

July 1/15, 1984

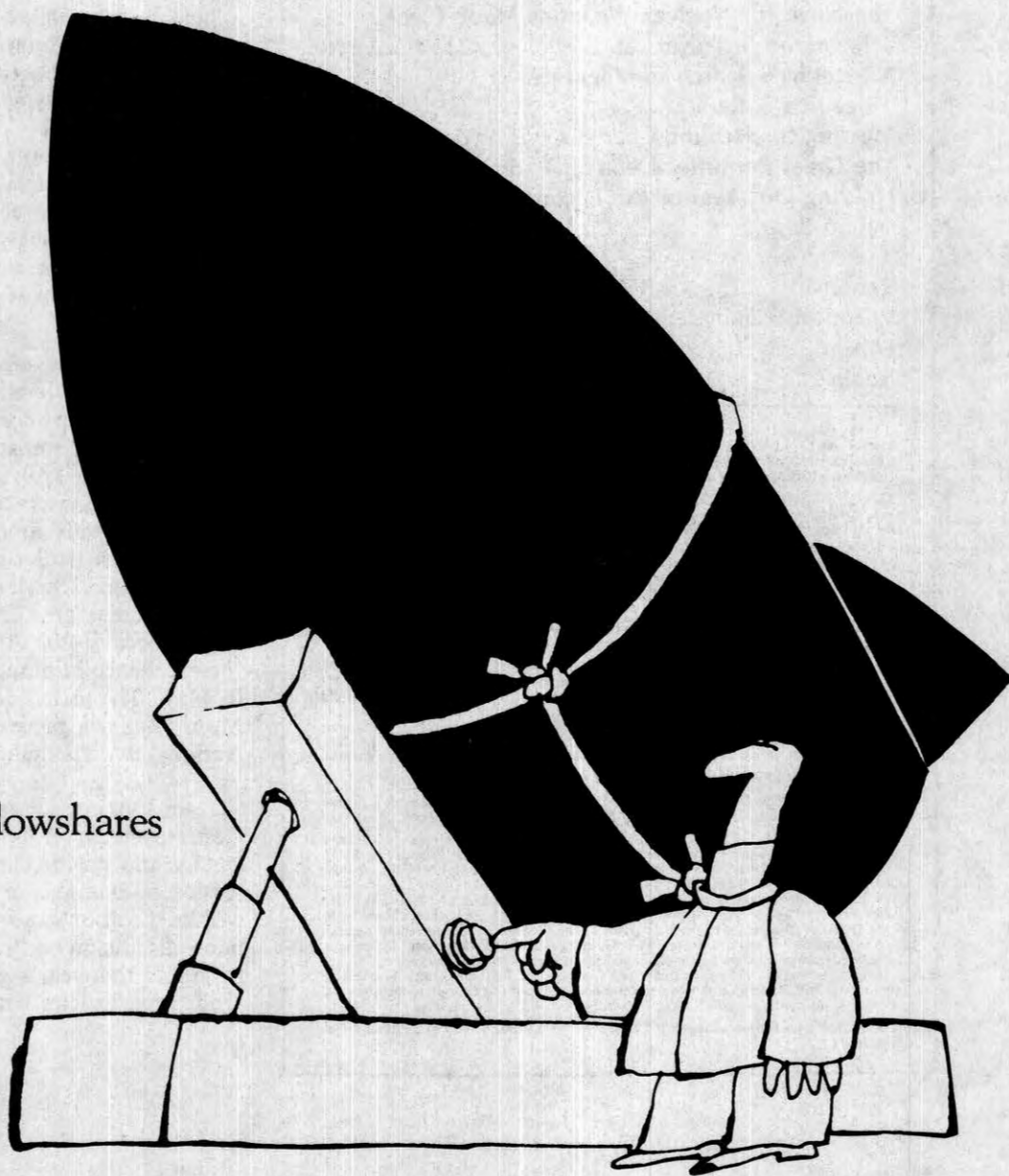
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Beating Swords Into Plowshares  
Is Hard Work

Learning to Walk

The Great Permitter





# FRIENDS JOURNAL

July 1/15, 1984 Vol. 30, No. 11

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Cover art by Len Munnik.

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## AMONG FRIENDS *A Smile on Our Face*

Several years ago Ferner Nuhn of Claremont (Calif.) Meeting shared this little story, "The Bandit and the Baby," in *Friends Bulletin*, the excellent publication of Pacific and North Pacific Yearly Meetings:

Loyd McCracken, a member for many years of Claremont Friends Meeting, told this story of his early childhood in a Quaker family in Nebraska. It took place during a period of hard times in the 1890s.

One day, just as the family was getting ready for supper, a masked man, imitating the ways of Jesse James, entered the McCracken farmhouse with a gun. He demanded money.

Loyd's father, who was holding a baby, recognized the man by his voice as a neighbor who was, indeed, in desperate need. A victim of hard times, he had had to sell all his livestock, while there was no market for the corn he had raised.

Loyd's father called the man by name and said, "Here, friend, hold the baby while I help with the supper. Let's all have something to eat. Meanwhile, we can talk this thing over."

Rather sheepishly, the man put down his gun and took the baby. "He couldn't very well hold the baby and the gun at the same time," Loyd said.

As they ate supper, they discussed a plan which might carry the man and his family through the hard times. Loyd's father offered him a sow about to have pigs and agreed to help him obtain other livestock to which he could feed his unsalable corn.

The story, often retold in the McCracken family, made a great impression on Loyd—and no wonder. "I was that baby," said Loyd.

Perhaps the message of the story applies not only to the masked intruder in the living room but to many situations that threaten us with violence in our daily lives. For instance, as I ponder the impact of Len Munnik's cover drawing, I wonder how the growing peace movement can, in the figurative sense, seek ways to "hand the baby" to those who wait poised and ready to fire nuclear missiles.

It seems particularly appropriate that we include a touch of humor (on such a deadly serious topic as nuclear war) with both our cover art and with Raymond S. Trayer's article on page 8 because the JOURNAL received a certificate of merit for excellence in humor from the Associated Church Press in May. The article for which we received the award was Moses Bailey's piece entitled "A Prayer for All Peoples, Nations, and Languages" (FJ 2/15/83).

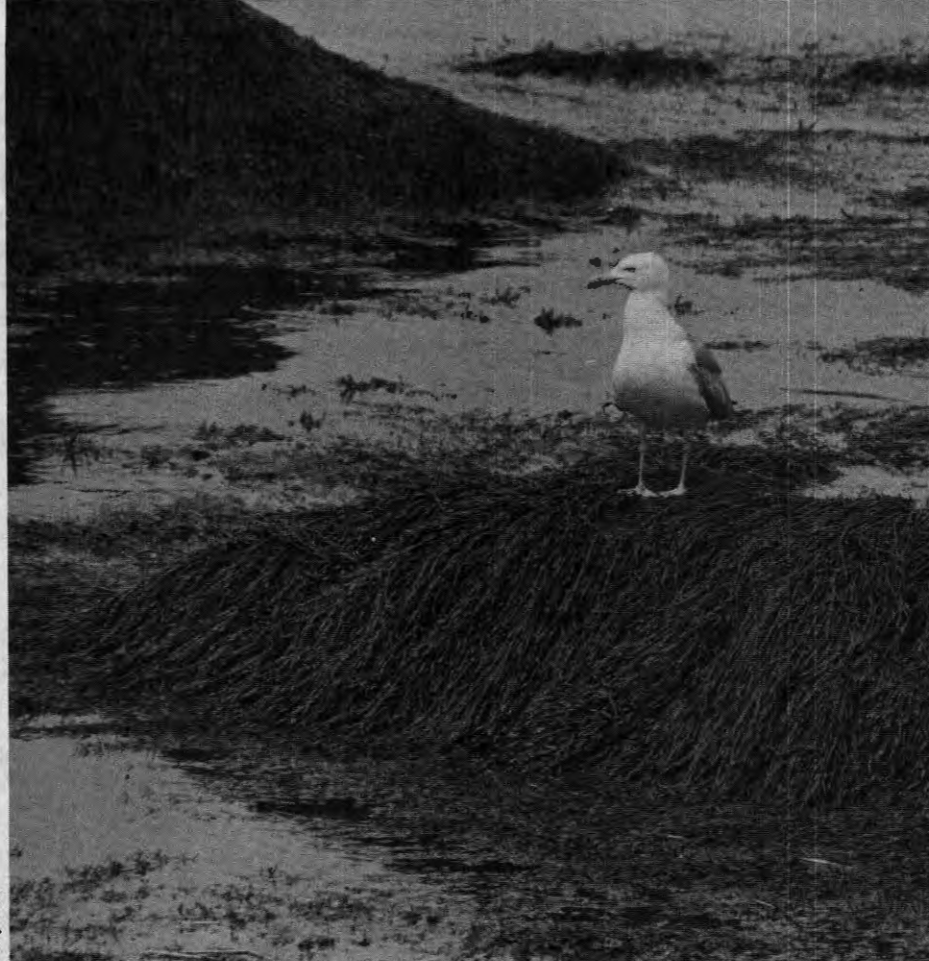
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I am looking forward to attending the Friends General Conference gathering June 30-July 7 at St. Lawrence University and meeting many of our readers at an afternoon session of dialogue on July 3. Another highlight of the week will be the JOURNAL-sponsored Cadbury Event on July 2, a panel discussion on "the Boundaries of Life." Those unable to attend this year's gathering may look forward to a full report and articles beginning in our August issue.

*Vinton Deming*

July 1/15, 1984 FRIENDS JOURNAL





# Learning to Walk

by Janet R. Newlin

I started out walking that morning. I had learned the art of sauntering by then, and was worthy of the noble distinction of "walker." I had no place else to be, nothing else to absorb my thoughts, and nothing more important to do than walk. Even the decision to go walking wasn't really a decision, as deciding to take a swim or go out fishing would be. It just happened, as my feet went one in front of the other, that I would find myself walking most every morning.

Sometimes I was an explorer, the real "crusader" Thoreau describes. Lying on my belly, draped over a boulder, I would gaze into the depths of a tidepool, rewarded always by the richness of life found therein and my growing ability to "see" what lay waiting to be discovered.

*A member of Des Moines Valley (Iowa) Meeting, Janet R. Newlin lives in Freeport, Maine, and works in environmental education. Her article was first published in Iowa Woman, winter 1982.*

Some days I was a scavenger, combing the beach like a terrestrial lobster, finding what bits and pieces of treasures the tide had contributed overnight. Sometimes I was the philosopher, contemplating the world's dilemmas and debating with the seagulls on issues of importance. Some days I was the singer, who preferred to sing without an audience, trying out my voice in the clear crisp morning air.

That morning, the morning I started out walking, I was just a walker, stepping first on the white, crusty, barnacled rocks near the water, then testing my balance on the slimy green rocks higher up on the beach. I crouched behind a bush in order to watch two fuzzy seagulls wobbling about on new legs, while the dog swam busily out into the surf after the stick I'd thrown for her amusement. The morning was still heavy with fog, but overhead it was thinning and I knew it would be another hot day. It

didn't matter if it was hot or foggy or rainy.

The tide had been high the night before, carrying seaweed and debris high onto the beach. As I walked along the tide line, my gaze was drawn to an old box spring, rusty and corroded, resting at the base of the hill. The serenity of my walk and the ease with which I had come to accept my place in these surroundings was challenged by the scene before me.

The old box spring was made up of row after row of horizontal springs, molded in a "sine-wave" fashion. At one end, a young seagull had caught its head in one of those "waves," and it was obvious that a struggle had occurred. Its feet were still on the ground, the neck was stretched taut and scrawny. All of the down and feathers were wet and matted.

I wanted to be able to shrug it off as "just one of those things," and for a moment I thought I would just keep walking. But I was drawn even closer, perhaps by some morbid fascination with the grisliness, but mostly because the scene had moved me deeply and I didn't really understand why. I felt the initial response of denial. It would have been so easy to have prevented that death. If the bird had moved in just the right direction instead of struggling, it could have freed itself before drowning in last night's high tide. Or if I had known, I could have gently pushed its tiny neck in the right direction and watched it hurry away under the brush as I had watched countless other baby gulls. I winced again, wondering how many hours it had hung there, suspended, waiting for the sea to rise enough to end the struggle.

Death. Firsthand. Close-up. And I still wonder why. Why this bird? Why didn't it just back out? I struggle with the acceptance of reality—the reality of this dead baby bird in front of me, and the reality of death as an intricately interwoven part of life. Kahlil Gibran says in *The Prophet*, "Life and Death are one, even as the river and the sea are one." I recognize this interconnectedness.

The cycles of nature are familiar concepts. Yet while I embrace interdependence and other environmental concepts, I often have difficulty reconciling death and suffering within that framework.

What is my responsibility as part of a community? What is my responsibility as a feeling human being? Where should I intervene and where should I let nature take its course? I dare not make moral judgments about animals competing to survive. I have no power to keep the sea from claiming lives, birds' or others. Yet I am endowed with a conscience that prevents me from disregarding the retarded, crippled, or injured. Nor can I simply walk away when I see that I can relieve suffering. Somehow I have to find that fine line between personal responsibility and calm acceptance of death as a fact of life.

The first day I arrived on the island, I climbed down the seawall that seemed impossible, in order to rescue a tiny bird that had fallen over the edge when it was frightened by our approach. Josh said, "Well, that's the way it goes. There's nothing we can do now. We'll have to be more careful when we walk here." I noddingly agreed but moments later scrambled down the wall to pick it up out of the water; I was no longer able to stand by and watch the incoming tide bash it to death against the rocks.

I handed it, cupped carefully in my hands, up to Josh. He, just as carefully, lifted it up the rest of the way, muttering at me all the while that there were already plenty of seagulls on the island. We decided to leave the bird under the edge of a bush as we continued our walk. Concerned about the lateness of the day, the cold that already made it necessary for us to have a fire, and the rain clouds threatening overhead, I returned to the bush to see if I could find the bird. Still where we had left it, shivering and soaking wet, the bird's life would be claimed by the cold night. I half-agreed with Josh that we had done what we could and wished I could be as matter-of-fact as he was about it. Instead, I wrapped it in my bandana and down vest and brought it back to our camp.

The next morning Josh was already up when I went over to look. "It's dead, you know. I just want you to be ready for that." I knew he must be right and I felt a bit foolish for even having tried. I opened the vest. No bird! It was gone—and had left a large, rather smelly mess behind. We laughed and jumped and hooted and danced around—even Josh—and all over a measly seagull. For

the next few weeks we caught glimpses of it around camp, every time looking a little bigger than before. One morning I awoke to something bumping into the walls of my tent. I peeked out and saw a young seagull scurry away.

During the course of the summer I watched other young birds die. I picked drowned rats out of my cherished drinking water. I removed the carcasses of dead birds from the trails and beaches. I cooked live lobsters in steaming water. I watched a fish's eye as my knife cut off its head. I saw numerous dead crabs on the beach. I smashed blue mussels to use as fishing bait. Death was close at hand and became more familiar as the summer wore on. That familiarity bred a certain callousness that allowed me to become comfortable enough to kill for food and even to turn away from the many injured or sick seagulls on the beach instead of agonizing over each individual bird's ailment.

I am still trying to find that fine line between responsibility and reality. For even though I became able to kill fish for my supper, sometimes my knife paused momentarily behind a fin, as I noticed the rows of half-moon rainbow scales glistening iridescent in the sun, and I would pray that my knife was good and sharp. Even as I cursed the rats for spoiling my small supply of water, I winced, knowing that they must



Terry Foss





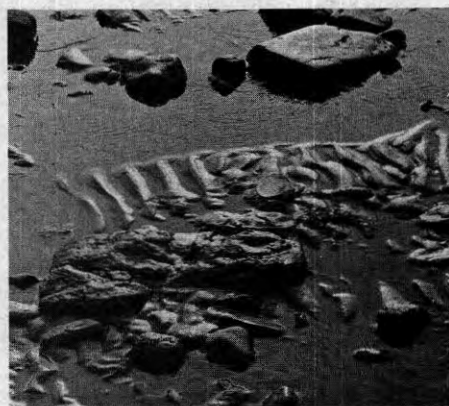
Ken Miller

## Island

I am an intruder upon this world, my feet pushing aside  
delicate sand patterns, my hands  
lifting shells from their shadows.  
Wading through a tidepool, I disturb the stranded lives, cast here  
to die slowly in rainwater.  
All the curves of this broad scape are interrupted by my body.

I cannot leave.  
I am enchanted by the sun circle in the round sky,  
crescent moon following her,  
waves lipping, the horizon  
a slow curve.  
I turn to the spiraled moonshell in my hand, remembering  
when there were no animals,  
just sea and sea plants—  
all salt and juice and clear colors.  
My dark blood is salt juice, too.  
My muscles are firm wet sand,  
and my eyes are spheres.

—C. Fulford



Terry Foss

## Psalm

Who is to say  
I have not loved you  
with my whole heart?  
In the forgotten or hidden places  
of my song, you are my life.  
The wings of your finch leap  
and flash in my womb. Your moth rests  
motionless beneath my ribs;  
my limbs leaf and thrum  
like a harp of trees  
through which you have sighed.  
The depth of your great ocean  
has washed against my soul,  
and I have fallen on the shore,  
on the stones. They, too, are beautiful.  
Your water is salt and cool.  
When I rise, my face  
will remember the cool stones  
and I will be ready to go on.

—Astrid Kerbin

have been dying of dehydration. Even as I boiled lobsters and smacked my lips at their deliciousness, I said a silent prayer of thanks. Even as I ignored the many gulls that limped or dragged a wing on the beach, I spent an entire afternoon rescuing two adult birds that had gotten trapped in the hole of an old gun emplacement on top of the hill.

Even though I stood and looked for what seemed like an eternity at the struggle that was now so still in the box spring on the beach that morning, and even though I wanted to turn away, or run away, I walked up to that box spring, I sank to my knees on the wet beach and carefully pushed that scrawny neck out from between the bends of the spring. The small dead body crumpled limply on the ground, no longer suspended in the midst of a struggle. I rose up silently, brushed off my knees, and gave a somewhat sorrowful praise in celebration of life. □

# Beating Swords Into Plowshares Is

We are cluttering our arsenal with the products of a defense policy that operates more on politics and emotion than on our national resolve and consensus.

By using national security in our name, Business Executives for National Security is issuing notice that concern for security is not the exclusive property of those who advocate mindless military expansion. Rather, what we have in mind is the total national strength expressed by President Dwight D. Eisenhower: "Our national security is the total product of our economic, intellectual, moral, and military strengths."

We are deeply disturbed by our reliance on nuclear weapons and the shaky foundations of the deterrence doctrine; the economic burdens of the arms race; and the growing tensions between the United States and the Soviet Union.

The United States and the Soviet Union have convinced each other over the last 20 years that each was willing to use nuclear weapons, and therefore both have been deterred from using them. But how long will deterrence work? Are we really prepared to use nuclear weapons in a conflict in Europe or anywhere else?

Threatening to use such weapons offers no security. Spending money on improved weapons to back up this threat offers no security. Duplicating the other side's forces offers no security. Military experts have quietly acknowledged for



from Dance of Death, © 1983 by Abbeville Press, Inc.

many years that nuclear weapons are militarily useless. Now many of these men are saying so publicly. Robert McNamara, Admiral Noel Gayler, Vice Admiral John Marshall Lee, and others are declaring that the emperor of nuclear security has no clothes.

The frightening thing is that this administration is making a last-ditch effort to preserve the illusion of nuclear security by claiming that we are indeed willing to fight a limited nuclear war, and at the same time is procuring the kind of weapons that only make sense if we

plan to fight and believe we can win a protracted nuclear war.

Are we going to blow ourselves up to prove that point?

Another concern is that, in the name of enhancing our national security, we are rapidly undermining our economic security. The stupendous growing structural deficit is standing squarely in the way of a sustained national recovery. What is not clear in the minds of the public and even among most business people is just what government spending is causing this deficit that the experts say

*George R. McCoy, a financial consultant, is president of the Chicago-area Business Executives for National Security. This article is excerpted from an address he gave at Earlham College last February. A member of 57th Street Meeting in Chicago, he is a long-standing member of the FCNL General Committee and is involved in AFSC regional activities.*



# Hard Work

by George McCoy

is going to thwart our recovery.

Examine the facts yourself: it is not welfare spending that is sending us careening into debt, and it is not social security that carries the major portion of the blame either. Rather it is the military budget—growing beyond inflation and incorporating major increases in weapons spending that consumes by far the major portion of both our income tax dollars and our borrowed dollars.

I am outraged to hear almost daily reports of the Pentagon's reckless and irresponsible practice—such as spending \$4.2 billion on the last day of fiscal year 1983 by buying \$435 claw hammers and \$45 light bulbs. We must not limit our attention to these egregious examples of waste, fraud, and abuse, for if we correct all of that and still build B-1 bombers, we will have been penny-wise and pound-foolish. We are cluttering our arsenal with expensive, marginal, and even destabilizing weapons, which are the products of a defense policy that operates more on politics and emotion than on our national resolve and consensus.

To me, our most urgent concern is increasing tension with the Soviet Union caused in large degree by the reckless attitude that seems to pervade this administration. We seem to be trying to frighten the Soviet Union into submission in the arms race—and at the same time we are using every opportunity to hurl insults and threats and express our revulsion to them. The Soviet Union is responding in kind.

But when has a human being or a nation ever responded in a favorable way to such treatment? Not only is such behavior unproductive, it is, to quote George Kennan in his article in the Oc-

tober *New Yorker*, “simply childish, inexcusably childish, unworthy of people charged with the responsibility of conducting the affairs of a great power in an endangered world.”

I am not simply trying to raise specters; I'd like to offer some solutions. Our proposals for improving national security are simple, though we will not pretend that they are easy.

All efforts must be engaged to stop the nuclear arms race as soon as possible. We've heard enough of the rhetoric that passes for arms control proposals. I know that you can't negotiate meaningfully unless each side is allowed some gain or advantage.

We are tired of the maneuvering and public posturing that has produced such non-proposals as the zero option (translated: zero weapons for you, zero new weapons for us), or build-down (translated: let the technology race go on while we get rid of some of the useless redundancy). Let's make it clear that the advantage for both sides lies in calling an immediate halt to this destructive spiral. Let's make proposals that will result in agreements. We must ratify that which has already been agreed upon—the Salt II Treaty. Then we must immediately resume negotiations for a comprehensive test ban, for which the treaty language was 95 percent complete when talks were abruptly canceled by the Reagan administration. And let's bring a proposal for a bilateral verifiable freeze on nuclear weapons to the bargaining table.

Also, we must allow the freest rein possible to trade and exchange with the Soviet Union. We have chosen free enterprise as the guiding principle of our society, and this choice has proved to be, in itself, our most successful export. Why should we abandon it in dealing with the Soviet Union?

Boycotts and export restrictions never work! There are always other sources for goods, and we end up hurting ourselves more than our intended victims as well as destroying our credibility as reliable trading partners. Two examples: the results of the grain embargo proved that we shot ourselves in the foot! The

second is far more serious. We have imposed technological trade restrictions in regard to computers. Recently a report was published that documented the occurrence of more than 234 errors in Alert warnings in our own military computer usage. Now, if we have first-rate computers and the Soviets have third-rate computers, we're in big trouble because a simple mistake in calculations can lead to a “launch on warning” as weapons become more deadly, more accurate, and more closely placed to the borders of those perceived to be enemies.

The little we stand to gain from keeping secrets and restricting exports is nothing to what we stand to lose by cutting off avenues that can enhance our mutual stake in survival. We must take every opportunity to create the cultural, scientific, and commercial ties that will build confidence and communication between our two nations.

We must pay attention to our own health as a nation. This means reducing the deficit by cutting spending where the real spending is taking place—in the military budget. This means asking who needs it, not who wants it, when decisions are made on weapons systems. The waste and abuse must be dealt with firmly; competition should be increased in awarding military contracts; and certain big ticket mistakes like the B-1 bomber and the MX missile should be canceled immediately. The time to cut our losses on these items is now.

And finally, we must stop publicly trading insults with the Soviet Union. Our verbal messages are as dangerous as the weapons we are building. Spreading fear to gain support for arms expenditure diverts both U.S. citizens and Congress from focusing on the solution of serious domestic problems. To quote Fred Kaplan from *The Dubious Spectator: A Second Look at the Soviet Threat*, 1977:

If the Russians had a master plan to destroy the United States, it would be to encourage us to spend ourselves into an even deeper financial crisis by building more irrelevant hardware that can't hurt them any more than they can be hurt

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Can we hope to awaken  
our government and  
people to the perilous,  
false promise of debt-  
ridden military security?

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already and to go around the country casting doubt on our strength and our security—spreading doom, demoralizing the population and diverting attentions from initiatives that could actually strengthen us and make us safer.

At a time of serious economic and social problems—unemployment, bankruptcies, racial tensions, and ailing industries, to name just a few—the administration is launching a program of increased military spending at the expense of the critical domestic programs which would contribute far more to the security and well-being of America. The nation's political, social, and economic fabric is being weakened in the process.

I have presented to you the insights and concerns of some deeply committed businesspeople. The basic question still challenges us: Can we succeed? Can we hope to awaken our government and people to the perilous, false promise of debt-ridden military security? *Is there any hope of overcoming our difficulties?*

My answer is yes. History teaches us that whenever people are conscious of their responsibilities toward humankind, their actions shape their fate. We can take charge. We won't drift into a peaceful world. We'll get the kind of world we are willing to work for.

Beating swords into plowshares is hard work. □



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# The Need for Nuclear Weapons Made Clear

by Raymond S. Trayer

**T**here are still some individuals who maintain that nuclear weapons are really not all that bad and that the freeze people are overreacting. Most of these individuals are employees of the Pentagon, have large weapons contracts, help make bombs, or are on congressional military appropriation committees. And some people are becoming skeptical about their opinions.

I don't happen to be one of them. Just because a person has a vested interest in the arms industry doesn't mean he or she is not as objective about nuclear bombs as someone who hasn't.

Take my friend, Peter Bombsight, who gets \$100,000 a year to write up congressional appropriations bills for new weapons systems. He explained his reasoning to me the other day.

"What we want to do," he said, "is to make our country more secure. In 1979 we had only 9,200 strategic nuclear warheads and the Russians had 6,000. It was essential that we keep making at least three more a day in order to stay ahead."

"But," I replied, "that's already 46 bombs for each of Russia's 200 major

*Raymond S. Trayer has worked as a farm manager and has been a college teacher at Black Mountain and Earlham. Now retired as a farm management supervisor, he is a member of Lancaster (Pa.) Meeting and serves on the board of Friends Committee on National Legislation.*



cities and vice versa. How does that increase my feeling of security?"

"Easy. Without a strong defense we would be vulnerable to attack and invasion, as we were in the early days of World War II," he pointed out.

"Isn't nuclear war a wholly new kind of war?" I asked. "I've been told there would be no winners—and since it takes only 30 minutes or less for a nuclear weapon to travel between the U.S. and the Soviet Union, is that why a nuclear war is called a 'three-beer,' or at best, a 'four-beer war'?"

"You just don't understand the logic of military thinking," Peter answered. "If we don't maintain a strong nuclear deterrent the Soviets would put us in a position where, if we didn't capitulate to their demands, they'd strike first, wipe out our forces, and take over. How would you like that?"

"Not much I guess. So we have to build up our forces so that if they try to wipe us out, we can wipe them out in return. But isn't threatening each other with mass destruction a risky way to build security? Isn't there a way to resolve conflicts without fear of being bullied or conquered or blasted to bits?"

"Why? What could be better?" he wanted to know. "Our nuclear deterrent policy has worked just fine to prevent nuclear war so far, hasn't it?"

"Yes. I guess so. But is that more by luck than by design? Didn't we come dangerously close during the Cuban Missile Crisis? And haven't there been



other strategic nuclear alerts in the past 35 years, and also some accidents?"

"Only 16 times, I believe," he replied. "Accidents? You are probably thinking of the time in 1980 when a malfunctioning 46¢ computer circuit chip in a NORAD computer signaled a Soviet missile attack. But the error was caught within six minutes and nothing happened. Yeah, and look at how many precautions are taken. That time when a B-52 bomber crashed in North Carolina with a ten-megaton bomb on board. The impact of the crash triggered four of the five interlocking safety devices guarding the warhead, but the fifth one neatly prevented it from going off."

"Gee. Either way I guess most people in North Carolina didn't know it happened. I suppose we're learning more about how to live or die with them all the time, aren't we?"

"Definitely," Peter said. "Just think how much more we will know about them by the year 2000. By then there will

be 100 nuclear nations."

"You're so right. That's something to look forward to. There are only six nations now that are in the club. We've hardly learned anything yet."

"Furthermore, the new generation of nuclear missiles, like the MX and Trident II," he informed me, "makes a first strike more thinkable, so we can destroy an enemy's weapons before they can be used against us."

"Yes. I'll have to think about it."

"Can't you see that as we develop our capacity for the miniaturization of nuclear weapons and increase their pinpoint accuracy we can move away from the old deterrence concept to a pre-emptive 'limited' nuclear war fighting strategy?"

"Now I'm beginning to get you. As long as we keep our complex and sophisticated technology ahead of the Russians we have nothing to worry about."

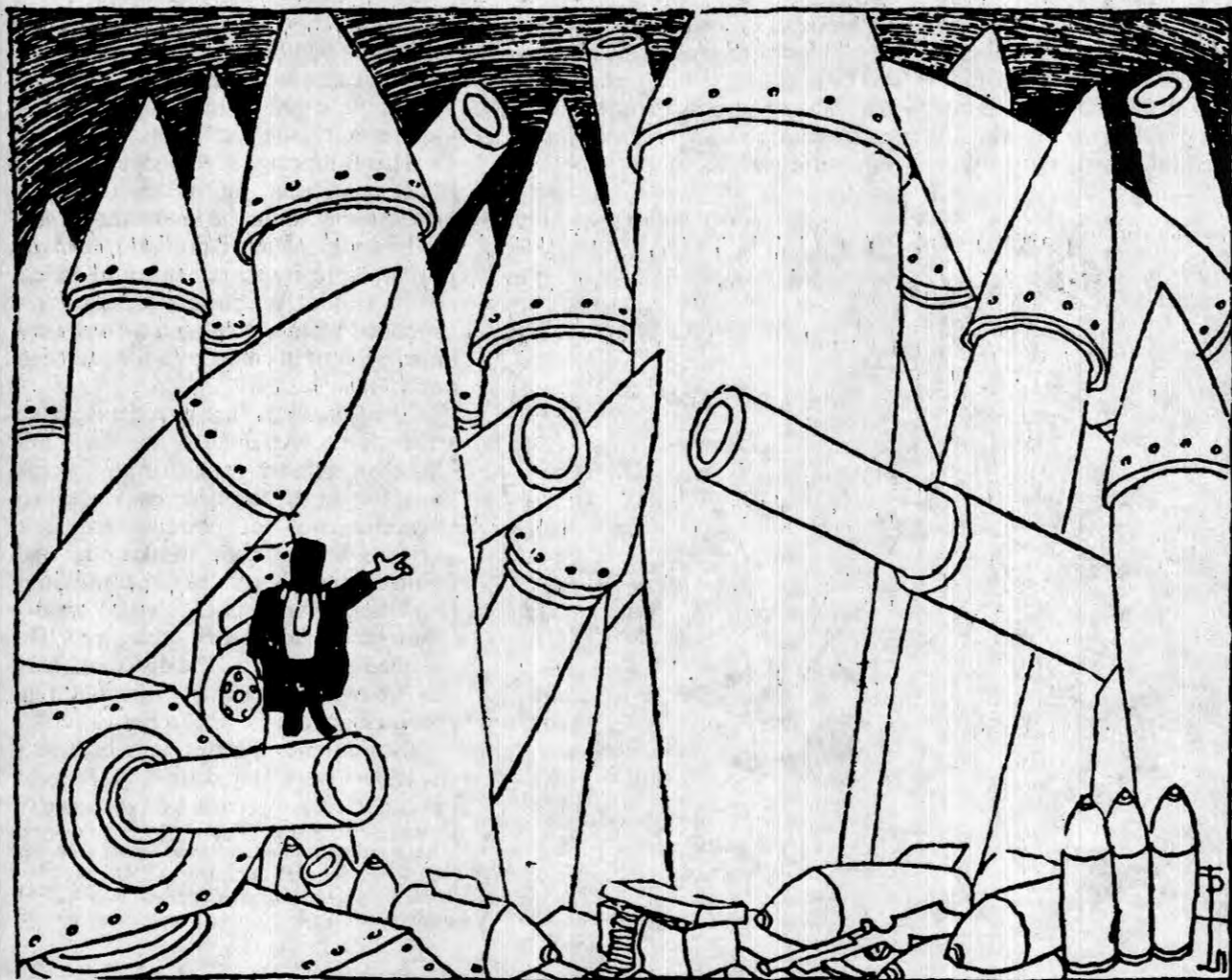
"Right! I knew I could help you to see the light."

"Thanks. It all sounds very reassuring, but isn't \$1.82 trillion for military expenditures a lot of money, especially if it only encourages the Soviets to spend more on its military power? Can't we provide a different kind of U.S. lead—a lead to reduce arms and to demilitarize our relationship?"

"Oh sure. We want disarmament, but the Soviet system is different. All it understands and respects is strength. It is willing to spend whatever it takes to support its military establishment even if it must deprive its citizens of consumer goods and services."

"But the Russian people want peace. After all, the Nazis in World War II destroyed 73,000 of their villages and cities and killed 20 million of their people. No Russian was left unaffected."

"I know that. It's all well and good. The Soviet people may not want war, but the Soviet government doesn't have to be responsive to what the people want. Also, there's the little matter of Soviet expansionism. We must be



prepared to stop that. How can we do that if we cut back our 540,000 troops stationed on our network of more than 200 bases and military installations around the world? You wouldn't want us to give up our alliances, aid programs, covert operations, and our use of military aid, training, and advisers in some 61 countries, and just let the Soviets take over, would you?"

"Of course not. But couldn't we have just a little nuclear disarmament, which everyone seems to want?"

"It sounds like a nice idea, but it really wouldn't work. It would be too dangerous and there are other disadvantages," Peter said.

"Really? Such as?"

"For one, you can't trust the Russians. How do we know they wouldn't cheat?"

"They kept the atmospheric test ban. When President Kennedy took an independent initiative by proclaiming that the U.S. would cease testing, the Soviet Union reciprocated a few days later."

"That may be. But that was a long time ago, back in 1963. Times have changed. Besides we needed military spending to make us 'better off than four years ago.' It helped to solve our unemployment problem and to bring us out of the recession, just as World War

II got us out of the Depression. Remember?"

"Sure I do. But don't big military budget deficits threaten our prosperity, and haven't cuts in social programs put more people below the poverty level? Wouldn't efforts for disarmament make everybody better off?"

"Perhaps," Peter replied. "But we must be willing to make sacrifices when our security is at stake. You must realize that an untested system like disarmament is much too risky. Why, the Russians even walked out of the arms control talks just because we started to deploy a few of our 572 Euromissiles, when all they would have had to do was destroy their SS-20s."

"Yes," he continued, "peace is too precious to try to achieve without arms. We have to 'stand tall' and not be so idealistic or naive as to imagine a world disarmed—a world without weapons. Do you think we can change human nature? That kind of a world just wouldn't be a safe place to live in, now would it?"

"Nope. It sure wouldn't be like what we have now. I am certainly glad we had this little talk. It is really good to know that with our security in the hands of the military, doomsday is not as near as I thought it was." □



# A Meeting

by Beatrice S. Reiner

*The climax came when a message from a Friend on the conflict between Good and Evil brought from Paul a 25-minute sermon, complete with headings and subheadings.*

In June a heavyset, middle-aged man called Paul (not his real name) began to attend meeting. He gave a thoughtful, Bible-centered message, but his attitude indicated that he felt he had acquired unique spiritual knowledge and he used a number of sexist terms. Later a young woman told him that his evident downgrading of women kept her from appreciating the rest of his message.

The following week he referred to this, saying that, unlike the people in the meeting room, he knew what it was to be a nothing and a nobody. He made a moving reference to being an "Okie" as a child. A younger member responded after a time with affectionate memories of his mother, who had been an "Okie."

The following First-day, Paul spoke three times. Afterwards the clerk and another member spoke to him, commenting on the thought that went into his messages but pointing out that Friends limited their speaking to one time because they value the silence and feel that others should have an opportunity to speak if they are moved. He seemed to listen, but he disagreed that all messages were equally valuable. The following week he spoke twice.

By this time meeting members and attenders were very distressed. Several began to stay away and said so frankly.

Bea Reiner is a retired social worker and a member of St. Petersburg (Fla.) Monthly Meeting. Her article appeared in the January issue of the Southeast Yearly Meeting Center newsletter.



# Search for Clearness

Others urged tenderness and patience and thought he was going through a crisis with his daughter. So no action was taken, but other meeting messages began to reflect reactions. One Friend spoke at length of a new understanding that humility was absolutely essential to a shared search for meaning.

The climax came when a message from a Friend on the conflict between Good and Evil brought from Paul a 25-minute sermon, complete with headings and subheadings but definitely obscure. At the end of meeting a Friend who had counseled tenderness spoke

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*We had exhausted our usual collective offerings of friendliness, tolerance, and outreach.*

---

firmly to Paul, suggesting that he remain silent for a week or two. Paul said that was impossible.

The following week the clerk talked to Paul before meeting and learned that since childhood he had felt a mission to bring all people back to Christ. After this a Friend suggested to others that Paul obviously needed a different kind of audience, but where could he find one? With this in mind, one Friend mentioned offering him a committee for clearness. So the clerk talked to Paul about this, and Paul agreed that he would like it. The Friend who had suggested this spoke in meeting about our past use of committees for clearness for people who wanted help in making a decision or finding a solution. At the close of meeting the clerk announced that Paul would like a committee for clearness and asked people to volunteer to gather after meeting the next week.

Eight members and Paul convened after meeting. Following introductions and some pleasantries about the problem of recalling names, Paul was encouraged to speak about his message. He talked at some length about his dissatisfaction with most organized

religion and his deep thought on these matters. Friends began to appreciate his search and to say that we too were involved in a search. Many spoke of the meaning of meeting for worship to us in this connection. There was great unity in all that was said, though it was expressed in different ways. A split began to emerge between those who wanted Paul to understand how his messages were turning us off and those who feared that he would be wounded by the feeling that we did not accept him. He was asked what other audiences he had tried. He mentioned Unitarians and said that fundamentalist churches would not want him. After about an hour the meeting came to a natural close. An attendee asked if what he had heard today would change his speaking in meeting. Another said the question was unfair—he would need time to mull it over. We all shook hands and parted amicably.

The next First-day, Paul spoke in a reasonable and thoughtful way for about three minutes. This pattern continued for the balance of the summer. After the middle of September he disappeared; someone recalled that he had once said that he was with us “for the summer,” but had avoided explanation.

In looking back, we agreed that his messages had improved in manner and content. He had stopped “talking down” to us, though at no time did he acknowledge us as fellow seekers; he used less sexist language. His relationship with Friends continued to be a guarded, superficial friendliness. He never stayed for a potluck lunch, though he was urged. He seemed to have no need for our friendship.

There were elements in the relationship between Paul and the meeting that were unique in our experience. He did not fit any of the stereotypes of strangers who use the Friends meeting as a forum: the Bible-carrying fundamentalist preaching salvation, the mystic with a personal vision, or the single-issue reformist. Most of these come once or only occasionally. Paul had appeared to be settling in to become a regular attendee.

We couldn't agree whether the committee performed an “eldering” or a “clarifying” function. Some of us feel that “eldering” applies only in the case of people who are already well acquainted with the ways of Friends, so that there is a shared consciousness of what is expected of them. This was not true of Paul, who had not accepted what he had heard in meeting or what had been said to him. Since Friends did not appear to conform to traditional sectarian norms, he evidently felt that we had no valid beliefs of our own. We have encountered this before. I recall a Catholic priest who, when he heard I was a Quaker, thought I was open to conversion.

In Paul's case, we had exhausted our usual collective offerings of friendliness, tolerance, and outreach. Although most of us had reached or passed the limits of our patience, some of us felt sympathy for his lifelong sense of mission and the evident study and thought it had inspired. There might be an audience for it somewhere.

The problem of the committee for clearness was that it was ad hoc, volunteer, and inexperienced. There had been no preparation. The effort to be clear and realistic with Paul without questioning his mission was impeded at times by one or two members with belief in the overwhelming power of love who thought that Paul's primary need was for acceptance rather than for a better appreciation of the realities of the situation. It was the realities, ably presented from our points of view without condemning his, that in the end made the difference. What evidently became clear to him was the terms under which we could accept him (in his mind, for the balance of the summer). He was able to adjust to them, which may have been a major step for him.

Some of us have since recalled other meeting controversies where the limits of tolerance, patience, and love were pushed too far and where anger and guilt in meeting members caused strains among them. Perhaps in such instances the members should ask for a clearness committee for themselves. □

# The Great Permitter

by Dean C. T. Bratis

God has been visualized in many different ways. I have especially liked Loren Eiseley's characterization of God as the "Ultimate Dreamer," perhaps being disposed to that description by my own nature.

But, as is so often the case, in a recent meeting for worship a new characterization emerged. Speaking out of the silence and depth of his spirit, a dear friend characterized God as "the Great Permitter." It was one of those ideas that is so simple, so lucid, and so eloquent that it makes you wonder why you hadn't said it years ago. It was a description for which I developed an instant attachment. It seems to me that if there is any aspect of God's nature that above all deserves our emulation, it is this one.

Jesus thought it important enough to describe this part of God's nature for us. When asked how often we should forgive, he said, "seventy times seven." He was telling us to develop the ability to permit others to make mistakes, yet still be able to accept them.

It is this kind of acceptance that must underscore our international relations as well. The Quaker Peace Testimony is coming to the forefront as it often does in troubled times that portend war. Our skills as peacemakers are well known, respected, and currently being sought. Only if we practice these skills, which have permission at their core, can we hope to share our unique and marvelous method of conflict resolution with others. And it is in our meeting communities that we nurture such a spirit.

Although our most effective inter-

*Dean C. T. Bratis, a member of Uwchlan (Pa.) Meeting, is associate professor of zoology at Delaware County Community College. He also serves on the FRIENDS JOURNAL Board of Managers.*



Patricia Wagnan

## Meeting for Healing

by Charles C. Thomas

The Worship and Ministry Committee of Woodbury Friends Meeting in New Jersey has revived the meeting for healing that we had when one of our beloved members was reaching the end of her days. We do not have any members in that situation now, but we did have four who needed our prayers. We meet on Thursdays from 6:30 p.m. to 7 p.m., and there is still time to attend evening meetings afterward.

At the time of the first meeting, I was uptight. Things were not going smoothly at the office. A confirmed pessimist, I was worrying, and had been for several weeks. I was not in any condition to comfort anyone who was sick.

But as I sat in the quiet, the tenseness fell away. I began to feel a rich abiding peace—a warm cloak of protection that surrounded me. I became calm. The "peace that passeth understanding" enveloped me.

I don't know whether any of our infirm benefited from my attendance at

*Charles C. Thomas is a square-dance caller, a poet, and a lawyer. He is a member of Woodbury (N.J.) Meeting.*

the meeting for healing, but I did. Love and peace, if not the same, are close relations. Since that evening I have enjoyed life more.

I always approach a period of prayer with trepidation. I know that God is love. I know that God is aware before I am of my and my friends' needs. I know that God takes care of me. Experience has proved to me that when I received something other than what I asked for, I received what was best for me—though I didn't want it at the time. I therefore hesitate, in any of my prayers, to ask for anything except "Thy will be done."

This handicaps me when I ask that friends get well, or even that they suffer less. God knows and will not place upon them any burden beyond their ability to bear. What I try to do is to send to my friends the calmness, the peace, the God-given warmth that I obtained at that first meeting. I try to envelop them with the love that I bear for them. I try to relieve them of their worries so they may feel God's peace and have the conviction that all will turn out for the best. □



national work is frequently done at the upper level of our Quaker organizations, the individuals involved often honed their skills in and are nurtured by a home meeting. Membership in the Religious Society of Friends is through individual meetings. In many ways belonging to a home meeting can be likened to the close affiliation found in our own families. This is something that can be lost or diluted in the upper levels of any organization. It is at this small, close-knit level that permission has its birth and is best nurtured. Our spiritual family, like our kindred family, permits because there is love, because there is accountability, and perhaps, most important, because there is commitment.

But we mustn't forget confrontation. This is a harsh word for Quakers, but one we cannot skirt. If the Friendly way is to work, we must speak the truth with love. To remain silent on matters before the meeting is to shirk our religious responsibility. And beyond that it casts into doubt our faith in the presence of the divine Spirit among us.

There are surely those among us who talk too much, or who are too strident or too fragile or too impatient or righteous or too much in need of power. There are always those people, for whatever reason, to whom we are not particularly connected. But we permit them to be who they are, for only then can their portion of God's light be added to the whole. We know that they can, and often do, speak to our condition. Jesus reminds us that "... as you do to the least of these so you do unto me." How often would their ministry be silenced and we all be the poorer if they were not permitted their idiosyncracies? Through this kind of permissive atmosphere God's light shines and the kind of sustaining ministry we all seek is free to flow.

Meeting for worship works best if it is a manifestation of the Great Permitter. For as we ascend into that other level of consciousness and give up our will, it is impossible to know the outcome. We dare go there only in an atmosphere of permission. We go hoping to contact the "Magnificent Genius" but always run the risk of dragging out, as Morton Kelsey puts it, "our own idiot." That poor, blighted soul might be dragged out from our inner depths for all the others to see.

And so we need permission to err in a community of seekers, to whom we also grant this permission. Without it our journeys into that transcendent realm might be both contrived and terrorizing.

I would be remiss if I did not mention the pain of permitting. It is most visible during meeting for business as we deal with secular matters. At its best, such a meeting is an incarnation of that Great Permitter, but not without pain. In one of our recent, particularly difficult meetings, many voices were raised up in opposition; each was permitted a turn. Some felt the pain of permitting the less informed to speak. Others felt the pain of permitting the less dedicated to speak. Still others felt the pain of permitting, once again, the voices of perennial dissenters. Finally, there were those who felt the pain of months of work quietly slipping through the collective fingers of the meeting. It became clear that we had lost the essence of the Great Permitter. So we did what was necessary at a time like this: we settled into silence. From that silence a woman spoke. She told of the love and forgiveness that she felt permeating the room. She told, too, of how she knew we could reach consensus. From that moment, the Permitter began to move among us once again.

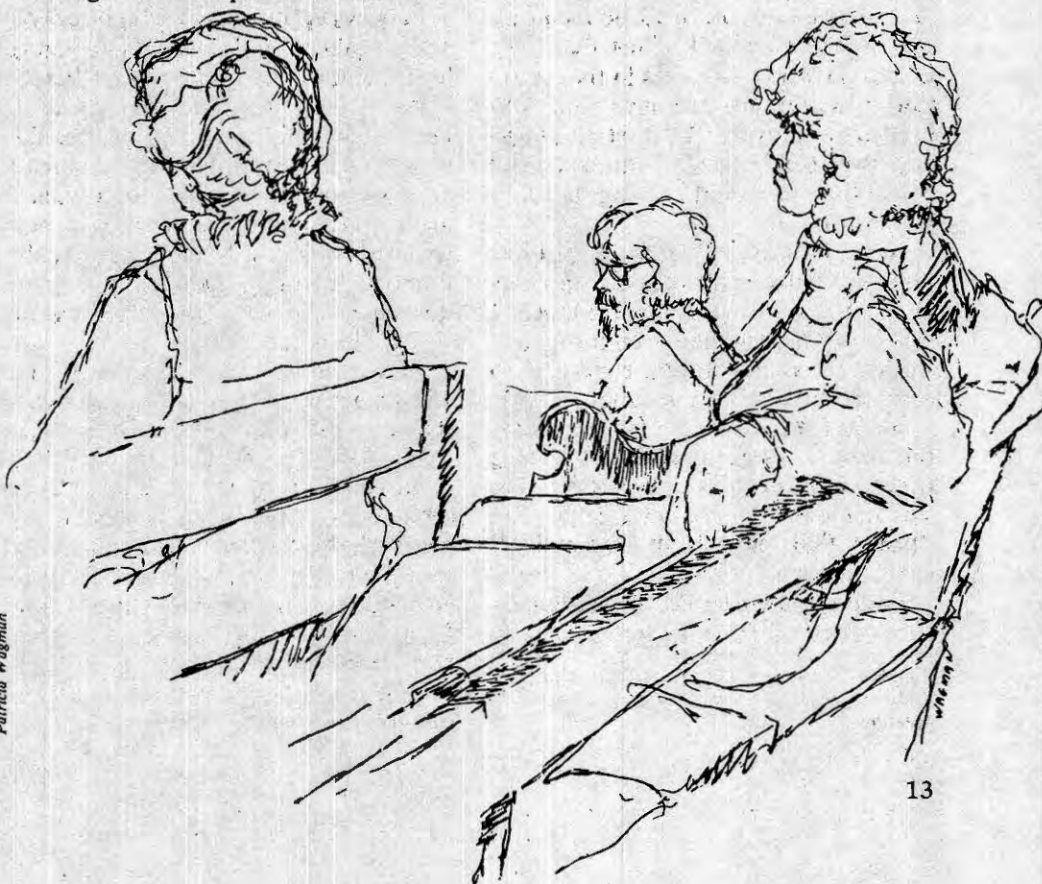
Business meeting is an outgrowth of meeting for worship. We should never

lose sight of that. If the Great Permitter is central to meeting, how much more is God's presence needed in our secular extension of that Spirit. I have heard it said that Quakerism's greatest gift to humanity might well be meeting for business. What better way to resolve conflict than in an atmosphere of common security and consensus.

In a recent trip to the University of Pennsylvania Museum, I was reminded once again what unresolved conflict on the global level might mean. I envisioned how a third world war would render our world uninhabitable. I stood before pillars from the Nile that had been buried for centuries. As my hand reached out to touch the hieroglyphs carved by an artisan 6,000 years ago my thoughts were filled with the whole of human history. I was overwhelmed by the evolution of human consciousness, concepts of God, intellect, compassion, and so much more. And yet, filled as I was with awe for our past, I was at the same time filled with fear for our future. We run the real risk of annihilating that entire history within our lifetimes.

The one hope that runs counter to all the predictions is for us to permit people to be who they are—children of God—and to try to understand them as we try to understand our "fellow seekers" and indeed hope to be understood ourselves.

□



Patricia Wagoner

# Holding Out Against the Euromissiles

by John Bernheim

As spring approaches, here in Petten, the Netherlands, a hamlet of 1,200 people, one feels a groundswell of anxiety that is jarring the traditionally friendly feelings of the Dutch toward the United States.

I had come to this village on the North Sea to have a reunion with my wife's side of the family, survivors of the German occupation of World War II, to explore the countryside on a bicycle, and to wander the streets of Alkmaar, Haarlem, and Amsterdam. Like most people home in the United States who view the world through the prism of their own values and preconceptions—always certain of the purity of their purpose—I was unprepared for the ambivalence of Dutch attitudes toward the United States.

The possible deployment of U.S. Cruise missiles—"Kruisraketten"—on Dutch soil is on almost everybody's mind here, and people

view the rhetoric of the Reagan administration as embodying U.S. attitudes.

"The attitudes of our two governments—President Reagan and Prime Minister Lubbers—are the same," says Cousin Max, a pharmaceutical executive whose father had been shot by the Nazis as a member of the Dutch resistance. Picking up what appears to be an increasingly popular image here, Max called the president a "cowboy" in his foreign policy. Both Reagan and Prime Minister Rudolph Lubbers, he noted, could be equally "highhanded" in dealings with their legislatures.

"Our people are bitter about Lubbers's behavior in parliament—you Americans call it 'stonewalling,'" Max said. "When Prime Minister Lubbers appeared in parliament and was asked by members about his meetings with President Reagan, he refused to answer any questions, saying it was a private matter."

Asserting that Holland is the strongest holdout against the Euromissiles, Cousin Kitty, a Petten office manager, said: "We may resist by not paying taxes. In May or June, our Parliament must come to a deci-

sion on deployment of these missiles, but there are elements in the Dutch government who simply do not want to follow the people." (On June 1, the Dutch cabinet voted to delay the decision on deployment to "link deployment to progress in the stalled Soviet-American arms talks.")

Many citizens in Amsterdam voiced to me their anxiety about the government's current plan to install Cruise missiles in Woensdrecht, a small settlement in the south of Holland, near Belgium. From an Amsterdam newsstand, a headline caught my eye: "Placement of Cruise Missiles in Woensdrecht Can Put the Government in Jail." The article, published in *de Volkskrant van Zaterdag*, a national newspaper, presented the views of a law professor at Erasmus University in Rotterdam. He believes the government would be exceeding its authority if it installed the missiles in spite of the voted opposition of parliament.

Reacting against Prime Minister Lubbers's recent compromise proposal to deploy 16 Cruise missiles in 1986 instead of the 48 called for in the North Atlantic Treaty Organization timetable, Uncle Hans, an economics professor, said: "We don't want our land to become a battlefield between the United States and Russia. We feel America is shielding itself while using Europe as its battlefield. America is pressing us because we're a member of NATO, and we're caught in the middle."

Cousin Paula, a company administrator, saw hope for the anti-missile movement in the unstable coalition between Prime Minister Lubbers's pro-missile Christian Democrats and the Liberals, many of whom are undecided on deployment.

"They may be democrats, but they certainly are not Christians," Paul said of the prime minister's CDA (Christian Democratic Appeal). Paula believes opposition to the missiles would critically divide the CDA-Liberal coalition in the coming parliamentary debates, beginning this spring.

Returning home to the United States, to the road shows of U.S. politics and the infighting of primary campaigns, I hope our people don't lose sight of the anxieties of communities in the rest of the world, of the issues that should bring all of us together in common peril.

In the words of Freeman Dyson, the time has come "to make the fight against nuclear weapons a moral crusade similar to the one undertaken by the Quakers in the 19th century to abolish slavery" (*Weapons and Hope*, Harper and Row, 1984). □

John Bernheim, a free-lance editor, traveled to the Netherlands last February. He is a member of Newtown (Pa.) Meeting.



Poster drawing © Opinda



# REPORTS

## Friends and Latin America: FWCC Regional Consultation

As concern over U.S. involvement in Central America occupied national attention, 47 Friends gathered at Wilmington College, Wilmington, Ohio, on March 31 for a Friends World Committee for Consultation regional consultation on Latin America. Coming from Indiana, Lake Erie, Ohio Valley, and Wilmington yearly meetings, they considered Friends' relationships to Latin America, and ways of making more North American Friends aware of these relationships.

The FWCC World Conference and Triennial in Kenya in 1982 showed dramatically how large and vital the Society of Friends has become beyond the white English-speaking settings most of us in North America know best. Now Friends are preparing for the 1985 triennial in Oaxtepec, Mexico, where concerns of Latin American Quakers will have center stage. In March the large yearly meeting of Bolivian Friends (Iglesia Nacional Evangelica Los Amigos—INELA) was welcomed into FWCC, Section of the Americas.

The March 31 consultation was a chance for Friends to consider how our own local and yearly meetings should relate to the increased tempo of Quaker involvement in Latin America.

One important task is education, according to Linda Coffin of Friends Committee on National Legislation, clerk of FWCC's Right Sharing of World Resources committee. She opened the consultation with a regional and spiritual survey of Quakers in Latin America. She introduced attenders to each of the Quaker groups in Latin America and the Caribbean, sketching their history, current life, and concerns. As a member of FCNL's COAL group (Organizing Committee of Latin American Friends), she described how this group facilitates contacts among member yearly meetings and Hispanic Friends in the United States.

With this broad perspective as preparation, consultation attenders divided into five workshops. In two of them, current issues were central: refugee policies and sanctuary, and the situation in Nicaragua. Three workshops focused on the life of the Society of Friends in Latin America: Mexico, Costa Rica, Bolivia and Peru. The workshop on Friends in Bolivia and Peru saw the movie *Friends in Aymaraland* from Northwest Yearly Meeting. The Aymara are the fastest-growing group of Friends in our hemisphere.

Leading a plenary session on implementation, Barrett Hollister (clerk of FWCC, Section of the Americas) asked a series of questions to help attenders consider specific steps of communication and engagement in our yearly meetings before the 1985 triennial.

Lucy Anderson compared the growth of Friends in Bolivia and Peru to the New Testament book of Acts. Like the early Christians, Latin American Friends live with difficult challenges and enormous opportunities. Can North American Friends acknowledge a responsibility to share these challenges, learn from Latin Friends' ability to communicate across diversity, and build the bonds of spiritual Friendship with the thousands of Latin Americans whom God has gathered into our Society?

Johan Maurer

## Faith Put Into Action: Paul Franklin Challenges ACFA

The Associated Committee of Friends on Indian Affairs held its 115th annual meeting in White Plains, North Carolina, April 6-7. Paul Franklin, a member of Southern Appalachian Yearly Meeting, addressed the first general session on "Friends Missions to Indians of the Old South." He reviewed the history of Indians from the time they met

**FGC**

## WHAT FUTURE FOR THE QUAKEERS?

Friends often ask what the future may hold for the Religious Society of Friends.

Our answer is that the Society is growing in many parts of North America. New Meetings and worship groups continue to spring up. Our publication sales have more than doubled in the recent past. Meetings are enthusiastic about our new First Day school materials for children, youth and adults. Meetings are regularly seeking to build or expand with help from the Meeting House Fund.

Inquiries from our outreach advertisements have doubled. Well over 1,000 Friends refresh their lives and deepen their

faith at the Gathering of Friends each year. Our workshops and committees generate new strength in our Meetings. We have added a fourth traveling field secretary to expand Meeting visitation and nurture.

Friends General Conference works actively to help Meetings pass on the faith tradition to the next generation, our future: our children and new Friends and seekers.

Annual gifts to Friends General Conference are an investment to help our Meetings grow and deepen as warm and nurturing spiritual communities. Your gift is an investment in the future of the Religious Society of Friends.

### How much does it cost?

	1983-84 Program Budget*
Advancement & Outreach	\$ 41,000
Christian & Interfaith Relations	4,000
Friends Meeting House Fund	13,000
Annual Gathering of Friends	206,000
Nurture within the Society	32,000
Books, Publication Service	49,000
FGC Quarterly	25,000
Religious Education	39,000
Other expenses	20,000
<b>Total</b>	<b>\$429,000</b>

### Where does it come from?

	1983-84 Annual Giving and Income Goals
Individual Friends	\$ 90,000
Monthly Meetings	32,000
Yearly Meetings	50,000
Foundations, funds, bequests	8,000
Restricted gifts	20,000
Publication sales	28,000
Annual Gathering revenue	183,000
Meeting House Fund admin.	10,000
Interest	8,000
<b>Total</b>	<b>\$429,000</b>

\*Fiscal year: 10/1/83 - 9/30/84

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their first white man (de Soto, in 1521) to  
the present.

Paul told of the Mowa band of Choctaw  
Indians near McIntosh, Alabama, and how  
they need a church home, not only for spir-  
itual guidance but also for help in learning  
nutrition and skills which will prepare them  
for the job market.

After much discussion and prayerful con-  
sideration, the recording clerk presented a  
proposal and the annual meeting accepted  
the challenge of faith to open this new work  
in Alabama. The Choctaw Friends Center  
officially became a new outpost of the  
ACFIA. Members of the board of trustees  
went immediately to Alabama to care for the  
legal aspects, which include purchase of land  
and a house to serve as living quarters for  
the directors, Phil and Lee Herr, and as a

meeting place for a preparative Friends  
meeting.

Cindy Darcy, of the Friends Committee  
on National Legislation, spoke about the  
legislative process and told what we as  
Quakers can do to help with Indian affairs.  
One of the most important things we can do  
is to become better informed on Indian issues  
and then tell our elected officials how we  
feel about our responsibilities to native  
Americans.

The Saturday evening session featured an  
evening of worship through music. Florence  
Johnston, a member of the Choctaw Indian  
group, sang a solo. The next annual meeting  
is scheduled to convene in Russiaville,  
Indiana, April 11-12, 1985.

Sterrett L. Nash

# WORLD OF FRIENDS

## Dialogue With Myself:

"Take this problem to meeting," I told  
myself, "and seek there a solution from  
God."

And I did so.

And in the silence, a voice said: "What has  
this to do with God? You know quite well  
what you have to do."

"Only it's very difficult."

"When has God ever shown us an easy  
path? Do not ask for a solution, but for  
strength."

And I did so.

—From Joanne Bower in *The Friend* via *Ke  
Makamaka* (Hawaii Friends newsletter).

**Chattanooga (Tenn.) Meeting** recently pur-  
chased a 50-year-old house for a meeting-  
house. Set on five acres of land not far from  
downtown Chattanooga, Friends are offer-  
ing 99-year leases to members who wish to  
build on the land and create a small Quaker  
community.

**Robert and Gladys Gray** are traveling among  
Friends to listen to their ideas about the  
programs and philosophy of the American  
Friends Service Committee. At the request  
of AFSC's Corporation Committee, the  
Grays will visit monthly, quarterly, and  
yearly meetings at the meetings' request, and  
they may also initiate visits themselves. Both  
Gladys and Robert Gray have been involved  
with the AFSC for many years. If you are  
interested in sharing your perspectives  
and/or learning from the Grays, write them  
at 320 Kenwood Drive, Moorestown, NJ  
08057, or call them at (609) 234-1750.

**Friends Hospital** has a new service—a "hos-  
pital without beds." Patients in this day  
program will receive therapy similar to those  
given inpatients, including psychiatric treat-  
ment, psychological counseling and testing,  
and nursing care. The projected capacity for  
the program is 24 patients. While the concept  
of a day program is not new, one obstacle  
has been obtaining coverage by Blue Cross.  
Friends Hospital is working out an agree-  
ment under which Blue Cross will provide  
coverage for day treatment to demonstrate  
that such a program can be effective within  
a private psychiatric hospital. Founded in  
1813, Friends Hospital in Philadelphia, Pa.,  
is the first private, nonprofit psychiatric  
hospital in the United States.

**Temenos, a small retreat** and conference  
center rooted in Quakerism, helps people to  
explore the intersection of personal spiritual  
journeys and the planetary crisis. Some of  
its workshops focus on developing the re-  
sources and spiritual support for participa-  
tion in the disarmament and social justice  
movements. Temenos seeks "to tap the  
source of compassion and nonviolence by  
living somewhat primitively in the forest,  
experimenting with new and old forms of  
worship and meditation, and trying to walk  
in the spirit of Quaker honesty and Buddhist  
mindfulness." For more information write  
Joe and Teresina Havens, Temenos, Star  
Route, Shutesbury, MA 01072.

"**Project Dignity**" is a nutrition-recreation  
program for senior citizens developed and  
operated by Friends World College (FWC)  
North America Center at Lloyd Harbor,  
N.Y. In the summer of 1983, Jay Armour,  
a graduate of FWC and manager of Food  
Service and Production at the college, found  
himself with a surplus of vegetables from the  
college farm. He offered the surplus to a  
nearby senior citizens nutrition center, which



quickly accepted the produce. Then Jay Armour invited the seniors to visit the college's greenhouse and farm and to help cultivate produce which they could keep. From this beginning developed a weekly ritual of food and fun for the elderly.

Participating senior citizens work at the college greenhouse and on three acres of open fields at the college's Long Island Food and Energy (LIFE) Center. They help with seed germination, plant propagation, the care and maintenance of the vegetable garden and greenhouse crops, and the harvesting and cleaning of vegetables.

**Washington, D.C., Friends are involved** in efforts to stop the army from opening an animal wound laboratory in Bethesda, Md. The military is proceeding with plans to shoot animals with high-powered weapons in order to study the wounds created. The Washington Friends Peace Committee and the Washington Peace Center have both expressed their opposition to the use of animals in this manner.

Friends also had a visible presence at the Lincoln Memorial during the Mobilization for Animals on April 7. One of the goals of the rally was to support congressional legislation (H.R. 1797) banning the manufacture, importation, or use of leghold traps in the United States.

**Friends at Cambridge (Mass.) Meeting** have started an oral history project to collect and preserve the living community of their meeting. The Oral History Committee has invited all members, especially those no longer living in the Boston area, to record their experiences as Friends and in particular their associations with Cambridge Meeting.

**The Church of the Brethren** General Board has declared its property a nuclear-free zone. Included so far are Brethren headquarters in Elgin, Ill., a 26-acre service center in New Windsor, Md., and various smaller tracts. Brethren congregations, retirement homes, colleges, and individuals will be encouraged to consider similar action.

**Peace, Central America, and refugees** continue to be concerns of Atlanta (Ga.) Friends. Meeting members who have been actively helping Central American refugees are now representing the meeting on an interdenominational refugee committee of the Christian Council in Atlanta.

**Pope John Paul II**, speaking to a group of 400 young Italians, said, "On the problem of conscientious objection, I would like to say I think it is a sign of maturity when people manage to accept another form of public service that is not military service."



*Tom Mullen*

**Tom Mullen is the new dean** of the Earlham College School of Religion, beginning July 1. He joined the Earlham faculty in 1966, serving three years as dean of students while teaching at the college and seminary. He recently served as associate professor of applied theology, minister at large, and lecturer in religion at ESR. He has served as associate dean of ESR and is a former member of the Earlham Board of Trustees.

He is a graduate of Earlham College and Yale Divinity School. Tom Mullen is best known for his wit and cogent observations on life as a speaker and writer. His nine books all delve humorously into common human situations with an underlying religious message.

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## FORUM

### Aging Is Not a Disease

I read with interest Samuel Burgess's article, "The Living Will" (*FJ* 5/1). He makes some excellent points, and more of us should endeavor to make our death (as well as our lives) of some service to humankind.

I must take strong exception, however, to his statement, "After all, every one of us has an incurable disease, that of aging." He is doing a great disservice to older persons and their families by calling aging an incurable disease. As a physician involved in preventive medicine with a strong emphasis in gerontology and geriatrics, I know that aging in itself is not a disease any more than any other part of life's cycle. We do not call a toddler, who has trouble communicating and ambulating without falling, diseased, nor is puberty or menopause a disease in itself. Likewise, older people are not diseased because they are old.

Lest some people feel I'm quibbling about semantics, I must point out that the negative connotations associated with the term *disease* make it more difficult for older people (and their younger family and friends) to understand themselves and have a positive attitude toward leading a good life after 65.

Joseph D. Alter  
Dayton, Ohio

Samuel Burgess replies: "Of course, you're absolutely right. My inept statement only had the purpose of pointing out that we shouldn't expect to live forever. As a resident of a Quaker retirement community, I am quite conscious of the fact that the inevitable senile changes (senile in the best sense of the word) should not be regarded as any departure from the normal sequence of life processes, and that much can be done to prevent and cure diseases, no matter what age group is involved."

### I Am Not a Christian

Judith Kerman's article, "Being a Jewish Quaker" (*FJ* 3/15), was passed on to me with the comment, "It reads as if you could have written it." My friend was quite right. Although this is not the first article on the subject I have seen in the *JOURNAL*, this one was much closer to replicating my feelings than any other.

I have been active with the AFSC in this region for about 20 years and began to attend Orange Grove Meeting in Pasadena about 16 years ago. I applied for membership and my membership became official in February 1984. (I too was raised an atheist Jew, and still know little about the Bible, Old or New



Testament). What kept me from membership all those years was that joining a Christian sect seemed like a denial of my Jewishness, and I am not and never will be a Christian. But finally my connection and sense of belonging in the Quaker community became so profoundly important to me that I felt I had to live with my misgivings and applied for membership.

It is good to know that Judith Kerman is out there.

*Beatrice Miller*  
Los Angeles, Calif.



### Muller Is Prophet of Hope

Thank you for publishing "A Prayer" by Robert Muller, assistant secretary-general of the United Nations (FJ 4/1). I believe him to be a great man. Being the coordinator for 32 specialized agencies and world programs of the United Nations, he has his finger on the pulse of the planet Earth. Having served the United Nations 35 years, he has dealt with many world problems and yet he remains the U.N.'s prophet of hope. He believes the world will become a better place in which to live. Within the seemingly endless conflict between nations, he sees a growing movement toward a brotherhood of all peoples.

Muller has been a pacifist and protester for 35 years, and I now agree with him that peace is an inside job, that we must go beyond protesting to build bridges of cooperation and brotherly love, individual to individual as well as nation to nation. Friends, ask your bookseller for Muller's book, *New Genesis*. It will inspire you in many ways.

*Walter Olson*  
Fairfax, Calif.

### Tapping God's Power

In response to Jennifer Haines's "Letter to God" (FJ 4/1), I agree with her analysis of anger as a response to helplessness and to frustration. But to simply think we can stop feeling anger is to risk internalizing the anger and allowing it to work unseen and thus making us sick, mentally and even physically.

Jennifer Haines speaks of our giving ourselves to God and thus losing the

"temptation to despair in the face of global injustice." We must do this over and over in response to every legitimate feeling of anger.

In the same issue, Dorothea Blom writes of our need to let go of the hurts, resentments, and angers which egocentricity tends to hold on to as prize possessions. She also talks about the global disease of "needing an enemy" as our way of projecting our own capacity for evil onto others.

Only if we know God's power and tap into that strength will we be able to confront injustice nakedly, without the shield of anger. With God's help and only with that help will we have the courage to accept the pain that as Jennifer Haines points out is the other, preferable response to a wrong.

*Martha G. Werle*  
Chesterton, Md.

### We Need More Than Hope

Jennifer Haines's article, "Letter to God" (FJ 4/1), absorbed my interest and gained my whole-hearted sympathy. The reader can well understand her position and that of others who had to listen to a bunch of legal balderdash, taking some consolation that they all weren't taken out and summarily shot. She was far more kind in her despair of the "system" than I'd be, for good and sound reasons.

Here is what I liken as another voice in the wilderness, crying hope—and there is no hope. Hope will not remove a rotten tooth; hope and prayers will not remove Rocky Flats, nor will the poisons of either be abated by respect and reason.

Quakers are opposed to violence, bloodshed, and war—and the means of war. They stand, I believe, for private initiative, enterprise, thrift, and industry, and seek peaceful solutions to knotty problems which have forever accompanied humankind. There are peaceful alternatives, which I prefer, but in my experience, I have not found the streets safe; the one who holds a gun at your head means to rob you—one way or another—and, so long as someone, anyone, has a gun and I do not, I am in danger.

The present world runs on fear—and strength, power, and violence beget fear. When fear is not present, talk has been a waste of time and negotiation has been a sham. In the face of such disdain and abiding contempt, the threat of violence or possibly violence itself is necessary to convince the besiegers to move away and leave you alone.

I certainly admire her faith, her resolve, and her uncommon courage even in the face of judicial bigotry and bias. However, I say that so long as most people are as they are, they'll never learn.

*Daniel McElveen*  
El Reno, Okla.

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## BOOKS

**Blue Dragon White Tiger.** By Tran Van Dinh. *TriAm Press, Inc., 5015 McKean Ave., Philadelphia, PA 19144, 1983. 334 pages. \$14.95 (\$17.20, postpaid).*

Tran Van Dinh's powerful first novel is a shattering experience. Capturing and conveying—perhaps for the first time in English—the true magnitude of the tragedy of that war, the book provides a rare portrait of the struggle between traditional Vietnamese culture and modern Vietnamese revolution, as perceived by a rare and gifted insider: spring and tenderness versus winter and force; the Blue Dragon and the White Tiger.

As the book opens in 1967, its protagonist decides to leave his self-imposed exile in the United States and return to Vietnam after seven years' absence. And as we follow him through the next decade while he progresses from Buddhist nationalist to Vietcong spy to National Liberation Front diplomat to Ho Chi Minh City bureaucrat, we witness the full impact of civil war and foreign intervention tearing mercilessly and seemingly inexorably at the individual and the fabric of a

proud and ancient nation.

It is not an easy book to read. But unless we wish to foster illusions as fanciful and self-defeating as those of American policymakers then and now, it is a book that *must* be read. And Tran Van Dinh, a native of Hue who resigned in protest of Ngo Dinh Diem's government and who now teaches at Temple University, makes the reading bearable by writing with great sensitivity and compassion. His ability, in fact, to write with an even hand and without recrimination or bitterness is both astounding and uplifting.

But what does he *say*? Was the American war, after all, a noble if mismanaged cause? Were the Communists villains, after all? Ah, that would be telling, wouldn't it? Read the book and find out. It's worth it.

W. D. Ehrhart

**Creative Conflict Resolution: More Than 200 Activities for Keeping Peace in the Classroom.** By William J. Keidler. *Scott, Foresman and Co., 1984. 216 pages. \$10.95/paperback.*

For those who have faced a classroom that seemed about to go out of control and didn't know how to defuse it, this book demands a place on our "most wanted" booklist. William Keidler addresses ways to handle classroom conflict productively and constructively, using the classroom to teach conflict resolution. His purpose is to create a classroom that is "a warm and caring community," where these five qualities are present: cooperation, communication, tolerance, positive emotional expression, and conflict resolution.

Sound utopian? Perhaps, but the tear-out sheets in the appendix, the game cards, and the many activities designed to enable students and teachers to face and work through their hostilities can be used in the classroom to lessen conflict. Most examples of classroom conflict are very familiar: the student who accuses another of taking money from her desk, the class that's bored with everything the teacher does, students fighting, putdowns, prejudice.

What's new is the treatment of these problems. The book covers teaching students to be peacemakers; helping students to handle anger, frustration, and aggression; and handling conflicts with parents, other teachers, and administrators. Each of the chapters contains activities designed to defuse and solve an actual situation or to role-play an imaginary scenario.

*Creative Conflict Resolution* is an excellent workbook for teachers who want to spend more time teaching and less time policing.

Renee Crauder



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**America Born and Reborn.** By Harvey Wasserman. MacMillan and Co., New York, 1984. 352 pages. \$15.95, \$7.95/paperback.

Projecting the thesis that U.S. history can be neatly placed in six ever shorter cycles, Harvey Wasserman's ideas are sometimes irritating, sometimes disgusting, but always tantalizing and thought-provoking. Through the five phases of each cycle runs one main theme—the struggle between those individuals who follow the philosophy of their Calvinistic Puritan ancestors, and those who follow the philosophy that all people must live in harmony with nature.

Wasserman divides each cycle into five phases—a burst of energy, an awakening, war, reaction, and aftermath. Each cycle is documented with quotations and accounts of events that are either fragments or taken out of context. These references are accompanied by an extensive bibliography. Through each phase runs a strong theme of exploitation of both the people and the land. Heroes are toppled, as the author apparently tries to prove that nothing good has been accomplished since the white man landed on the Atlantic shores. From Washington and Jefferson through Reagan, political and industrial leaders are depicted as seeking personal power and gain. The only things that change are the names of the leaders and the class of people in power.

In the beginning of this condensed history, Wasserman portrays the Indian culture as being in tune with nature. At the end he predicts a rebirth in which present concepts of education, religion, the work ethic, marriage, and the family will all be changed. People in this country will once again live in tune with nature. Spiritual life will be based on belief in the unity of all persons, and there will be a guaranteed income for all.

*America Born and Reborn* depicts the acknowledged fact that both people and land have been exploited deliberately and through ignorance. Wasserman, however, never admits to the great and far-reaching accomplishments throughout U.S. history.

Alice Dick

**Beyond the Waste Land: A Democratic Alternative to Economic Decline.** By Samuel Bowles, David M. Gordon, and Thomas E. Weisskopf. Anchor Press/Doubleday, Garden City, N.Y., 1983. 423 pages. \$17.95.

Late last year a textile plant near my home ceased operations, putting more than 500 employees out of work. The reason given was that the market for corduroy (which the mill manufactured) had declined. Chances are, most of these workers, who have spent their

working lives at the mill, will never be employed full time again.

This tragedy has become all too common throughout industry. What happened? There is a familiar list of scapegoats: foreign competition, excessive union demands, low productivity of labor. The authors—economists at the University of Massachusetts, the New School for Social Research, and the University of Michigan—examine these commonly named causes of economic decline and also look at popular solutions. They find that the fault lies with the structure and functioning of the corporate system. Waste is endemic to the system through enormous military expenditure, depletion of natural resources, energy waste, the cost of advertising, and, most significant, the waste of human beings.

Contrary to the "establishment" economists, the authors present the case for a fully democratic economic system which would cut waste and provide full employment and a full range of social benefits. Their "Economic Bill of Rights" proposes economic security and equity, a democratic workplace, the right to chart our economic future and the right to a better way of life through reduced military spending, conservation, safe energy, and a national health policy.

Historically, Friends have been leaders in the development of a socially concerned and humane economic system. As individual business people, Friends could bring together "the counting house and the meetinghouse." As we must live with the consequences of a seriously flawed economic system, perhaps Friends should again see business and the economy as a focus of social concern. *Beyond the Waste Land* is a good introduction.

Robert J. Gwyn

**We Would Not Kill.** By Hobart Mitchell. Friends United Press, Richmond, Ind., 1983. 263 pages. \$13.95/paperback.

The value of this book lies in its documentation of everyday life in a Civilian Public Service camp during World War II. It is based on letters written to the author's wife (nicknamed "Clerky"). The men in camp had nothing in common except their refusal to kill fellow human beings, for whatever cause. If some of the details of Mitchell's day-by-day personal encounters impress the reader as petty or trivial, well, they are often just that. But anyone who has been confined to close quarters with other people over a period of time is well aware that it is frequently the trivialities rather than the major issues which are apt to cause friction.

Such problems concerned Hobart Mitchell when he was assigned to CPS Camp No. 52

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in Powellville, Maryland, where the work was mainly clearing brush and draining swamps. Later, he was transferred, at his request, to be a "guinea pig" in a medical research center in Rochester, New York, doing nutritional and altitude testing.

Two things helped Mitchell overcome the physical and emotional difficulties of his CPS experience: his voice (he sang in churches and old-age homes) and his love of nature. Bringing flowers back to the barracks one day led him to initiate a project of relieving the camp's ugliness with flower beds. His singing brought him some good friends in the communities where he worked, but the physical hazards to which he was exposed often threatened to jeopardize this activity, "one of the difficulties of having one's musical instrument within the body."

Mitchell did not join the Society of Friends while he was in the CPS, but later became a member of the New London (Conn.) Meeting.

In setting down this forthright, diary-type account, the author neither spares himself nor tries to minimize his own shortcomings. If readers can overlook the proliferation of the seemingly trivial in the book, they may be in for a surprise or two at some of the things that could take place in a World War II CPS unit.

I cannot resist ending this review by quoting the final paragraph of the book: "On May 22, 1946, I received from the Committee on Medical Research . . . a Certificate of Service 'conferred on Hobart Mitchell in Acknowledgement and Appreciation of his Contribution to the War Effort . . . The final irony!'"

M. C. Morris

## Books in Brief

**What Would You Do?** By John H. Yoder. *Herald Press, Scottsdale, PA 15683, 1983. 119 pages. \$6.95/paperback.* A Mennonite theologian at the Associated Mennonite Biblical Seminaries and at Notre Dame University, John H. Yoder is also active in interdenominational activities such as the New Call for Peacemaking. In this book he addresses the possible stances to the question so often asked in a serious discussion of peace and war: What would you do if someone were about to attack your family? The thoughtful answers can be useful for Friends and others who wish to live in the power that takes away the occasion for war.

**Jelly Jam: The People Preserver.** By Judi Friedman. *Our Natural World, 2221 Calceyo Way South, P.O. Box 12834, St. Petersburg, FL 33733, 1983. 73 pages. \$3/paperback.* Jelly Jam is a cute, caring little animal who leads second to fourth graders through activities and information about conservation. Interesting activities and a word list enable children to learn quickly. A *Jelly Jam Teaching Guide* gives related information and more ideas, experiments, and games. It's fun.

**Endings and Beginnings: A Young Family's Experience With Death and Renewal.** By Sandra Hayward Albertson. *Ballentine/Epiphany Books, New York, 1984. 174 pages. \$2.50/paperback.* This account by a Quaker author of a young Quaker family's experience with terminal illness—its pain, its acceptance, its new ways of looking at life and death—is now available in paperback.

**Jonah and the Worm.** By Jill Briscoe. *Thomas Nelson Publishers, Nashville, TN 37214, 1983. 143 pages. \$6.95.* Five- to 12-year-olds will enjoy this delightful retelling of the Old Testament story of Jonah and the whale.

**The Deterrence Debate: A Panel Discussion at the World Council of Churches General Assembly, Vancouver, 1983.** Edited by Mike Jendrzeczyk. *Fellowship of Reconciliation, Box 271, Nyack, NY 10960, 1984. 32 pages. \$1.25/paperback.* The four panelists—John Habgood, Bishop of York (England); Alan Geyer, director of the Churches' Center for Theology and Public Policy; Paulos Mar Gregorios, Metropolitan of New Delhi; and Ronald Sider, president of Evangelicals for Social Action—come down hard on using or anticipating the use of nuclear weapons.

**Bringing Forth Hope: Being Creative in a Nuclear Age.** By Denise Priestley. *Paulist Press, 545 Island Rd., Ramsey, NJ 07446, 1983. 81 pages. \$3.95/paperback.* A birth—of a child, of an idea, of a project—is an expression of hope. That is the author's stance in this book about Christian hope and motherhood today, especially in light of the struggle against nuclear holocaust.

**Words of Conscience: Religious Statements on Conscientious Objections, Tenth Edition.** Edited by Beth Ellen Boyle. *National Interreligious Service Board for Conscientious Objectors, 550 Washington Bldg., 15th and New York Ave. NW, Washington, DC 20005, 1983. 220 pages. \$5/paperback.* This collection presents an overview of statements on conscience and war by most of the churches in the United States, from the American Ethical Union to the United Pentecostal Church. Included are anti-war statements from ten famous persons, including Albert Camus and Mark Twain.

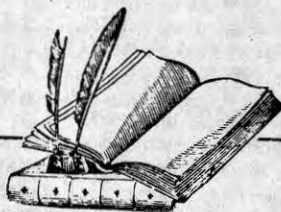
**In Stillness Renewal: Meditations.** By Jacob Trapp. *Oasis, Box 4265, Coronado Station, Santa Fe, NM 87501. 82 pages. \$4.95/paperback.* Trapp's meditations (66 in all) span human emotions and spirituality from "the Flame of Faith" to "Zen and the Art of Canoeing."

**Christ in a Poncho: Testimonials of the Nonviolent Struggles in Latin America.** By Adolfo Pérez Esquivel. *Orbis Books, Maryknoll, NY 10545, 1983. 139 pages. \$6.95/paperback.* Esquivel, a painter and sculptor, came to the nonviolent movement when he was 40. He has criss-crossed Latin America, working with Catholic religious and lay persons to help the poor attain justice using non-violent methods. These stories of the successful use of nonviolence in Peru, Ecuador, Brazil, and his native Argentina, where Esquivel was tortured in prison, are well worth reading. When he was awarded the Nobel Peace Prize in 1980, he stated that the prize belongs "to all his brothers and sisters in Latin America—especially to the poorest and the most oppressed."



**China Gray China Green.** By Stuart Innerst. Order from *Almena Innerst Neff*, 932 Craig Place, Davis, CA 95616. 89 pages. \$5.95 (plus \$1 postage)/paperback. A Quaker author and pacifist, Stuart Innerst wrote articles and pamphlets dealing with China or with peace. He was a missionary in China from 1920 to 1928. In 1972 he traveled in the People's Republic for five weeks, the first American missionary to be invited back. The book contrasts the old China with the China of 1972; there are many "before and after" pictures. A readable account of one person's travel in China, *China Gray China Green* tends to compare the worst of the old China with the best of the new.

**The Best Investment: Land in a Loving Community.** By David W. Felder. *Wellington Press, P.O. Box 13504, Tallahassee, FL 32308, 1983. 164 pages. \$8.50/paperback.* Part one of this handbook on how to live in community and independence is called "The Simple Lifestyle Alternative." David Felder suggests that a land co-op is the answer for many families seeking a simpler lifestyle or needing to find a home for much less than what conventional housing costs. "Many families on the land co-op live comfortably on under \$10,000 a year," writes the author, who belongs to a land co-op. Chapters on paying for the land, getting help in house building, producing your own food, and moving to the site, are down-to-earth helpful. Part three, on community dynamics, is a must for all who would live together in a community of sharing and peace.



## Poets & Reviewers

**Renee Crauder** is a member of Radnor (Pa.) Meeting and a volunteer at the JOURNAL. She taught English at Wright State University in Ohio. **Alice Dick**, a retired public school teacher, lives in Waynesville, Ohio. An accomplished poet and novelist, **W. D. Ehrhart** is a regular JOURNAL contributor. He teaches at George School in Newtown, Pa. **Collie Fulford** is a 1983 graduate of the Meeting School, Rindge, N.H. Her poem first appeared in the Meeting School newsletter. **Robert J. Gwyn** lives in Durham, N.C., and is a member of Chapel Hill Meeting. He is a professor of radio, television, and motion pictures at the University of North Carolina. A member of Media (Pa.) Meeting, **Astrid Kerbin** directs the extension program at Pendle Hill. She has worked in community theater and in education in the Caribbean and the United States. **M. C. Morris** is a member of Moorestown (N.J.) Meeting and a frequent contributor to the JOURNAL. He is a retired professor of foreign languages who has traveled widely.

# MILESTONES

## Birth

**Cox**—*Jeremy Loft Cox* on April 13 in Hanover, N.H., to Douglas and Lisa Cox. His parents are members of Beacon Hill (Mass.) Meeting and are currently active in Putney (Vt.) Meeting.

## Adoption

**Averill**—On April 4, *Robert Edward Averill*, born October 9, 1983, by Edward and Deborah Seeley Averill. The baby's mother is a member of Multnomah (Oreg.) Meeting and a former member of Plymouth (Pa.) Monthly Meeting.

## Marriage

**Savery-Collins**—*William E. Collins and Elizabeth Savery* on October 16, 1983, at Little Compton, R.I. The marriage is under care of Cheltenham (Pa.) Meeting, of which the bride is a member.

## Deaths

**Cope**—*Robert Wellington Cope*, 73, on May 16. He was a lifelong Friend and had been active since 1953 in Schuylkill (Pa.) Meeting. A teacher, guidance counselor, and administrator in the public schools, he served for 40 years on the Committee on Education of Philadelphia Yearly Meeting. He is survived by his wife, Jane Stanton Cope; daughters, Esther and Anne Cope; and two grandchildren.

**Swift**—*Charles James Swift*, 65, of Grass Valley (Calif.) Friends Meeting, in the crash of his Cessna 210 on November 20, 1983. A birthright Quaker, Charles attended Westtown School and Haverford College. He worked for three years in Civilian Public Service during World War II. With a Ph.D. in physics from the University of Pennsylvania, he pioneered in computer programming. Charles was active in Friends meetings wherever he was and was well known to Pacific Yearly Meeting Friends, whom he most recently served as registrar. At the time of his death, he was clerk of the Administrative Committee of FCNL. He is survived by his wife, Miriam Swift; brother, Lloyd Swift; sister, Josephine Lord; daughters, Kathleen Kondrotas and Priscilla Taylor-Williams; son, William Swift; and three grandchildren.

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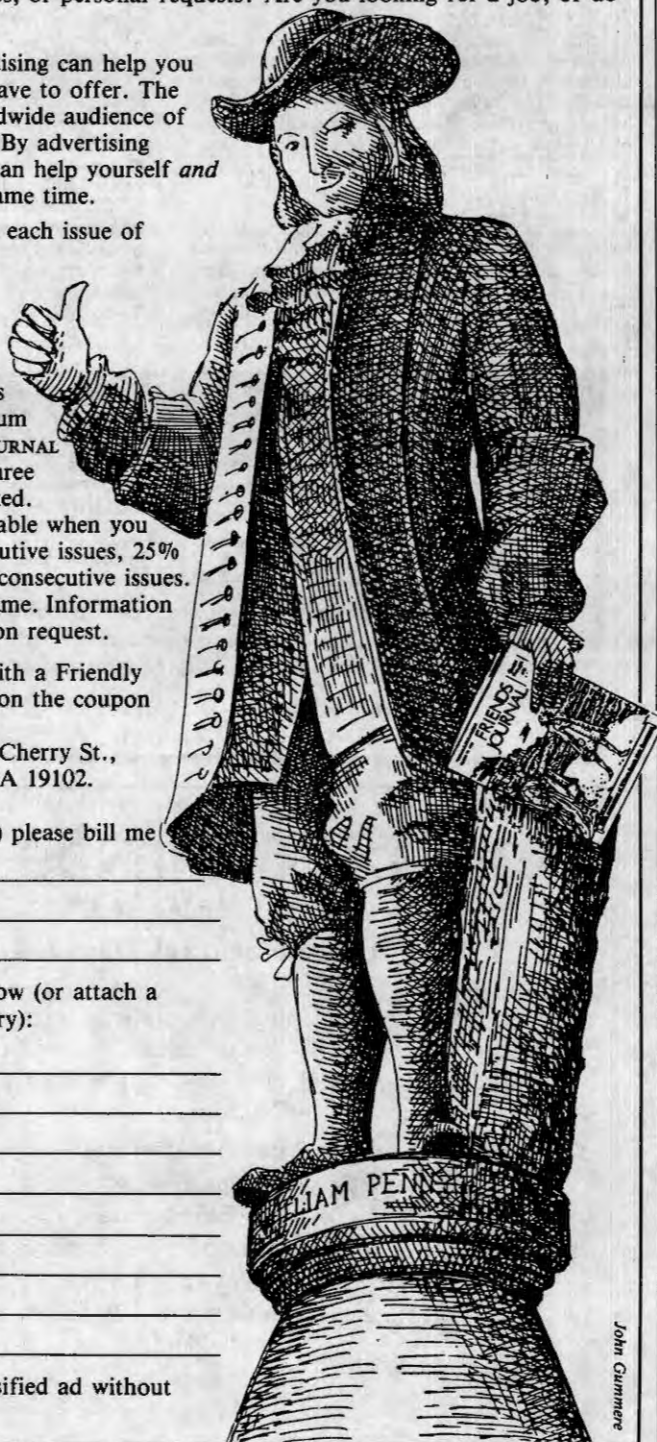
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## Resources

• **El Centro de Paz**, the Friends peace center in Claremont, Calif., offers peace seals to put on letters. A sheet of 50 costs \$2. Order two sheets and the third sheet is free. Send checks to El Centro de Paz, Box 502, Claremont, CA 91711.

• **Toward a Nuclear Free Future**, a 44-page guide to organizing a local nuclear-free zone campaign, contains sections on planning, media, coalition building, running a referendum, and resource listings. \$5 (bulk rate discount available). Order from Mobilization for Survival, 853 Broadway, New York, NY 10003.

• **The Wilmington College Peace Resources Center Hiroshima/Nagasaki Memorial Collection** spring 1984 newsletter is a six-page compilation of national peace activities, peace news, and ideas for local peace activities. Write to PRC, Pyle Center, Box 1183, Wilmington, OH 45177.

## CALENDAR

### July

6-8—Central Alaska Friends Conference, CAFC Meetinghouse, Wasilla, Alaska. Write Ruthe Schoder-Ehri, 2205 N. Boniface, Pkwy #59, Anchorage, AK 99504.

8-14—Pacific Yearly Meeting, San Fran YMCA, Camp Grnds, La Honda, Calif. Write Robert S. Vogel, 1678 Casitas Ave., Pasadena, CA 91103.

11-12—California Yearly Meeting, Chapman College, Orange, Calif. Write J. Earl Geil, P.O. Box 1607, Whittier, CA 90609.

12-18—Friends United Meeting Triennial Sessions, Chapman College, Orange, Calif. Speakers include Elizabeth Watson and William R. Rogers. Information from FUM, 101 Quaker Hill Drive, Richmond, IN 47374.

18-22—Fellowship of Reconciliation National Conference, Santa Clara, Calif. Guests include Dolores Huerta, Joseph Lowery, and Randall Forsberg. Write FOR, Jeanne Buell, registrar, 2718 Forbes Ave., Santa Clara, CA 95051. Telephone: (408) 244-5796.

18-22—North Carolina (Conservative) Yearly Meeting, Guilford College, Greensboro, N.C. Write Kay Glidden, 2813 Wrightsville Ave., Wilmington, NC 28403.

18-22—North Pacific Yearly Meeting, St. Thomas Center, Bothell, Wash. Write Elee Hadley, 733 N.E. Lincoln St., Roseburg, OR 97470.

19-22—11th International Human Unity Conference, Boston, Mass., "The Healing of the Nations: A Personal Purpose." Information from David Pasikov, HUC 84, Rte. 3, Box 87, Epping, NH 03042. (603) 679-2211.

21-27—New York Yearly Meeting, Silver Bay Association, Silver Bay, N.Y. Write Joseph A. Vaskamp, 15 Rutherford Pl., New York, NY 10003.

28-Aug. 3—Northwest Yearly Meeting, George Fox College, Newberg, Oreg. Write Jack L. Willcuts, P.O. Box 190, Newberg, OR 97132.



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**Washington, D.C., bed and breakfast.** Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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

**Orlando, Florida.** Stay at Southeastern Yearly Meeting Quaker Center at Cisney House, 847 Highland Ave. (32803). Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker community. Telephone: (305) 422-8079.

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**New York City, The Penington,** 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call the manager (212) 673-1730.

## Books and Publications

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

**Free Jrrl,** Quakerism, religion, humor, verse, better mental tools, various interesting ideas. Clifford N. Merry, 919 Albany #2, Los Angeles, CA 90015.

**Wanted, to buy:** *For More Than Bread* by Clarence Pickett. Martha DuBarry, 222 Cornell Avenue, Swarthmore, PA 19081, (215) 241-7042.

**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.

**Pendle Hill Publications** has a new policy of linking the first edition of each issue to the subscriber number at that time. A second issue can be made available quickly if the response is significant, but the best way to get each new essay is by subscribing. The cost per year (for six issues) is \$9. Photocopies of out-of-print essays are available. Write for the full list. Is there enough interest to warrant a second edition in any of the following titles?: *A Guide to True Peace* by Molinos, Fenelon, and Guyon, *Holistic Economics and Social Protest* by Jack Powelson, *Speaking As One Friend to Another* by John Yungblut, *Alternative Christianity* by John Punshon, *The Journal and the Journey* by Mary Morrison, *Lawrie Tatum: Indian Agent* by Robert Hixon. Write to place advance orders or to request information: Pendle Hill Publications, Wallingford, PA 19086.

**Wider Quaker Fellowship,** a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

**Faith and Practice of a Christian Community:** The Testimony of the Friends of Truth. \$2 from Friends of Truth, 1509 Bruce Road, Oreland, PA 19075.

## Communities

**Alternative lifestyles.** Six rural communities, established over the last 16 years, invite you to visit. Discover our successful, cooperative, peaceful environments. Write for information. \$1 postage please. Federation of Egalitarian Communities, Twin Oaks, F4R, Louisa, VA 23093.

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## For Rent

**Ann Arbor, Mich.** Person to share two-bedroom apt. beginning Aug. 1 to Sept. 1. Lee, 420 Great A6, Acton, MA 01720, or call (617) 263-6613.

**Handcrafted three-bedroom home,** featuring wood and windows, on 120 secluded West Virginia acres. Two fireplaces, two decks, greenhouse, full bath, baseboard heat with free natural gas, circular staircase, oak floors. Barn, garage, outbuildings for animals. Lease required. FJ Box C-779.

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of the roots and directions  
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A vast healing begins.*

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**Decals—Bumperstickers—Posters.** Humanist, environmentalist desires to serve your needs. Quotations upon request. Stas, P.O. Box 1302, Lufkin, TX 75901.

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## **Personal**

**Single Profile Nexus** creates a nationwide network of Friends and other cultured singles. Box 19983, Orlando, FL 32814.

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

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**Resident couple needed:** Ann Arbor Friends Meeting seeks Quaker couple to serve as house directors for Quaker House—a center for peace and related Friends meeting activities—to begin Sept. 1. For information please write Quaker House, 1416 Hill St., Ann Arbor, MI 48104 or call Barbara Neal, (313) 971-2664.

**Part-time Field Secretaries** for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents on West Coast and in mid-continent U.S. Two needed by November 1. Send inquiries and suggestions to Wilton Hartzler, FCNL, 245 Second St. NE, Washington, DC 20002.

**Head Librarian** needed urgently for Philadelphia Yearly Meeting Library. Responsible position for Quaker interested in outreach to Friends and others. Job description on request from library. Send resume with references by 7/15/84 to: Emily Conlon, Yearly Meeting Library, 1515 Cherry St., Phila., PA 19102.

**American Friends Service Committee** seeks, in Philadelphia: (1) Associate Secretary, Information Services (starts early '85), assists Director Information Services with information about, interpretation of AFSC to the public; assists in overall department functions. Requires professional writing skills; extensive work experience including minimum of five years in communications; experience in print or electronic media and in administration. Inquire by August 15. (2) Fundraiser to interpret national, international, and regional (for Middle Atlantic Region) work of AFSC and seek contributions. Requires commitment to Friends beliefs, nonviolent social change; strong communication skills, administrative experience. Inquire by July 2. Send resume: Karen Cromley, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. The AFSC is an Affirmative Action/Equal Opportunity Employer.

**Friends Meeting of Washington** seeks meeting secretary to begin summer 1984. The meeting secretary's job is fundamentally administrative and executive. The Spirit is present in everything we do for the meeting, whether our tasks are administrative or otherwise. Send resume and letter of interest to: Clerk, Friends Meeting of Washington, 2111 Florida Avenue NW, Washington, DC 20008-1926.

**Disarmament Associate** for religious-based social service agency. Requires experience in grassroots organizing on disarmament issues, outreach to Third World communities, public speaking ability, writing skills, and strong commitment to values of justice, equality, and nonviolence. \$13,000. Before sending resume please request job description from: Janet Owen, American Friends Service Committee, 407 S. Dearborn #370, Chicago, IL 60605, (312) 427-2533. Applicants encouraged regardless of race, sex, religious or sexual orientation.

**Friends World Committee for Consultation—General Secretary.** An opportunity arises for a Friend to serve the Quaker World Family.

The position of General Secretary in the FWCC world office in London becomes vacant with the retirement of Richard Meredith at the end of 1985. This important post requires sensitivity and responsibility, and a personal knowledge of Quaker life and work amongst Friends of varying backgrounds in different parts of the world would be of significant advantage. In close supportive cooperation with the Associate Secretary, the General Secretary seeks to further communication and cooperation between Friends around the world, and encourage growth and depth in our Religious Society. The post involves administration and travel, and there is considerable scope for initiative in helping to implement the aims of the FWCC.

The appointment will be for three years in the first instance, subject to the conditions set out in a formal contract and would commence on October 28, 1985. Salary based on experience and qualifications will be negotiated, and pension rights will be a matter for personal arrangement. Applications (by airmail from overseas) with names and addresses of two references should reach the Chairman, Joseph P. Houghton, "Rockspring," Hillcrest Road, Sandford Co., Dublin, Ireland, by September 1, 1984, but inquiries and requests for the job description should be made immediately to FWCC, Drayton House, 30, Gordon Street, London, WC1H 0AX, England.

## **Position Wanted**

**Paralegal.** Graduate of ABA approved Institute for Paralegal Training seeks employment as legal assistant in Philadelphia area. Training covers wide range of law and procedures. Previous experience in management; analysis, research, and writing; problem identification and solution; group process. B.A. in philosophy with political science and economics. For resume, call (215) 848-7473, ask for Glenn Fulop.

## **Retreat**

**Signal Knob Retreat Center.** Practice a covenant lifestyle for a replenished earth. For more information contact J. D. Keister, Director, Rte. 2, Strasburg, VA 22657. Tel. (703) 465-8722.

## **Schools**

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**Pastel portraits from snapshots.** Often snapshots capture the character of the subject. Quaker artist. 12 x 18 matted \$40, framed \$55, plus postage. Wind Whispers, Box 93, Old River Rd., White River Jct., VT 05001.

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

**Residential builder.** Fully experienced in design and construction of additions, garages, wood decks, saunas and spas, skylights and greenhouses. Tim Peterson, Cuttaloosa Rd., Lumberville, PA 18933. (215) 297-5482.

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**South Newfane/Marlboro, Vermont.** 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks—\$200 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

## Vacations



Outer Banks, Avon, NC 27914, (919) 995-4348. A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

**An experiment**—if you enjoy playing good music in small friendly groups, participating in informal discussions, relaxing in a beautiful country setting—join us for a six-day adult music workshop at Olney Friends School, Barnesville, Ohio, July 31–Aug. 5, 1984. Reasonable costs, skilled music facilitators. For information write Jean Putnam, 115 Altamont Ave., Melrose, Mass. 02176.

## Wanted

**Quiet Quaker couple** seeks inexpensive living arrangements in central Chester Co., Pennsylvania, area. Garage access and workroom are sought with part of rent to be paid in property maintenance. Barbara and Steven Clarke (215) 399-0367.

**Friendly hermit(s)** to look after book business July–Sept. during owner's absence. Please write Allenson, Rte. 1, Box 469, Westville, FL 32464.

**Vermont Friend** needs Washington, D.C., studio apartment or room in home for one year, starting Sept. 1, 1984. Write: Shepherd, RFD 405, Norwich, VT 05055.

**Young, single, female teacher** at West Chester Friends School seeks one- or two-bedroom apartment in private home, subdivided house, or carriage house by August 10, 1984. Media-West Chester area. Contact Sarah Deck, 317 Mount Alverno Road, Media, PA 19063. Phone: (215) 566-3393.

# FRIENDS JOURNAL Meeting Directory . . .

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## MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6 each.

### CANADA

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

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91/2 Fourth Ave., (613) 232-9923.

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

### COSTA RICA

**MONTEVERDE**—Phone 61-18-87.

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

### EGYPT

**CAIRO**—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office 33170. Home: 20567.

### GERMANY (FED. REP.)

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

### GUATEMALA

**GUATEMALA**—Monthly. Call 683011 or 681259 evenings.

### MEXICO

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

### SWITZERLAND

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

### ALABAMA

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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

### ALASKA

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

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

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

### ARIZONA

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

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

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

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

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

### ARKANSAS

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

### CALIFORNIA

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

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

**BERKELEY**—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2485 LeConte.

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

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

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

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

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

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

**HEMET**—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

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**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., Box 4411, San Rafael, CA 94903. Call (415) 472-5577 or 883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 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, unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

**REDLANDS-RIVERSIDE-SAN BERNARDINO**—Inland Valley Friends Meeting. Worship 10 a.m., dialogue or program 11 a.m. 114 W. Vine, Redlands. 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 10 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**—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.) 10 a.m.

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

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

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

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

**VISTA**—Unprogrammed meeting 10 a.m. P.O. Box 1443, Vista, 92083. Call 724-9655.

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

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

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

## COLORADO

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

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

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

**DURANGO**—10 a.m. First day school and adult discussion. Unprogrammed worship at 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. First-day school. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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

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

**STAMFORD-GREENWICH**—Worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: (203) 869-0445 nights, 869-0601 by day.

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

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

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

## DELAWARE

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

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

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

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

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

**REHOBOTH**—Worship 10 a.m. 3 Virden Lane, Pinewater Farm. Call Eric Boving, 945-2152, for directions.

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

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

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

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

**GAINESVILLE**—1921 N.W. 2nd Ave., meeting end First-day school, 11 a.m. 462-3201.

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

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

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

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

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

**SARASOTA**—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Summer 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: Joan Thompson. Quaker House telephone: 373-7986.

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

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

## HAWAII

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

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

## IDAHO

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

**SANDPOINT**—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

## ILLINOIS

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

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

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

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

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

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

**DECATUR**—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

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

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

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

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

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

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

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

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

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

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

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

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

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

## INDIANA

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

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

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

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

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

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

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

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

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

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

## IOWA

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

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

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

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

**LAWRENCE**—Oread Friends Meeting. Unprogrammed worship 10 a.m. 1146 Oregon. Phone (913) 749-1360.  
**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.  
**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## KENTUCKY

**BEREA**—Meeting 10 a.m. Berea College, 986-8250.  
**LEXINGTON**—Unprogrammed worship, 3:30 p.m. For information call 223-4176.  
**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship, 10:30 a.m., at 546 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.  
**NEW ORLEANS**—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

## MAINE

**BAR HARBOR**—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.  
**BRUNSWICK**—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.  
**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.  
**ORONO**—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.  
**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.  
**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.  
**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.  
**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school 11 a.m., 3107 N. Charles St., 235-4438.  
**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.  
**CHESTERTOWN**—Chester River Meeting. Worship and first-day school, 11 a.m. 124 Philosophers Terrace. Clerk: Marian Roberts, RD 4. 778-3282.  
**EASTON**—Third Haven Meeting, 10 a.m. 405 S. Washington St. Clerk: Jane K. Caldwell, (301) 822-2832.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.  
**UNION BRIDGE**—Pipe Creek Meeting. Worship, 11 a.m.

## MASSACHUSETTS

**ACTON**—Worship and First-day school, 10 a.m. Harvey Wheeler Community Center, corner Main and Church sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.  
**AMHERST-NORTHAMPTON-GREENFIELD**—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 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**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10 a.m. Phone: 878-8883.  
**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**GT. BARRINGTON**—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**MATTAPOISETT**—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.  
**NEW BEDFORD**—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.), 7th and Spring Sts. 993-7387.  
**NORTH DARTMOUTH**—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.  
**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 236-2682, 7679, 2282.

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

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

**SOUTH YARMOUTH-CAPE COD**—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 888-4865.

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

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

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

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

## MICHIGAN

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

**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.

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

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

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

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

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

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

## MINNESOTA

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

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

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

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

## MISSOURI

**COLUMBIA**—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

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

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

## MONTANA

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

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

## NEBRASKA

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

**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: 783-6382.

**DOVER**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.

**GNIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. 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.). (603) 643-4138. Clerk: Lafayette Noda.

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

**PETERBOROUGH**—Monadnock Monthly Meeting. Worship 9:45 a.m. 48 Concord St. Singing may precede meeting.

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

## NEW JERSEY

**ATLANTIC CITY** area—Atlantic City Meeting in Friends' homes. Please visit us. 11 a.m. (609) 645-7269 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, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

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

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

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

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

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

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

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

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

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

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

**NORTHFIELD**—First-day meeting for worship 11 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

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

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

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

**RIDGEWOOD**—Meeting for worship and First-day school at 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., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

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

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

**WOOSTOWN**—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.

**GALLUP**—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

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

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

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

## NEW YORK

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

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

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

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

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

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

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

**CORNWALL**—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

**FREDONIA**—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

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

**HUDSON**—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

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

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

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

**FLUSHING**—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

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

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

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

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

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

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

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

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

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

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

**NEW YORK**—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rt. 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**—249 Hooker Ave. 454-2870. Unprogrammed meeting 9:15 a.m., meeting school 10:15 a.m., programmed meeting 11:15 a.m. (Summer worship 10 a.m.).

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

**QUAKER STREET**—Worship 11 a.m. Rte. 7 Quaker Street, New York 10014. Phone: (518) 895-8169.

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

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

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

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

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

## NORTH CAROLINA

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

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

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

**CHAPEL HILL**—Meeting for worship 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

**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 10 a.m., First-day school 10:45 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

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

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

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

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

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

**WILMINGTON**—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call 343-8317.

**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).

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

## OHIO

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

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

**DEFIANCE**—Jon Shafer, (419) 596-4641

**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. (913) 9242.

**CINCINNATI**—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. 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 Cophine Crosman, 846-4472, or Rod Warren, 863-0731.

**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.

**OVERLIN**—Unprogrammed meeting at 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, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7276, 897-4610.

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

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

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, (513) 767-7443.

## OKLAHOMA

**OKLAHOMA CITY**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

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

## OREGON

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

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

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

**SALEM**—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## PENNSYLVANIA

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

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

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

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

**CARLISLE**—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

**HAVERFORD**—First-day school 9:30 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.

**HAVERFORD**—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**—Rt. 611. First-day school, meeting, 11 a.m.

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

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

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



**LANDSDOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. Landsdowne and Stewart Aves.

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

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: (717) 966-2334.

**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 Pe. 272.

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

**MARLBOROUGH**—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

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

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

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

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

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

**MILLVILLE**—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Girton, (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.)**—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, (215) 566-7238.

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

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

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

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

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

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

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

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

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

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

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

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

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

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of junction of Whitehorse Rd. and Rt. 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., Oakland.

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

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

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

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

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

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

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school 10:45 a.m. 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**—W. Springfield and Old Marple Rd. Meeting 11 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

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

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

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

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

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

**WEST GROVE**—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

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

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

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

## RHODE ISLAND

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

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

**WESTERLY**—57 Elm St. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

## SOUTH CAROLINA

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

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

## SOUTH DAKOTA

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

## TENNESSEE

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

**CROSSVILLE**—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

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

## TEXAS

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

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

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

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

**EL PASO**—Meeting at 10:00 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FT. WORTH**—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

**GALVESTON**—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

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

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 10:30 a.m., 1003 Alexander. Clerk: Albert Munn, 665-2010.

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

**LUBBOCK**—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

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

**SAN ANTONIO**—Discussion 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. Leni Skarin, clerk, 113 High Oak, Universal City, 78148. (512) 659-4053.

## UTAH

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

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

## VERMONT

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

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

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

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

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

**SOUTH STARKSBORO**—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rte. 17. Call Whites, (802) 453-2156.

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

## VIRGINIA

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

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

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

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

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

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

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

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

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

**WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rt. 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, (206) 822-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

**OLYMPIA**—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

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

**SPOKANE**—Unprogrammed worship. Contact Sunny Woll, 624-6745.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 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. Bennett House, 305 Willey. Contact John Gamble, (304) 599-1767.

## 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, WI 54751. Call 235-5892 or 832-0094.

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

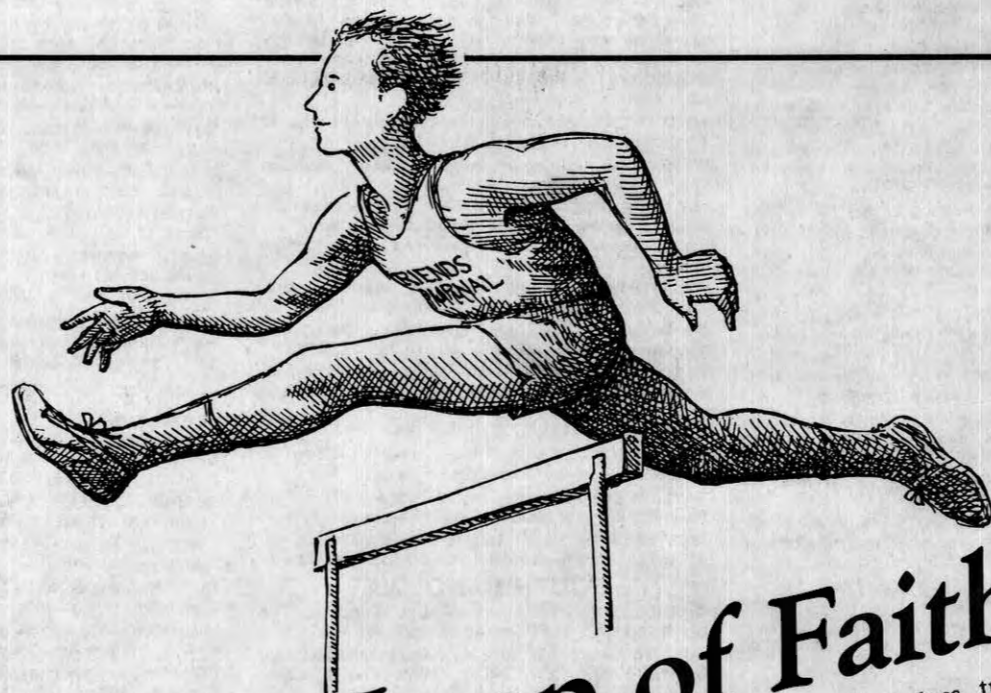
**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**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.



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