advice for Conscientious Objectors in the Armed Forces.** By Robert A. Seeley. CCCO, Philadelphia, 1984.
- **Draft Registration and the Law.** By Charles R. Johnson. Nolo Press, Occidental, Calif., 1985.

- **Everybody's Guide to Non-Registration.** By Carol Delton and Andrew Mazer. San Francisco, 1980 (with August 1983 update).

- **Fighting Back: Lesbian and Gay Draft, Military and Veterans Issues.** Katherine Bourdonnay, et al. National Lawyers Guild Military Law Task Force, Chicago, 1985.

- **Getting Out: A Guide to Discharges from All Branches of the U.S. Military.** By Sabrina Sigal Falls. CCCO, Philadelphia, 1984.

- **Handbook for Conscientious Objectors.** By Robert A. Seeley. CCCO, Philadelphia, 1981.

- **It's Your Right: Knowing and Exercising Your Legal Rights in the Military.** The Military Counseling Program, Quaker House, Fayetteville, N.C., 1985.

- **Loaded Questions: Women in the Military.** Edited by Wendy Chapkis. Transnational Institute, Amsterdam and Washington, D.C., 1981.

- **Military Counselor's Manual.** Edited by Sabrina Sigal Falls. CCCO, Philadelphia, updated annually.

- **You and the Military: Should YOU Enlist?** The Military Counseling Program, Quaker House, Fayetteville, N.C., 1985.

### Periodicals

- **CCCO News Notes.** CCCO, 2208 South St., Philadelphia, PA 19146.

- **Draft Counselor's Update.** Mennonite Central Committee, U.S. Peace Section, 21 South 12th St., Akron, PA 17501.

- **Fellowship.** Fellowship of Reconciliation, Box 271, Nyack, NY 10960. (See especially, March 1985 issue on registration and the draft.)

- **Militarism Resource Project News.** P.O. Box 13416, Philadelphia, PA 19101-3416.

- **Minerva: Quarterly Report on Women and the Military.** 1101 S. Arlington Ridge Rd., #210, Arlington, VA 22202.

- **The Nonviolent Activist.** War Resisters League, 339 Lafayette St., New York, NY 10012.

- **The Objector: Journal of Draft and Military Counseling.** CCCO-Western Region, 1251 Second Ave., San Francisco, CA 94122.

- **On Watch.** National Lawyers Guild Military Law Task Force, 1168 Union, Suite 202, San Diego, CA 92101.

- **The Reporter for Conscience' Sake.** National Interreligious Service Board for Conscientious Objectors, Suite 600, 800 18th St. NW, Washington, DC 20006.

- **Resist.** 38 Union Sq., Somerville, MA 02143.

- **Resistance News.** Regional Young Adult Project, 330 Ellis St., Room 506, San Francisco, CA 94102.

### Organizations

- **About Face,** 17 N. State St., Room 1222, Chicago, IL 60657.

- **American Friends Service Committee,** 1501 Cherry St., Philadelphia, PA 19102, (215) 241-7000.

- **Black Veterans for Social Justice,** 1119 Fulton St., Brooklyn, NY 11238, (212) 789-4680.

- **CCCO/An Agency for Military and Draft Counseling (Central Committee for Conscientious Objectors),** 2208 South St., Philadelphia, PA 19146, (215) 545-4626.

- **CCCO-Western Region,** 1251 Second Ave., San Francisco, CA 94122, (415) 566-0500.

- **Draft Information Alliance,** P.O. Box 3265, Redwood City, CA 94064, (415) 369-1574.

- **Fellowship of Reconciliation,** Box 271, Nyack, NY 10960, (914) 358-4601.

- **Friends Military Counseling,** 1515 Cherry St., Philadelphia, PA 19102, (215) 564-3320.

- **Friends Peace Committee,** 1515 Cherry St., Philadelphia, PA 19102, (215) 241-7231.

- **Mennonite Central Committee,** U.S. Peace Section, 21 S. 12th St., Akron, PA 17501, (717) 859-1151.

- **Midwest Committee for Military Counseling,** 421 S. Wabash Ave., Room 200, Chicago, IL 60605, (312) 939-3349.

- **National Interreligious Service Board for Conscientious Objectors (NISBCO),** 800 18th St. NW, Suite 600, Washington, DC 20006, (202) 293-5962.

- **National Lawyers Guild Military Law Task Force,** 1168 Union, Suite 202, San Diego, CA 92101, (619) 234-1883.

- **Quaker House—Military Counseling Program,** 223 Hillside Ave., Fayetteville, NC 28301, (919) 323-3912.

- **Vietnam Veterans Against the War,** P.O. Box 25592, Chicago, IL 60625; P.O. Box 74, Van Brunt Station, Brooklyn, NY 11215, (718) 499-1101.

*These resources were excerpted from list compiled by Sabrina Sigal Falls of CCCO.*



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Now the *real* Poland: Rising hopes disappear in a cloud of tear gas and prison doors clang shut on the activists. Detained and censored at home, Janusz Anderman compels us into an eerie, Dickensian Warsaw in the cinematic prose of *Poland Under Black Light*.

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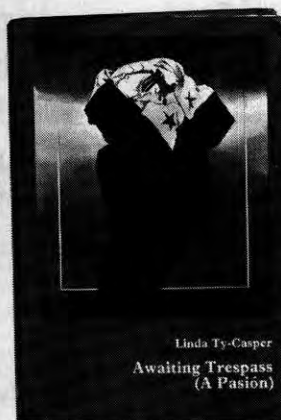
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**Ca esas Ido. La kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me trinkas teo de la taso. Me sidas ye la tablo. Me skribas letro.**

This is Ido, an international language based on Esperanto and developed in 1910. Here is the first of ten lessons.

Mea nomo esas Smith. Me lojas en mikra domo. La domo esas en la ruo. Ol havas quar fenestri ed un pordo. Me vizitas mea patro ed mea matro ofte. Me helpas li en la grand-gardeno. En la gardeno esas flori ed abari. Mea matro esas aktiva ed el promenadas enala foresto. Mea patro esas olda, ed il restas en la auto ed repozas.

Me preparas la repasto. Maria esas mea kuzo. El laboras en la urbo. El havas quar nigra kati ed un blanka hundo. La kati sempre trinkas varma lakto ed la hundo manjas bisquiti. Ni vizitas Maria en la urbo ofte. Ni iras ad la parko kun el ed la hundo. Rivero es en la parko, ube ni vidas fishi ofte. La hundo natas en la kolda, klara aquo. Ni sidas sur benko ed juas la suno. La aero en la urbo esas mala, ma en la parko, ol esas bona.

*My name is Smith. I live in a small house. The house is in the countryside. It has four windows and one door. I visit my father and my mother often. I help them in the large garden. In the garden are flowers and trees. My mother is active and she walks in the forest. My father is old and he stays in the car and rests.*

*I am preparing the meal. Maria is my cousin. She works in the city. She has four black cats and one white dog. The cats always drink warm milk and the dog eats biscuits. We visit Maria in the city often. We are going to the park with her and the dog. A river is in the park, where we often see fish. The dog swims in the cold, clear water. We sit on a bench and enjoy the sun. The air in the city is bad, but in the park, it is good.*

If you want to learn Ido, please send me your name and address. I will send you the first two Ido lessons. All ten lessons are free. Your only cost is the return postage. Return the second lesson to me, and I will correct it and return to you with the third lesson, and so on until the tenth lesson. Then I will send you a list of about 40-50 names of people all around the world who read and write Ido. A 59-page text costs \$2, and for \$4-5 a year, you can receive Ido-Vivo from Great Britain, and Progreso from Europe.

**Write to: Tom Todd  
3709 West Main  
Kalamazoo, MI 49007**

## Books in Brief

**Comforting Those Who Grieve: A Guide for Helping Others.** By Doug Manning. Harper & Row, San Francisco, 1985. 71 pages. \$10.95. The author opens the book effectively with accounts of the devastation caused by grief, guilt, and anger, drawing on his experiences as both minister and friend. Doug Manning does not write the book as a "how-to" manual, rather, he explores with sensitivity the different ways in which individuals and families come to face their grief and losses.

**Who Are the Amish?** By Merle Good. Good Books, Intercourse, PA 17534, 1985. 128 pages, 130 color plates. \$15.95/paperback. Pictures and words lead the reader through the Amish world, its joys, traditions, dilemmas, and creative solutions. Among the many color photographs are scenes of barn raisings, courtship, marriage, harvest, and also of the Amish against the backdrop of the modern world. Merle Good presents the strength of Amish community, with its failings neither denied nor dismissed, as an alternative to modern society.

**The Quiet Rebels: The Story of the Quakers in America.** By Margaret Hope Bacon. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1985. 239 pages. \$8.95/paperback. Newly issued in paperback, "the only contemporary history of American Quakers in print" also has a new introduction, "The Quaker Contribution to Non-violent Action."

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## Books and Publications

**The Eye of Faith: A History of Ohio Yearly Meeting** by William Taber, is being published by Ohio Yearly Meeting, Conservative, this fall. Order from James Cooper, Olney Friends School, Barnesville, OH 43713, at the pre-published price of \$11.50, postpaid.

**Magazine samples.** Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

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**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.

**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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**Peaceable Kitchen Cookbook.** 170 favorite vegetarian recipes collected by Sandpoint Worship Group. Send \$5/copy plus \$1 shipping to: P.O. Box 578, Sandpoint, Idaho 83864.

**Centennial History of Friends School, Haverford** by Miriam Jones Brown, Principal Emerita, 128 pages with photographs. Send \$10 plus \$1.50 handling to: Friends School, Haverford, 851 Buck Lane, Haverford, PA 19041.

**Wider Quaker Fellowship,** a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., 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 meeting. Annual mailing available in Spanish.

## Communities

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## Home Schooling

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## Personal

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**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box AE, Swarthmore, PA 19081 or call (215) 566-2132.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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**Concerned singles** newsletter links compatible singles concerned about peace, environment; nationwide, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

## Positions Vacant

**New England Yearly Meeting** is seeking a full-time Youth and Education Coordinator. Primary responsibilities include working with high school-age young Friends and with Christian Education committees throughout the yearly meeting, providing leadership, support, and resources. Send resume and get detailed job description from Clerk, Search Committee, Rte. 2, Box 346, Hillsboro, NH 03244.



PENDLE HILL

Pendle Hill, a Quaker Center for Study and Contemplation in Wallingford, Pa., is accepting nominations and applications for the position of Executive Secretary (Director), available September 1, 1986.

Applicants should be of both the intellectual and spiritual stature to be the administrative head of Pendle Hill and its spokesman in the worldwide community of Friends. It is, therefore, essential that applicants have first-hand experience with Quakers and Quakerism. Residence at Pendle Hill is required; salary is negotiable; deadline for applications is December 15, 1985.

Inquiries and applications should be addressed to the Search Committee for the Executive Secretary, Pendle Hill, Wallingford, PA 19086. Phone (215) 566-4507.

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**Pendle Hill**, a Quaker Center for Study and Contemplation in Wallingford, Pa., is accepting nominations and applications for the position of Executive Secretary (Director), available September 1, 1986. Applicants should be of both the intellectual and spiritual stature to be the administrative head of Pendle Hill and its spokesman in the worldwide community of Friends. It is, therefore, essential that applicants have first-hand experience with Quakers and Quakerism. Residence at Pendle Hill is required; salary is negotiable; deadline for applications is December 15, 1985. Inquiries and applications should be addressed to the Search Committee for the Executive Secretary, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507.

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

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## Tours

Consider a Costa Rican Study Tour Jan. 17 to Jan. 28, 1986. Write or telephone Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

## Vacations

Friendly Vermont ski lodge near Sugarbush and Mad River Glen ski areas. Casual atmosphere—comfortable rooms. Call us at (802) 496-4909, or write Weathertop Lodge, RD 1, Box 151, Waitsfield, VT 05673. Linda and Chris Petryszak.

## Wanted

Donation of Quaker classics for a newly formed Friends meeting (tax receipt available). Marlene Pedigo, Fellowship of Friends, 515 W. Oak, Chicago, IL 60610.

# MEETINGS

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

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

## 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.

## SPAIN

**CANARY ISLANDS**—Worship group, Pto. Guimar, Tenerife. Ask for "et Yanqui." Adults welcome too.

## 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.

# CALENDAR

## November

9—"Drawn From One Wellspring," a one-day conference for 18- to 40-year-old Friends on last summer's World Gathering of Young Friends, from 10 a.m. to 8 p.m. at Arch Street Meeting House, Philadelphia, Pa. Resource leaders include Bill Taber and delegates from East Africa Yearly Meeting and Northwest Yearly Meeting (evangel-

ical). For more information, call (215) 241-7221 (weekdays) or 399-0684.

9-11—Mobilization for Survival—Ninth National Conference in Washington, D.C., at George Washington University. For a registration form, write to Mobilization for Survival, 853 Broadway, Suite 418, New York, NY 10003, or phone (212) 533-0008.

22-24—"Learning to Love the Stranger," a weekend workshop on Quaker witness and U.S./USSR relations at Ben Lomond Quaker Center, Ben Lomond, Calif. The \$65 fee includes books. Phone (916) 929-4892 (Steve Birdleough), or (408) 423-2605 (Herb Foster), or write East-West Relations Workshop, 275 Hartnell Place, Sacramento, CA 95825.

## 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, 2882 Gold Hill Rd. Phone 479-3796 or 456-2487.

**JUNEAU**—Unprogrammed worship group, First-days. 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 10 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 Elfrand, 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, 1600 Sacramento. 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. First-day school 10 a.m., meeting for worship 11 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.

**SANTA ROSA**—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

**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: 777-3799.

**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., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

**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. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

**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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 679-7725.

**CENTRE**—Meeting for worship 11 a.m. 1 mile east of Centerville 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

**BONIFAY**—Meets Sunday 10:30 a.m. R. 4, Bx 600, Bonifay, FL 32425. (904) 547-2600.

**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, 247-9938. 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. Ouaker House, phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1478.

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

**STATESBORO**—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

## HAWAII

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

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

**GALESBURG**—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

**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.

**QUINCY**—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship, First-days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

**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 Mig Dietz, 342-3725.

**EVANSVILLE**—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

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

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

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

**MARION**—Unprogrammed 11:00 a.m. Call 662-0403, 674-9623.

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

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

**SOUTH BEND**—Worship 10:30 a.m. Badin Hall, Notre Dame. (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) 223-4176.

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

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship 10:30 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

**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: George Gerenbeck, P.O. Box 191, Rock Hall, MD 21661 (301) 639-2156.

**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: Peter Keenan, 263 Great Road, Maynard, MA 01754.

**AMESBURY**—Worship 10 a.m. 388-3293, 388-3647.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

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

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

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

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

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

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

**NORTH 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: John Potter. Phone: 676-8290.

**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**—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

**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 454-7701.

**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**—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 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. Call (507) 282-4565 or 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 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

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

**SPRINGFIELD**—Worship, First-day school 3:30 p.m., first three First-days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

## 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.

**GONIC**—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. 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.

**CROWELL**—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.

**MARLTON**—See CROWELL.

**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. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

**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 mid-June-September, 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.

**SILVER CITY AREA**—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

**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.

**AMAWALK**—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35 Yorktown Heights. (914) 763-5607.

**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, 48 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 (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

**CHAPPAQUA**—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

**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. (July–August, 10 a.m.)

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. Adult class 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, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 6179.

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

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

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

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

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

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

**POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 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. (914) 359-2730.

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

**SCHENECTADY**—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

**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. 875-5936.

**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) 489-8652.

**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**—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

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

**RALEIGH**—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 782-3135.

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

**WILMINGTON**—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. 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. Elizabeth G. Parker, clerk. (919) 587-3911.

## 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) 372-9373.

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

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

## OREGON

**ASHLAND**—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

**EUGENE**—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

**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. ¼ mile.

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

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

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—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. Mershon, RD 2, Conneautville 16406.

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

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

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

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

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

**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 Pennsylvania 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. Sumneytown 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, Haverford, 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.

**HUNTINGDON**—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

**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) 444-0768.

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

**LANSLOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

**LEHIGH VALLEY-BETHLEHEM**—Meeting and First-day school 10 a.m. On Rte. 512 ½ 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)**—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

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

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

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

**Central Philadelphia**—15th and Race Sts.

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

**Chestnut Hill**—100 E. Mermaid Lane.

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

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

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

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of 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 662 and 562 intersection at Yellow House. Worship 10:30 a.m.

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

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

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

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

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

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

**SPRINGFIELD**—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old 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. Goschen & Warren Rds., Newtown Square, R.D. 1.

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

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

## RHODE ISLAND

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

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

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

## SOUTH CAROLINA

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

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

## SOUTH DAKOTA

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

## TENNESSEE

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

**CROSSVILLE**—Worship 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) 298-1269.

**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. Jennifer Riggs and William Walters, clerks, 452-1841.

**BRYAN/COLLEGE STATION**—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

**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 926-1526.

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

**HILL COUNTRY**—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. 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) 797-0916, 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 or 863-3014.

**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. Putney Central School, Westminster West Rd., Putney.

**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**—Gooee Creek United Meeting for worship and First-day school 10 a.m.

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

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 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 (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

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

**SEATTLE**—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

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

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

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

## WEST VIRGINIA

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

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

**PARKERSBURG**—Unprogrammed worship group. 422-5299.

## WISCONSIN

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

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

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

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

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

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

## WYOMING

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

# The Best Bibles for Study and Giving

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