

July 1/15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today

076696 016
THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD PA 19041

I ask no favors for my sex. I surrender not
our claim to equality. All I ask of our brethren
is that they will take their feet from off our necks,
and permit us to stand upright on the ground which
God has designed for us to occupy.

SARAH GRIMKÉ 1839

FOCUS: QUAKERISM AND WOMEN



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July 1/15, 1974
Volume 20, Number 12

Friends Journal is published the first and fifteenth of each month (except in June, July and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 for postage. Single copies: 40 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Second Class Postage paid at Philadelphia, PA and additional offices.

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Quips & Quotes

TO HELP NON-QUAKERS among the Trustees of Friends Central School in Philadelphia better understand Quaker terminology and tradition, to say nothing of Quakers themselves, Prudence Churchill prepared "An ABC of Friends terms for those who are not." Among her explanations was this one on humor: "Some Friends have a great sense of humor. Some Friends have no sense of humor. There is no way of predicting which is which. Many Friends take themselves very seriously. Many Friends take themselves too seriously. Friendly humor never includes mockery, making fun of others or racy topics. Friends usually smile in response to humor or, on occasion, chuckle."

QQ

Changing mood, subject and location, we report that Barbara Reynolds, a member of Ann Arbor Meeting, is organizing a Hiroshima/Nagasaki Memorial Collection at Wilmington College in Ohio. Barbara, her former husband, Earle, and their two children sailed their ketch, Phoenix, into and across the Pacific in the late '50's and early '60's to try to prevent tests of U.S. and Soviet atomic weapons. Now she is collecting material on all aspects of the atomic bombings of the two Japanese cities to "inform the post-war (World War II, that is) generations of the realities and the meaning of atomic warfare and to encourage all efforts to find alternatives to war." Materials and/or contributions may be sent to Barbara at Box 1183, Wilmington College, Wilmington, OH 45177.

QQ

Meanwhile, Mary Bye from Philadelphia Yearly Meeting's Peace Committee informs that another sailing ship, the Fri, this summer will deliver anti-testing letters from the Peace Committee and others to "all five powers hiding nuclear devices in or bordering on the Pacific." The five are Britain, China, France, the Soviet Union and the U.S.

QQ

From the same part of the world comes the Asian Quaker magazine, The Friendly Way. Its latest issue included this contribution from Mary Johnstone who quoted Ivan Illich: "The history of modern man is the history of fading hope and rising expectations."

"We need a name for those who value hope above expectations."

"We need a name for those who love people more than products."

"We need a name for those who love the earth on which each meets the other."

"May . . . each one of us . . . transform each moment of living into one of learning, sharing and caring."

QQ

We liked the following from an article in Center Magazine by Nora Scott Kinzer: Perhaps we need to add "two words to our vocabulary. 'Love' in Spanish is a masculine word, and 'dignity' is feminine. Love and dignity, male and female. They add up to human."

The First Word

The Rightful Place of Women

THIS ISSUE is by women, about women. As such, it reflects nothing new in the Society of Friends because Quaker women have been speaking out for equality since the days of George Fox and Margaret Fell.

For example, Margaret Fell's epistle, written in 1666 and recently shared with us by Nancy Breitsprecher, contains this passage:

"And this is that free Woman that all the Children of the Promise are born of; not the Children of the bond-woman . . . which genders to strife and to bondage, and which answers to Jerusalem which is in bondage with her children; but this is the Jerusalem which is free, which is the Mother of us all; . . . and her light will shine throughout the whole earth, even as Jasper stone, clear as Chrystal, which brings freedom and liberty, and perfect redemption to her whole Seed; and this is that Woman and Image of the Eternal God. . . ."

Two hundred years later, another Quaker woman, Mary Whitall Thomas of Baltimore Yearly Meeting, must have thrown the Friends Conference of 1887 in Richmond, Indiana, into some consternation with these remarks:

"I would be sorry to see the women of the Society of Friends take the position of those in the Methodist Church as auxiliary to any board of men. The women in the Society of Friends hold a different position from that held by them in any other church. Our place is side by side with our brethren. Nothing else will agree with the constitution of our church or will agree with *my* constitution at all. It is time that the men in the Society of Friends should remember the place of the women in it, and they will hear this question brought up again and again and again. The women in the Society of Friends have a position that is not allowed them by their brethren nor given to them by man. It is given them by the head of the Church, the Lord Jesus Christ. This society is the only society that professes that women should have this place, and it is organized on that basis, and we are not going to let you forget it, and it will come up continually, and I do say that the men of the Society of Friends need to be reminded of it. Now, brethren and sisters, you say we are not to bring this question of the sexes up; but whom will you have in the constitution of your committees? You say 'the right person.' The right person in the judgment of men is generally a man; and you know there are women just as capable of these positions as men. Now this is a serious matter, and I want to urge the women of the Society of Friends to keep this continually in view, and to keep the place that God has given you—or take the place—for perhaps we have not fully taken it as we ought."

And now, more than three hundred years after Margaret

Fell and almost ninety years since Mary Whitall Thomas, another group of Quaker women again remind us of "her Light . . . which brings freedom and liberty" and of the need for women "to keep the place that God has given you—or take the place. . . ."

For them, as for Mary Whitall Thomas, "this is a serious matter" because, as Joyce Rollé Ennis who coordinated the gathering of material for this issue wrote, "Even though our Friends testimonies leave no doubt as to the theoretical equality of the sexes, we are bound by much of the same subtle sexism that pervades the rest of society."

Some of that subtleness is reflected in "A Quaker Woman's Prayer" contributed by Ruth Edithchild:

"If I pray 'God, our Father, make us all brothers,' then the men and most of the women in the meeting will be comfortable. Why? Because most of our lives we have heard just that sort of prayer. We feel as though this is right.

"If I pray 'Goddess, our Mother, make us all sisters,' then all the men and most of the women will feel a jar, a shock. Why?

"Surely there is no gender in the light. There is no gender in the spirit.

"When someone mentions God now or Father, or brother, I find that I feel an alienation, a jar, a shock. I am not anyone's brother, or father, nor do I relate to a male God.

"I can relate to a genderless force, what Tillich called a ground of being. I can relate to an energy, an inner light.

"But so often I hear the gender of a force when I should hear an energy without gender. And it does not make it right because 'that's the way it's always been.' In a male-dominated society how could it have been otherwise?

"Let us become conscious of women. Of how women feel. Of what it must be like to always hear male references even when the writer or speaker is a woman. Let us become aware that the feminine gender exists too; that it is not invisible; that probably half of those meeting for worship are women.

"Mother in Earth, goddess of all beings, protect our sisters everywhere."

Of course, these ideas and those in the articles that follow reflect only a few of the concerns of Quaker women throughout the world. At best, they will encourage us to become more sensitive, more aware, more informed. But they also may cause some of us to shake our heads in bewilderment and to resume our normal activities, religious and otherwise, convinced that the lack of equality exists only in women's minds. If so, do we need to ask ourselves whether *that* isn't the worst of all of sexism's effects—for all of us?

JDL

The Smiling New Woman

By Lara E. Creviston-Cox

SO MUCH needs to be done to liberate all of humanity on so many fronts that the very human ability to laugh and work with a smile is easily forgotten. This applies to women's causes in a special way: we must keep our perspective and a sense of humor helps us do that.

Granted, there is nothing funny about the need for rape-counseling or for legislation to give women the rights men are born with. It is hard to smile while being the victim of a male double standard that jerks away your credit card when you marry a man who makes less money than you do, or that forces you to make a fresh start after you are widowed or divorced because legally and financially you did not exist during your marriage. Feelings of indignation and anger are natural. They also are positive because they spur women to action that will help produce changes.

But we must also learn to laugh at ourselves. Otherwise, we risk becoming bitter and being unable to communicate with men as well as with our inner selves.

Having been a bit of a liberationist before the movement was named, it shocked everyone when I married and had a round of babies. I am still in shock, but that's neither here nor there. Those of us who are oldsters in the movement continue to muddle around and accomplish something worthwhile and having a husband and children is no handicap. Well, it's sometimes a slight impediment, but it can be overcome. Besides, family life has a way of teaching patience right along with determination and good public relations abilities. It also teaches pacifism in the sense that one must restrain herself from killing the children when they have created one mess too many or indulge in other forms of harassment called "Let's Drive Mommy Crazy."

Among my other memories of pre-women's-lib-days is the return to breast-feeding. In order to succeed at this basic communion, one *must* have a sense of humor: an uptight mother has uptight milk and, in this case, what is up will not come down! It is good to see that what was once considered bizarre behavior is now accepted for what it is—completely natural. The more that women demand that their most basic needs be satisfied and honored, the faster we can evolve into autonomous human beings.



A woman's evolution into full personhood seems to begin in her home. We all seem to have this basic centering point, be it apartment or suburbia or a van. When I talk with other women, a complaint I hear over and over (and one I lodge myself) is that of needing more privacy in our homes, more room to grow. For instance, my children can be scattered all over the neighborhood, and they instinctively know when I'm in the bathroom. Seconds pass and there are four children and a husband pawing at the door—all in a state of emergency. If I curl up with a book, everyone instantly needs attention and affection. I want to write and everyone's stomach sings a chorus of "I want peanut butter, I want peanut butter." Ick.

A woman needs a healthy sense of "mine" in a self-ish kind of way: this is *my* corner, *my* time, *my* quiet, *my* project, *my* job. Once this much is accomplished (and it is not easy), she is better able to say "this is MY life" when pressured to do things she is not comfortable doing, or is criticized for doing what she believes she should do.

A great deal of this kind of pressure comes from other women. This is so infuriating that one needs determination, self-respect, and a wry sense of humor to survive it. There is always the relative or next-door-neighbor or friend who wants to play "who has the whitest wash" or "the shiniest floor" or the most socially acceptable child. And there are always those women who have made it to the top of some profession and hold other women back in all kinds of ingenious ways. For example, when I telephoned a local newspaper for publicity for a much-needed women's support group in combination with rape and crisis counseling and cooperative babysitting, I was advised by the editor/owner (a female) to forget it and join the P.T.A. I resisted the temptation to burn her in effigy or give up my ardent cause. As exciting as the P.T.A. spring carnival was, I decided that there was room for other women's activities and other needs to be filled. So I got publicity from another paper and started organizing.

This kind of obstacle race is good exercise for coping with the most insidious and widespread vehicle of oppression: religion. Discrimination in religion is a bit upsetting. Since we are rather attached to our souls, this issue is important to the spiritually minded female. A woman has a hard enough time fighting for her physical rights, but having to fight for her ethereal rights is a battle not easily won. After all, men run most of the religions (just like the rest of Big Business), and they have an abundance of male prophets and holy books written by men and a predominance of male gods. A growing woman oftentimes has to leave the religion in which she was raised in order to continue her search for her rightful place in the spiritual realm. I am fortunate to now attend a non-pastoral Friends meeting. It even has a woman serving as clerk. Perhaps the emphasis on the Inner Light has freed many Quakers from much confining emphasis upon the external (sex). Women

in the Society of Friends have a long history of being leaders, innovators, and advocates for a cause. In simple strength, some of them have worked wonders, not only by pointing out deficiencies in society and changing institutions, but by helping creative consciences grow in the generations which followed them.

The "New Woman" is not so new among Quakers.

Friendly women can reach out to other women in joy and in need and live in mutual respect for the individual's unique journey through life. Communication and understanding have a chance to flow between men and women as we recognize that we are united, male and female, in the

love and guidance of the Spirit—that beautiful force of love which is haloed with a wreath of smiles.

The ultimate women's cause, then, is the freedom of all people, allowing all humans to grow to their fullest capacity. There are countless ways that each of us can help. If you cannot get psyched up to get involved in the push for the Equal Rights Amendment or for ending job discrimination, you will find you can still contribute in some way to the human liberation movement by changing some of your attitudes, listening, educating others, sharing some of your experiences. You are needed and everyone has something to offer.

Where YOU Are Needed:

Working for needed legislation; become politically aware and active

Planned Parenthood

Consciousness raising groups or women's support groups

Education campaigns via leaflets, panel discussions, dialogs between men and women

Working for a rape and crisis counseling center or establishing one if none exists

Volunteer transportation for women in need

Read what women are writing; write for a women's press; run the printing press for the women's press

Cooperative babysitting/cooperative day-care centers

Self-defense

Learn about your body (many cities have health collectives)

Work to make hospitals more humane in their treatment of rape cases as well as labor and childbirth and postpartum care

Listen to other women; be there when someone needs a friend

Donate books to women's centers, women's prisons

Ask questions and expect answers

Non-sexist child-rearing

Work with single mothers

File charges against those who discriminate

Write letters if you are discriminated against (letters to the editor of your local paper, to politicians, to the person doing the discriminating)

Work to open up all-male unions

Be aware of sexism in therapy and counseling

Lesbian liberation

Welfare Rights Organizations—know how your welfare system works (Are women on welfare pressured to be sterilized? Are there midnight raids held? Is it difficult to get food stamps or other aid? Is there an agency for the poor to get used clothing? Is there a community action program to find housing and jobs for the poor and is it publicized? Are caseworkers polite and helpful? Is free counseling available? Is information on education and low-cost education available?)

Know the law—your rights to own property, sell property, keep rentals in your name alone if married; laws governing credit, wills, divorce, separation, child custody, bank accounts, joint property, etc.

Support women artists and women musicians—promote art fairs and talent shows, theatre, recitals

Support equal opportunities for girls in athletics on all grade levels

Learn to do minor repairs on your automobile and house

Complain about sexist advertising; boycott products that are blatant in their sexist advertising; write letters to television networks

Can women under 21 get treatment for venereal disease, birth control information and contraceptives?

What are your abortion laws? Is the inexpensive vacuum method available?

Does your local college have a gynecologist on staff at the health center?

Take classes usually oriented toward men—science, math, mechanics, woodworking, law, business management, medicine

Work with elderly women, widows, divorcees, delinquents, troubled girls

Do not encourage sexist jokes—Quit laughing!

Encourage Women's Studies on high school and college levels

Is your local sex education program good? Are girls told what to do in case of attempted rapes or child molestation? Are houses marked as safety stations in high risk areas?

Do police officers handle rape cases sensitively? How do your courts usually dispose of rape cases? How are female prisoners treated? Are they subjected to physical examinations under humiliating or immodest conditions? Are your local judges harsher with females than males when it comes to sentencing? Are girls sent to reform school for "sex offenses" (promiscuity or pregnancy or being deemed "hard to handle")?

Are you holding back other women by your attitudes?

Does your Meeting confine women to preparing food and baby-sitting? Are men active in teaching First-day School and helping with the smaller children? Do you discuss the needs of women? Is there a good representation of both sexes on all the committees and projects?

Lara Creviston-Cox, of Ellettsville, IN, is a Friend, active in relation to women's concerns and other areas of "practical faith."

Lucretia Mott—"Hicksite," Abolitionist, Feminist

by Sue B. Green

TO ELIZABETH CADY STANTON, her introduction to Lucretia Mott was the most meaningful aspect of the World Anti-Slavery Convention. To Benjamin Haydon, the English painter whose palette would memorialize the delegates, Lucretia Mott was alarming, had "infidel notions," and hence, could not be prominently portrayed in his work. The focal place would be reserved "for a beautiful believer in the divinity of Christ." To the Convention itself, Mrs. Mott symbolized the issue that threatened to destroy the conclave assembled in London that summer of 1840.

The call had gone out from the English anti-slavery organization to abolitionists of the world. From America the delegation included Wendell Phillips, George Thompson,



James G. Burney, William Lloyd Garrison and many other famous champions of Negro freedom. Lucretia Mott was the only female delegate of the American Anti-Slavery Society, although numerous other women were there representing women's anti-slavery groups allied with the national association. Refusing to accept the women's credentials, the officials set off an angry and acrimonious debate among the men (the women were not permitted to speak). But after hours of heated, often banal, argument and much Bible waving, the vanquished females were relegated to a secluded section of the hall described in the *History of Women Suffrage* as "behind a bar and curtain, similar to those used in churches to screen the choir from the public gaze."

Throughout the remaining sessions, Lucretia Mott, "Lioness of the Convention," sat, serenely composed, with her friends while the males, having established their superiority, turned to consideration of Negro slavery. Perhaps even in defeat the women advanced their cause, since the ensuing public discussion and publicity pinpointed their situation most poignantly and crowned them with an aura of martyrdom. And, adventitiously, the alliance formed between Lucretia Mott and Elizabeth Stanton at the World

Anti-Slavery Convention became a force that one day would galvanize women into concerted action against their oppressors.

The "woman question" was not a new issue to Lucretia Mott. As a child on Nantucket Island she had absorbed the principles of tolerance and respect for the rights of others. The intimacy imposed by geographic boundaries demanded from the island's inhabitants the utmost forbearance, cooperation and trust. Prosperity, even survival, depended on an equal sharing of the burdens of frontier life.

Whaling being the principal industry, the men were away at sea for long periods of time, sometimes years, leaving their women to support themselves and families. During that interregnum, there was no such thing as women's work. Cattle had to be fed, clothes mended, candles molded and an honest dollar earned. Quaker children attended school, boys and girls alike. These influences remained very much a part of Lucretia's life. Women accepted responsibility and discharged all duties imposed upon them by circumstance. In adapting to such an environment no woman could justifiably be considered inferior.

It must have been a shock, therefore, to Lucretia to confront discrimination of the most pernicious type when her family left the island for Boston. Here, she found school terms for girls considerably foreshortened. Later as a teacher in the Nine Partners Friends School she received one-third the amount paid to male teachers. Thus the "woman question" was a problem even among Quakers. The lofty principles of justice, equality, faith, simplicity and love which every Quaker professed were violated by this transgression against one-half their number.

In 1821, Lucretia Coffin Mott was approved as a Minister in the Society of Friends by the Ministers and Elders of Western District in Philadelphia and was almost at once thrust into a doctrinal dispute. The case tested the Discipline's proviso concerning "outgoing in marriage," marrying outside the faith. Although the prospective husband had applied for membership in the Society, his application was rejected. The mother of the bride-to-be was expelled from the meeting. Such judgment seemed doctrinaire and authoritarian to Lucretia, who argued that the Discipline could be comprised, that the well-being and happiness of the principals was more important than the dogma.

She was disturbed by the evangelical fervor pervading all thought and religion of the period, preferring what she preached as "practical Christianity." Hence, when tension between the Orthodox Quakers and the "Hicksites" increased, Lucretia found herself siding with the Hicksites. It was a sad and confusing time for all earnest, well-intentioned Quakers. For Lucretia and James Mott it was a torment. The spirit of peace and love, quintessence of their

faith, became tenuous and illusory in the face of conflict and dissension. Lifelong friendships were dissolved and families bitterly divided in controversy. Friends were locked out of meetinghouses and burial grounds. A lawsuit to establish legal ownership of Quaker property was filed.

To most Friends, the dispute, already of several years' duration, had seemed but a temporary hiatus; but when the courts ruled in favor of the Orthodox faction the schism became irrevocable. After the 1827 separation, Lucretia and James Mott remained with the Hicksites. This fact was used against Lucretia when thirteen years later she attempted to present her credentials to the World Anti-Slavery Convention. The English Friends recognized only the Orthodox Quakers, and to them Lucretia was not merely a female but a female unbeliever. Paradoxically, they found no fault with Hicksite James Mott, whose credentials were unquestioned despite his affinity with the "infidel" woman.

Possibly the implied censure of Lucretia by the august assemblage served only to enhance the patient and tranquil woman in the eyes of Elizabeth Stanton. The young bride, whose husband was a delegate to the convention, was immediately drawn to the older woman's thoughtful composure and rationality in the face of humiliation. Together they walked the streets of London as tourists. But Elizabeth found Lucretia "more interesting than Westminster Abbey," and even at the British Museum the two women found a sequestered spot in the garden where they exchanged ideas and discussed events of the convention.

They agreed that women could not continue to accept treatment as second class individuals and could not, as observed by Sarah Grimké, concentrate their efforts on freeing the Negro when they themselves were slaves to men. Lucretia was forty-seven years old, a famous and much sought-after speaker, respected as much for her un-

erring sense of justice as for her eloquence. Calm, poised, always compassionate and genuine, she was a tempering influence on the ebullient and impetuous Elizabeth. But they shared a deep feeling of betrayal and a realization that women must combine forces to change their status, to improve their quality of life.

So it was that in London in 1840 the idea for a women's rights convention was conceived. Eight years later in Seneca Falls, New York, on July 20, 1848, the idea was presented to a small group of incredulous but eager participants, one hundred of whom affixed their signatures to the now famous Declaration of Sentiments and Twelve Resolutions. At the final session Lucretia Mott offered and addressed this resolution: Resolved, that the speedy success of our cause depends upon the zealous and untiring efforts of both men and women, for the overthrow of the monopoly of the pulpit, and for securing to women an equal participation with men in the various trades, professions and commerce.

Lucretia Mott is given little prominence in historical accounts of the Society of Friends. Possibly her modesty and simplicity attenuated the full force of her quiet dynamism. Women, of course, have generally fared poorly as historical personages; they have truly been written out of history. But Lucretia Mott's influence was and is profound. She was probably the most celebrated woman of her day, a thoughtful, purposeful friend of human dignity and worth. Her values live today, and as women, Quakers and others, continue the fight for equality, it is her torch they carry.

Sue Green is the author of "Listen, Sisters," a series of radio scripts on the history of the women's movement. A resident of Tucson, she helped found the Arizona Women's Political Caucus and is active in the National Organization for Women.



Meeting and the Single Woman

by Phyllis Sanders

"I AM SINGLE and a woman, and that means I do not belong anywhere." Is this someone you know—someone in your Meeting?

There are more single men and women today than ever before in our society. They are unmarried, divorced, widowed, with or without children, and of all ages. In spite of this, meetings tend to focus their attention on the needs of families and couples. We do not reject the singles, but we do tend to forget them.

"When my husband died, I thought I had moved away," said one woman. "Suddenly I didn't belong anywhere, and I wasn't included in social groups." What this woman found is echoed by other women who find that a woman alone is an embarrassment in a structure set up for pairs.

Actually, to be single is a problem for anyone in a world made for doubles. The old stereotypes still hold: that married life is the best kind for a man or a woman; that married persons are more stable and somehow more responsible. In contrast, men and women who are not married are strange, out of step, and an extra burden on society.

The woman alone, however, has a special problem. She is always expected to be passive, waiting for someone to take the initiative to invite her out. Although she is not supposed to make overtures on her own to find a partner, she cannot go some places unescorted without being suspected of improper motives. "I was asked to leave a hotel lounge by the doorman," says one attractive single, "because he said he didn't want the hotel guests (men) to be annoyed. He made me feel like a prostitute."

The cultural assumption that a woman is happy only when she has a man means that a woman alone is thought to be unhappy and desperately looking for that man. Men are afraid they will be trapped, and women often fear that it is their husband who will be snared by a single woman on the make.

Women who are single say that if they had never been married they are thought to be strange and man-hungry; if they are divorced or widowed, they are not only man-hungry but experienced, and an even greater threat.

In contrast, single men are not a threat. "While I was left completely alone," says one young divorcee, "my husband was wined and dined by all our friends who felt he needed to be taken care of." There is a double standard. A man, if unmarried, is considered to be playing hard to get,

and a challenge; if divorced or widowed, he is an even more eligible bachelor and an addition to any social grouping.

Are women really that desperate for a marriage partner? A recent survey shows that a single woman is less likely to end up in a psychiatrist's office than a married woman. Her freedom of movement and choice keeps her emotionally healthy. On the other hand, it is the married man who keeps well emotionally, and the single man who needs professional help. In fact, it is not women, but men who have greater need to marry.

The man has an added advantage that age is no deterrent. A woman, as she gets older, is considered to be less attractive as a sexual partner. While an older man may court and marry a very young woman, a woman is considered abnormal if she develops a liaison with a younger man. Single women with children have an even greater disadvantage.

What single women need are opportunities to meet with both sexes in structured and unstructured situations. They need to be accepted as individuals who have basically the same needs for personal contact and friendly sharing as any other member of the Meeting.

Is your Meeting dealing with the needs of single persons in any organized and regular way? One older woman, widowed, said to me recently, "What I miss most is the touch of a hand." Will we force her to ask for it, or will we make the first move?

Phyllis Sanders is producer-host of a weekly half-hour interview program on The Changing World of Women on WNYC Radio in New York and consultant to the Resource Center on Women of the National YWCA. She is a member of Chappaqua, NY, Meeting.



Toward A New Humanity

by Jennifer S. Tiffany

MANY ASPECTS of the women's movement in relation to human liberation have already been covered in this issue. One, however, has not been considered in any depth—the limiting effect that imposed, impersonal roles can have on people.

It is evident that a woman is usually bound by a plethora of roles forced upon her in response to her sex rather than her individual potential, character or abilities. These roles, essentially impersonal because they are imposed upon all women to some degree, are harmful in several ways. They serve to inhibit her aspirations and to handicap her in terms of what she feels she can and should do. They also are destructive of her sense of unique identity and self-respect.

It is often overlooked, however, that men have sex-determined roles imposed upon them, too. These roles, although quite different, are as destructive as those of women. A woman's role rarely encourages her to initiate action, while a man's may not permit him the respite of passivity. A woman is trapped into full responsibility for household duties. Yet it is just as heartbreaking to consider a man, deprived of his accustomed female help, undertaking to do his own cooking and cleaning. Many men are at a complete loss in such a situation. This is no sex-linked physiological deficiency—it is simply lack of practice. Roles have limited his growth. A woman may be culturally inhibited from seeking fulfillment in some professions; a man is culturally inhibited from expressing his

sadness through tears. Both are bound. Both suffer a crippling of their human potential. Both are made less whole. And this is very wrong.

As women grow more aware of the bonds contained in their traditional roles they often look toward the advantages men seem to enjoy. The distinct behavior patterns expected of men are easily linked with the greater opportunities for professional fulfillment and power open to males. Many women, myself included, have at some point sought to emulate the behavior expected of men in hopes that increased opportunities will open. This works, sometimes.

However, in terms of real human liberation, it is far from the answer. It is merely the rejection of one role for another, not the abandoning of role-playing in a search for fuller humanity. It is a mechanistic solution, not a living one. It may change the surface problem of women's oppression a bit, but *it is not enough*.

A fuller solution may be found in examining roles and seeking to get beyond them. This is a difficult, frightening undertaking. Trying to step outside of accustomed roles, with which most people feel secure, is taking a journey into the unknown. It is risking chaos. Yet, in the words of one Friend, it is risking chaos "in hopes of finding one's true shape—often a shape more interesting and with more potential than one had thought possible." If it leads to a more complete realization of the beauty and Light in all people, and of the essential equality of all people in that Light, in is a risk well worth taking.

The temptation to view others (and oneself) in terms of the roles they fill, rather than in terms of their essence (the Light), is the fundamental impediment to all people in their search for real liberation. It is this which has the power to bind, to dehumanize, to oppress. We must grow beyond it.

The challenge goes out to Friends, and to all people, to seek, *in addition* to the social, legal and economic equality of women and other oppressed groups, a means by which all may grow free of destructive roles. As women examine and cast off the imposed roles which bind them, men must do the same. In this shared search and growing, may we move toward true liberation for all people. May all of us be freed to be more fully human.

Maturity

It is a twofold thing that I have learned at last

First: not to judge myself from what I blindly guess

That other people think of me: A faith in me.

And next to set some cautious precepts for myself

To free me from the chaos of my doubts and fears.

I am released from my grey mud of self-concern.

Now I can say "I am," "I will" and "I cannot"

No fear of "Oh what will he think?" I do not care!

So I have learned at last to certify myself.

Thereby have freed my psyche to reach out and touch

And to expand my petty little world of one

Embracing such a wealth of people:

I can love

DAWN NEWMAN

Jennifer Tiffany is a member of Chestnut Hill, PA, Meeting and is active in the Commission on the Status of Women at Dickinson College, where she is a student.

Is a Women's Movement Emerging in Southeast Asia?

by Charlotte Meacham

ONE of the great social themes of current history is undoubtedly that of woman and her role in society. The liberation of women is being seriously discussed at last, by social scientists and those in political life. The UN has proclaimed 1975 as the year when equality of women and men, and women's contributions to development and peace, will be emphasized everywhere.

Yet can the liberation of woman be separated from the liberation of the society in which she lives? Can there truly be liberation for half of humankind as long as selfish exploitation and grinding poverty are the lot of both men and women in the areas known as "developing nations" and of so many human beings in the so called "developed" nations as well? Until social justice is recognized as the only viable alternative to the perilous theory of détente as a means of keeping the peace?

Last winter, a group of 27 Southeast Asian women from seven countries (Indonesia, Philippines, Singapore, Malaysia, Bangladesh, Thailand and Vietnam) came together at a Quaker Seminar in Thailand to consider these questions in the context of the interrelationship between women's attitudes and the structure of society. They discussed such themes as: woman's image; the value of the "invisible" work that women produce as their contribution to their Gross National Product; women, peace and politics; and, of course, women and male authority patterns.



Seminar participants were keenly aware that during the struggles against colonialism in Southeast Asia women were accepted as partners of the men. Often it was women's organizations that nurtured the rise of national feeling, unity and the resistance to colonialism. In Indonesia, Malaysia and the Philippines the women struggled and went to prison alongside the men and the participation of women became a vital factor in the independence struggle itself. This tradition was carried forward by Thai women students in the overthrow of the Thai military dictatorship in October of last year.

Within their own cultural context Asian women are beginning to demand that, when they have skills and talents on a par with those of men, they be accorded equality both in rights and opportunity and that this equality be actual—in law and in fact. To date this has not happened, although many Southeast Asian countries have adopted in their constitutions and laws the fundamental principle of equal rights for men and women, in accordance with the provisos of the Universal Declaration of Human Rights. In actual fact, with a few notable exceptions, women do not enjoy equal rights and opportunities in such areas as employment, education, family law, and access to executive and policy determining posts. Further, although the role of women in economic and social development is publicly recognized and officially acclaimed, their actual participation is limited and restricted in many ways.

What of the women of the new China? This was a subject of lively interest to the seminar participants, several of whose governments seal off any news of their neighbor to the north. Through UN resources, the Seminar learned that, while women have been encouraged by the Chinese government to seek independence from "the authority of the husband" and from household chores and to engage in constructive community work outside the home during the past 25 years, the Chinese family has continued to be remarkably traditional. However, the equality of women in the work force, combined with the breaking of old customs and emphasis on fertility control, have all been part of an integrated and intense campaign to emancipate women. This has had important motivational impact in building respect for women and self-confidence in the women themselves—"what men comrades can do, women comrades can do too." Growing acceptance among the people for fertility control is also an aspect of emancipation, since a result of the full participation of women in public affairs is that women are learning to limit their pregnancies in order not to interfere with their ability to perform the purposeful work of nation building.

Chinese women appear to consider their struggle for equality far from finished. Undoubtedly their efforts will have an impact on other Asian nations that are in the



process of struggling out of feudalism and neo-colonialism and the more recent forms of foreign intervention and control. To date the Chinese women's movement is the only one in Asia which draws intellectuals, peasant women and industrial workers into a common effort.

The seminar participants concluded that their discussions had pointed up the importance of both internalizing women's problems and relating them to the external values—in other words, it gave rise to the perception that personal and societal factors interact. One way of internalizing awareness is to stimulate dialog in small groups among women, who can then become motivated to action.

The seminar drew up a series of suggestions for action, relating them to the personal, national and international level. One focal point was the need to inform and enlist the cooperation of sympathetic men and to plan a future seminar including male participation. Another was to build on the women's organizations in their own countries, encourage them to become informed about issues that are vital to rural and urban poor women and then learn to unite with these poverty level women to bring about change beneficial to all.

So it is that in Southeast Asia, as elsewhere in the world, increasing numbers of women find themselves in an ambivalent position. On the one hand their active participation in economic and social life in a time of rapid change is sought and urgently needed; on the other hand it is subject in practice to limitations and discriminations. It is this discrepancy that is of most concern to women in this part of the world. While rejecting firmly the western liberation model as unsuitable and less feminine and satisfying than her own, the Southeast Asian woman is well aware that she and her sisters constitute half of the population. As the Chinese say "(women) now carry half of heaven on their shoulder," and woman's voice must be heeded; for her contribution is crucial to her family, to the development of her nation and to a peaceful world.

An Asian herself, the Seminar's UN consultant expressed the strong opinion that she sees the possibility of the emergence of a real women's movement in Asia. I am inclined to share her optimism.

Charlotte Meacham, a member of Central Philadelphia Meeting, is in the AFSC Quaker International Seminars Program in Southeast Asia, based in Singapore.

Indirections

Sunset or sunrise I never see from here:
what I see is reflections from windows,
shunted across to other windows,
each angle of reflection a clue
to the angle of incidence.
In this window, then in that,
the red-orange glow, the blaze of brightness,
or the image of the Sun itself.
And into my own apartment
fall shafts of sunlight no longer sharp,
at times even eerily softened,
coming from directions truly absurd
when you think of the time of day.

Since we have a Sun we cannot look at directly,
we surround ourselves with each other
in the structures we-and-each-other have built
to accommodate our indirections,
our grimy discolorations of the light,
our distortions of the image.

Yet sunrise from distant windows across the city
can be very bright indeed,
an emphatic announcement of morning.
And at sunset, just occasionally,
fragile though they be and soon dissolving,
delicate, perfect little clouds float by,
modulating through tints of rose and violet,
darkening to blue-gray,
a sample of sky to take your breath away.

ERMINIE HUNTRESS LANTERO



Friends and the "ERA"

by Peter Blood

IN 1848, the first Equal Rights for Women Convention was held in Seneca Falls, NY. The resolutions adopted there sought the right to vote and insisted "they (women) have immediate admission to all the rights and privileges which belong to them as citizens of the United States."

Seventy-two years of struggle followed, in which Quaker women played a critical role, until the 19th Amendment was finally ratified, securing for all women citizens the right to vote. Two years later the National Women's Party proposed an additional constitutional amendment to "secure women all other rights not covered by the 19th Amendment." It read simply: "Equality of rights under the law shall not be denied by the United States or by any State on account of sex."

This amendment was introduced in Congress in 1923 by the nephew of the Quaker suffragette, Susan B. Anthony. It was reintroduced—and defeated—in every session of Congress from that date until 1972, when it was finally passed by near-unanimous votes in both houses.

At first, ratification of the amendment looked easy. Many states ratified with the first several months following passage by Congress. Last winter, however, a major well-financed campaign against the Equal Rights Amendment (ERA) was launched. Some of the most successful work was done by Phyllis Schlafly whose testimony before legislative committees is credited with causing ERA defeats in a number of key states last year and of leading to attempts in several other states to rescind already-passed ratifications.

ERA, however, is still alive. In fact, three states ratified this winter, bringing the total to 33, just five short of the 38 needed for ratification. Of the 17 states which have failed to ratify, 14 will be holding elections for all or most of their state legislators this year. Many of these have significant Quaker populations, and Friends can play an important part by writing letters, visiting legislators, testifying before committees (especially women), and generally by speaking the truth as they see and understand it. Three states which have a fairly good chance of passing the ERA this year are Louisiana, Florida and Illinois. Other states which may still consider the amendment in 1974 are Oklahoma, Missouri, Indiana, North Carolina, Virginia, and Arizona. The remaining unratified states are: North Dakota, Arkansas, Nevada, South Carolina, Utah, Alabama, Georgia, and Mississippi.

Contrary to the claims of its opponents, the direct legal impact of ERA will be fairly modest, requiring changes only in statutes which explicitly draw distinctions on the basis of sex. Even in the area of job discrimination, where perhaps most of us can see most readily the tremendous difficulties women face, only public employees, such as teachers, will be directly affected. On a deeper level, however, the impact of finally recognizing women as fully equal before the law in every area of life—after so many centuries of being treated otherwise—would be tremendous.

Peter Blood is a member of the Movement Building Collective of the Movement for a New Society in Philadelphia, working to "reach out to groups and individuals around the country concerned about the need for radical nonviolent transformation of our society." He is a member of Ann Arbor, MI, Meeting.



*"Prepare to meet the faces that you meet"
From "The Love Song of J. Alfred Prufrock," T. S. Eliot*

Simplicity is lost when
Over us like a many-layered cloud
Maturity comes.
Maturity is understanding too much of ourselves and
Not being able to do anything about it.
A child thinks and feels with directness;
We think sideways and feel with circumspection.
We're afraid we might be caught out.
A child doesn't mind if he's caught out;
He doesn't embarrass easily, and if he does,
He forgets it by Monday.
We are terribly embarrassed and we don't forget.
Embarrassed to complain, to sigh, to cough, to giggle,
To shout out loud at a day steeped in cloud and sun
and wind;
Afraid to sing about the twelve gifts of Christmas
When we like Christmas very, very much.
We hold back on all things.
We hold back our smiles because someone might think
we liked them
And we would then be at their mercy;
We hold back our laughs because they might not think
it's funny
And we would be laughing alone;
We hold back on hearty acceptance because they
might think
We're grateful to them;
We walk by ourselves because that shows how independent
we are;
We toss barbs at each other to ensure that the whole
world knows
We are strong;
We outwardly accept barbs so the whole world will think
we're Strong.
(But much later we cry.)
We fool all of them, and they say—How strong she is!
We fool ourselves, too, all day long.
(But much later we cry.)

TEVIS ROWAN

Surging Spirit

*"The cure for loneliness is solitude."**

In baptismal silence
The life-flood, pressed back by fortitude,
Falls drop by drop through the sluice
Of self into an abyss of truth.

* Marianne Moore

JUDITH S. BONNER
April, 1974

Ancient of Days,
Thou art not old,
standing in an
eternal now.

And though my body yields to time,
my spirit which Thou didst breathe in me
stands before Thee
surging,
young.

NOVA BAIR



Child of the Flames

Child of the Flames,
Who hears thee cry?
As fire splits the sky,
Covers thee with molten red
And burns an ashen bed
For long, charred sleep.

Child of the Flames,
Who sees thee die?
With crumbled timbers, lie
Beneath liquid holocaust.
Innocents bear the cost
Of God blasphemed.

ZELDA HEDDNE SELLMAN

Being Open to Truth Among Us

by Shirley Tweed

A SMALL GROUP of women met during the 1971 sessions of Pacific Yearly Meeting to discuss ideas coming to light in the women's movement. At the next Yearly Meeting, a much larger group gathered to consider their lives and concerns as women. It was not until the 1973 Yearly Meeting, however, that some 50 women began to minister to each other in such openness, trust and love that the spirit spilled over into the larger gathering of Friends. Men were invited to participate in Quaker dialog that focused on two questions: Have you in any way felt limited by your sexual role? And how, if at all, do you feel you have been hurt by your sexual role?

For the first time in Pacific Yearly Meeting, men listened to women speak of their pain, of their limited lives and opportunities, of their vulnerability to the power and violence of men. During these dialogs, a number of women spoke of looking at their lives from a new perspective. They told of reassessing their expectations of themselves and of those with whom they lived. They raised questions about their roles, and expressed a determination to move toward a larger freedom in which they could further actualize themselves as persons.

Other events of that Yearly Meeting, which arose spontaneously around women's issues, were the formation of a men's consciousness-raising group, initiated by men concerned to examine together their culturally-learned sexism. Men also undertook volunteer child-care services to release women to attend sessions of Yearly Meeting. Some couples requested counseling with feminists and their spouses to discuss women's issues, in an effort to articulate their feelings and also to consider their roles in a new light.

Many women returned to their local meetings and formed women's sharing groups which have continued to meet weekly. These groups have much in common with the consciousness-raising groups of the women's movement, although they are not in a political or social sense action-oriented. Instead, they strive to share an effective ministry that mutually supports participants and gives many women an extra measure of strength to meet the complex demands of their lives.

Sharing groups at Yearly Meeting and within monthly meetings include women of all ages who are married, single, divorced or widowed. Some women who are raising families alone have been sharing supper and worship once a week as well as meeting with their regular group. Other women, since Yearly Meeting, have opted to live together in an attempt to work out a more satisfactory and meaningful lifestyle and to divide child-care duties and expenses.



Both Southern and Northern California women Friends have organized regional weekend gatherings to explore subjects as diverse as feminist religion, changing ideas of sexuality, women's living communities, feminist literature, poetry and music, self-assertiveness training, dance, the experience of aging, new ways of relating in families, skills-sharing, and living as a single person or as a married person.

Along with deeply moving and healing ministry, perhaps the most important result of these weekends was the spontaneous way they were planned by attenders. Instead of an agenda pre-

established by a committee, each woman told her expectations for the weekend and how she would like to experience them. A schedule was developed through group process, and women assumed leadership wherever it was needed.

Another outgrowth of the women's meetings during Yearly Meeting 1973 has been the formation of the PYM subcommittee of Ministry and Oversight on Women's Sharing, which is available as a support and resource center for regional and monthly meetings that want to form women's groups. It will also facilitate women's meetings at the 1974 Yearly Meeting.

There is a need within Pacific Yearly Meeting for more effective reports of women's meeting and for more dialog on women's issues. Some men felt excluded from women's meetings. Some Friends of both sexes viewed closed meetings at PYM as "un-Friendly," although the Yearly Meeting Committee of Ministry and Oversight considered the request to meet in closed sessions and concluded that truth is arrived at in many ways.

How can we assess the influence of the Women's Movement within Pacific Yearly Meeting? We know that women participating in women's sharing have articulated their needs to experience the love and support of their sister Friends. Many are reevaluating their lives. Some are concerned to reconcile the roles of women and men so that each may become more fully herself/himself, more able to relate equally. Others are concerned to help liberate children from sexual role stereotypes.

Many perceive that peace and a just social order cannot be achieved in a male-dominated world. We Friends who labor to bring about peace and social justice need to search our lives for the seeds of sexism as well as racism and violence. In our culture, sexism does violence as does racism and we fail to comprehend the magnitude of the problems if we assume that within the Religious Society of Friends sexism is non-existent. Perhaps, as a beginning step in heightening our awareness, we could examine our language and discover its sexual bias, and then proceed to reexamine our lives in the light of our discoveries.

Women's Year: 1975

THE UNITED NATIONS has proclaimed 1975 as International Women's Year and will urge nations to attempt to make special progress in the area of women's rights and to give serious attention to how the situation of women can be improved and how their contributions to peace and development can best be utilized for the benefit of all people.

Salome Nolega David, Headmistress of Lugulu Girls High School in Kenya and a recent member of the QUNO team listened in on many UN meetings on the status of women. She commented, "In order that a country be able to call itself developed in all aspects, no person in that country suffers from discrimination of any kind, and I know there would be few, if any, countries in this world that can say this. One true fact, I believe, is that when women are left behind in any country, however industrialized it may be, that country can and should be considered as being underdeveloped."

The UN is holding conferences in 1974 on population problems and shortages of food and natural resources. But the world cannot solve those burgeoning problems or increase the quality of life while women remain in their present position. Most of the 800 million illiterate adults in the world are women because women have less access to education than men. As a result, they lack skills necessary to provide adequately for their children if they are left as sole support of their family through death, divorce or abandonment. Although more than 120 governments have granted women the right to vote and to participate in political life, key positions remain dominated by men. Involvement of women in real decision-making processes is rare.

World food production cannot be radically increased when much of the farming is done by ill-trained, poorly equipped women—women who not only work in the fields but also must bring up a family and maintain a home. Moreover, agricultural mechanization has caused even more jobs to be taken over by men, with women retaining lower status work and being forced into an increasingly inferior position.

UN activities planned for IWY to increase awareness and encourage efforts to help solve these problems will include an international conference in Bogota, Colombia. Australia and Spain have set up commissions to work for IWY. In Canada, a National Action Committee, made up of sixty national and provincial women's groups, has proposed the creation of an International Women's Resource Center. The International Confederation of Free Trade Unions has established a Consultative Committee on women workers' questions. The Regional Office for Latin America and the Caribbean Zone of the International Transport Workers Federation has drawn up a program for increasing participation of women in special programs leading up to IWY.

In the United States, a center to serve as a resource base and activities coordinator has been established at 1630 Crescent Place, NW, Washington, DC 20009. If you wish to start or work with a group planning IWY programs, please contact the center.

A pamphlet of interest, *Equal Rights for Women: International Women's Year 1975* (OPI/518, April 1974), can be obtained from the Office of Public Information, United Nations, New York, NY 10017.

—Quaker UN Office Newsletter

New Director at Pendle Hill

TO LEAD ITS NEW administrative team Pendle Hill has chosen Edwin A. Sanders, of Temple City, California. He begins his duties September 1.

At 59 Edwin Sanders is a graduate of Earlham College (1938) with a Master's degree from Haverford. He taught at George Fox College, shared in the founding of Pacific Ackworth, a Friends elementary school, and of Pacific Oaks Friends School, now called Pacific Oaks, a college devoted to training teachers for the lower primary grades. An active member of Orange Grove Friends Meeting and of Pacific Yearly Meeting since its inception, he has served as Clerk of the Yearly Meeting since 1970. He also has more than 20 years' experience with the American Friends Service Committee.

As Executive Clerk at Pendle Hill, Edwin Sanders will head a six-person team whose members will have responsibilities in specific areas of administration at the Quaker study center in Wallingford. A search committee headed by J. Bernard Haviland is seeking suggestions for a Dean of Studies and Student Affairs who will take up duties by September, 1975.

At its meeting June 15, Pendle Hill Board was also enthusiastic in welcoming Marian Binford Sanders although she is not assuming any official role at Pendle Hill. She has been closely involved in education at many levels, in both public and Friends schools and colleges, has gone to the U.S.S.R. under an AFSC Exchange Program to teach literature there, and has taught education courses in East Africa.

Study Committee

A LONG RANGE study committee has been appointed by Wilmington, DE, Meeting to make regular reports to aid in meeting decisionmaking. Its wide range of interests include city planning, where members live, how the meeting is structured financially and "the way the Twelfth Street Meetinghouse in Philadelphia was relocated."



The official emblem of IWY

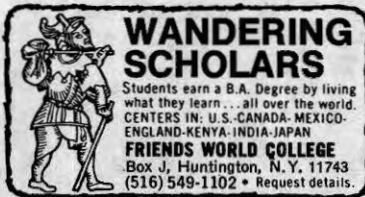
*The becoming of woman
human becoming. In
the search for understanding
which some women*



implies universal
is everything to do with
ate meaning and reality,
I call God.

—Mary Daly





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C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

REVIEWS

Cinema

by Robert Steele

Angst is a theme of *Summer Wishes, Winter Dreams*. That nothing title re-
places the original title, *Death of a
Snow Queen*. Businessmen running the
movie industry believe that "death" in
a newspaper advertisement or on a
marquee dooms the box-office. Usually,
they are right. In movies, as in life,
most of us prefer to pretend that death
is nonexistent. The former title means
something. Rita, the protagonist, as the
Snow Queen, is dead because of her
routine life style and nonloving nature.
The death of the Snow Queen in Rita
gives her another chance.

The story of the film is what Rita
goes through before she perceives her-
self. When she does, she says, "It (her
life) turned out so badly and I don't
know what to do." Rita Walden, the
wife of an ophthalmologist, mother of a
son and daughter whom she does not
understand, sister of a woman she hates,
and the daughter of a mother with
whom she has no real relationship, is
an achingly real character whom we all
have met in our own lives—or whom
we may ourselves be.

Were it not for Joanne Woodward's
triumph in getting us to identify with
the misery and defeat of her Rita, the
film might reek of television blah. It
does border on talky and bathetic tele-
vision "drama." But Woodward creates
another profound and shining character-
ization of a middle-aged woman who is
intelligent and sensitive but submerged
in self-hate and stupefying fears. She is
locked in by her past. She embodies the
sterility which is a constant threat to us
because of the emptiness and imprison-
ment of much American life.

Rita's husband Harry, also movingly
acted by Martin Balsam, is the person-
ification of patience in his willingness to
make the best of the twenty-four-year
marriage which has trapped him. His
previous entrapment in the battle of the
Bastogne taught him something. He re-
enacts his getting down on his knees at
the end of the battle and vowing, after
having had to look at three young Ger-
mans whom he had killed, "... never
to be ungrateful for life if I am allowed
to hold onto it." Because of his fidelity
to an unloving wife, he has atrophied.
But still he loves her.

From his twin bed, with his back to
Rita, Harry calls out, "Oh, God, why
can't we change things." The film is
about the difficulty of change—or its
near impossibility for the middle-aged.
The emotional integrity of the film
would be plundered if ostentatious re-
versals took place, but Rita makes three
decisions which are openings out of her
anxiety and fear-ridden life.

Because change is painful in life, it
is also painful to watch in good cinema.
The suffering and agony of believable
characters is a different world from our
nostalgia, mafia, cop-and-robbers, and
exorcist movie favorites. Not a single
concession seems to have been made to
popularize *Summer Wishes, Winter
Dreams*. Because the film will be
shunned by young people who make up
the bulk of our movie-going audience,
and the middle-aged and elderly settle
for banal television, it is an achieve-
ment for Gilbert Cates, director, and
Stewart Stern, writer, to have won co-
operation from Columbia Pictures to
make and distribute the film.

Any film that acknowledges the ex-
istence of five generations of a family,
as this one does, is a rare experience.
The sober theme and probing subject
matter are extended by Rita and her
mother's attending Ingmar Bergman's
Wild Strawberries. This film concerns
an old professor's remorse for the non-
loving relationships which patterned his
whole life. A final word must be said
about the totally convincing mother por-
trayed by Sylvia Sidney. She has not
been in a film since 1956. She will be
remembered for her few scenes which
bring to life another character whom we
all know too well and who is too close
to us for us to dismiss.

Separated

I broke out of the mold;
it could no longer hold
the known, the growing edge
of this life-love, my pledge.

I found the Light must shed Itself;
I couldn't spread It's wealth,
nor could I name the Source
effectively enough to change
another's course.

So the team moves onto the field
without me; I must yield
to another kind of sending;
still, I yearn for understanding!

POLLYANNA SEDZIOL

Short Eyes: A Clear Prison View

Review by Judith Bronner

Short Eyes, a play by Miguel Piñero about the obscenity of prison life, certainly tells it like it is. Written by an ex-prisoner and performed by The Family, an acting troupe mostly comprised of ex-convicts, *Short Eyes* shows prison life to be an ugly pudding of violence and perverted sex triggered by inactivity and boredom.

The violence ranges from obscene language to fist fights and gang murders. In a house of detention, the writer is quick to let us know, the guards can be as brutal and vindictive as the prisoners. Despite all the negative aspects of violence, one senses that some of the fights (which are sanctioned by the guards who don't interfere) begin not only because the inmates want to prove their manhood and attain a feeling of pride from "beating so-and-so's ass," but also because of sheer need for physical contact; to touch and be touched without being labeled homosexual.

Dialog about sex, including homosexuality, masturbation, pornography and bragging about various sexual exploits, is rampant, but not unnecessarily so. Aside from prompting some ribald or embarrassed laughter from the audience, its effect is to strengthen the conviction in the viewers' minds of the depraving influences of the nation's penal system.

In the dayroom of the hypothetical New York House of Detention where *Short Eyes* takes place, the seven inmates (three Afro-American, two Puerto Rican, one Caucasian and one half-Puerto Rican, half-Black) exist together on fairly friendly terms. Their fighting usually consists only of teasing and playful scuffles. However, there are occasional outbursts between Omar, the most militaristic Black, and Longshoe, the only White.

Most of the men play cards, chess and enjoy brief highs by dancing to the music they create by beating out a fast riff on the table and singing whatever syllables come into their heads. These are the most exhilarating moments of the play, during which everyone but Omar joyfully participates. This entertainment is initiated by Julio (otherwise known as Cupcakes), the half-Black, half-Puerto Rican (accepted by both worlds) who is the youngest mem-

ber of the group and also the unwilling object of homosexual advances. He and most of the others have great respect for Juan, one of the older Puerto Ricans. The least respected man is Longshoe, although he is both tolerated because he is streetwise and feared by some because of his viciousness.

An eighth prisoner, a cowering, neurotic-looking white man named Clark Davis, is brought in by the white guard, Mr. Neff. The guard breaks all prison rules by letting the others know the crime Davis has been charged with: the rape of a little girl. Neff does this deliberately, knowing that a child rapist is the lowest of the low in the prison caste system and that the other prisoners will torment Davis unmercifully. The guard anticipates this with a sadistic pleasure because his own eight-year-old daughter was the victim of a child-rapist or "Short Eyes." Neff is not disappointed, but as the play unfolds the emotions, actions and reactions of the various prisoners present a deeply moving and very human drama. Eventually the prison officials themselves are caught up in what Juan describes as "This place isn't a pawn shop" and "You shouldn't have sold your soul."

Short Eyes is incontestably a powerful drama, well-directed by Marvin Felix Camillo and performed by a talented cast. The cast takes on special significance when one considers that if the actors had not been discovered by the director and been given a chance to audition for The Family, it is likely that some of them would be back in jail or back on drugs. It seemed highly appropriate and very gratifying to this playgoer to see actors perform who

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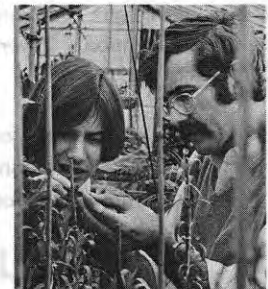
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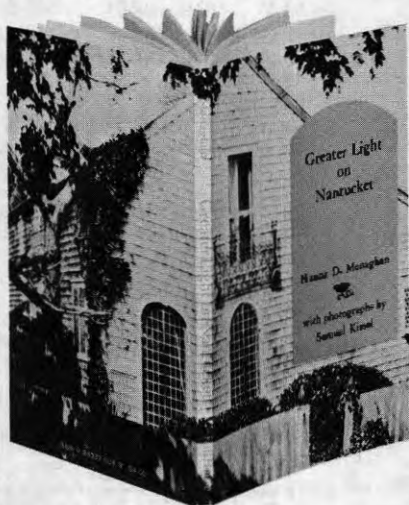
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have had first-hand experience with the situation portrayed but who are no longer victims of it.

Even without this consideration, *Short Eyes* is something every American adult should be encouraged to see. It is now playing at Lincoln Center in NY. For some viewers it may contain language and cultural barriers such as Spanish being spoken frequently throughout the play, and occasionally during incidents crucial to plot development, but this is not a weakness within the work; the Spanish serves to increase realism and therefore the total impact of the play. As is the case with any good piece of writing, *Short Eyes* can be understood on several levels: It is simultaneously an exposé of prison life and a work of art which gives abundant insight into human nature if one fully accepts the opportunity and responsibility to follow where the playwright leads.

We CAN Have Better Marriages if We Really Want Them. By DAVID and VERA MACE. Abingdon Press. 168 pages. \$5.95

THIS IS A BOOK with an important statement about the marriage relationship that is well worth the attention of Friends. David and Vera Mace are convinced Friends whose marriage and professional careers have been growing together for forty years. They speak out about what they consider of great importance: the growing in-depth relationship between marriage partners which they term "companionship marriage." Their case is presented simply and clearly, beginning with a strong reaction to the many present-day attacks on marriage. A great deal is being said, written, and explored regarding alternatives in male-female relations. They point out that most alternatives are actually various forms of marriage.

At first glance it may seem that the Maces are standing up to cheer the old time traditional marriage. But it is soon clear that that is NOT what this book is about. What I hear them saying is: "Wait! Don't condemn or completely discard the one-couple, full-time, long-term commitment style of marriage yet. At least take a look at the potential of the enriched, growing-in-depth together relationship."

The Maces describe companionship marriage from the inside out. In the long run this may not be the style chosen by everyone, but it is a valid one worthy of consideration.

The Maces express concern that more

companionship marriages are not readily visible. They attribute this fact to our culture's sexual taboo, privacy in the marriage relationship, i.e. "don't reveal what is going on within the husband-wife relationship." Such marriages do exist and relationship-in-depth can be learned. The closing chapter tells of the Maces forming the Association of Couples for Marriage Enrichment (ACME) which can be a channel for couples wanting to find their marriage in the "companionship" category. It seems to me that the Maces are sharing with us the fact that their own growing relationship is an important way to respond to That of God in each person.

SHIRLEY BECHILL

The Secret Look. By JESSAMYN WEST. Harcourt Brace Jovanovich, Inc. 86 pages. \$5.95

POETRY OPENS a door into a dimension of wonder, ecstasy or delight usually closed to our knowledge, and so should be enjoyed rather than analysed. Criticism can kill the magic. Let each garner the pleasure that he can. As would be expected from a writer of Jessamyn West's experience, these poems sparkle with a virtuosity in the handling of words. They range from metaphysical and satirical to playful and personal. It is poetry of the mind rather than of the senses, the deeply-caring brooding of a questing spirit. A preoccupation with mortality is evident in much of the writing, and also compassion for the human situation.

A poem that gave me pleasure is the one entitled, "Double Image," with its first stanza: "The sea has furrows deep and wide / Like loam the plow has laid aside, / While tree tops have a surf whose thunders / Fill inland air with ocean wonders." In this poem Jessamyn West moves into a realm of universals outside the poet's involvement with her own predicament. Another poem giving much enjoyment is "Great Wind II." "Like sea it pours but purer, / oh purer much, and clearer / than water which will take the stain / of the leafed pool where it has lain." The second and third stanzas raise that enjoyment to a higher intensity. Here insight and wordcraft combine to produce real felicity.

In one place Jessamyn West speaks of herself as having "once walked unscarred." A thread of suffering runs through this book, which may give it an added value for those who are aware of carrying scars themselves. Other poets especially should be grateful for this collection.

WINIFRED RAWLINS

Space: The Scrapbook of My Divorce.
By JAN FULLER. Arthur Fields Books,
Inc. New York. \$5.95

THE SATISFYING SIZE and shape of this slim volume and its beautiful jacket photograph are as much a part of the book as the richness of the writing inside. It is a book made with great care in every way—the photographs, the texture of the pages, and the large amount of white space left around the printed thoughts.

Jan Fuller has written of the difficult time following her divorce with such honesty and simplicity, and with such an unflinching faith in life and growth that no woman going through the same period could fail to find sustenance in it.

It's a book, really, about being human, a book both strong and gentle, a book to be treasured. HARRIET MURPHY

FOURTH OF JULY, 1974

Pause for a space
From the fevered appraisal of
commentaries,
Predictions and transcripts,
The forecasts of the weathermen
Searching the skies over Washington's
white-gleaming
Structures and protocol,

Narrow your vision,
Narrow and intensify the attention
Till it rests on a quiet room
Shaded from the July sunlight
Slanting in through high windows
On the hushed men gathered here
In the City of Brotherly Love
To fulfill their destiny and ours.

The sweat on their foreheads,
The scratching of the quill pens
On the parchment, the clumsy inkwells
On the green baise cloth, in no way
diminishes
The solemn majesty of their task.

They are here to celebrate mankind,
Proclaim it with trumpets of the spirit,
Whose silver-bright notes will pierce
the fog
Seeping into the will. Proclaim it
over and over,
On the stifling city streets and
suburban lawns,

On the holiday picnic-grounds and
beaches
And on the blazing highways:

The corner-stone of this country was
courage.

WINIFRED RAWLINS

Ireland Peace Plan

SCOTTISH FRIENDS, according to their Newsletter, plan for two Roman Catholic and two Protestant families to go to Skelmorlie, Scotland, for one week at a time when Scottish families will also be there. It has been found that the Scots-Irish mix is helpful. The cost of this project will be underwritten by General Meeting, doubling its expenditures. Friends are invited to make contributions earmarked for the Irish Committee of Scotland's General Meeting. Further information may be obtained from Peter Tennant, Inverrossachs, Calander, Perthshire, Scotland.

Personally Speaking

RUSSELL F. JORGENSEN has announced his resignation as executive secretary of the Northern California Regional Office of American Friends Service Committee. On August 31 he will end 28 years of staff work with AFSC. A search committee has been appointed to find a successor.

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Letters to the Editor

More Friendship

THIS MORNING I visited a meeting which I have never attended before. The reception was so non-Friendly that I feel compelled to urge Friends to examine their own attitudes and actions toward visitors.

At the rise of meeting, one woman shook my proffered hand, smiled and said, "Glad to see you here." Another smiled and said "Hi" as she went down the aisle past the row where I stood. Others passed, looked directly at me, and said nothing. Still others appeared not to notice an obviously unknown person in a small meeting. No one introduced themselves, suggested I sign the register, or offered friendship and welcome. This to me is carrying silent meeting a bit too far!

As a member of the Society, I am sorely troubled by this reception. As much as I am attached to the Society of Friends and believe in it, I wonder whether we are not in danger of setting ourselves apart and of being regarded by outsiders as a George Fox cult. When I think of how much the Society has to offer, it saddens me to see us not reaching out to every visitor.

No doubt we have all been neglectful in this respect at some time. In my experience, however, the Society has giv-

en me so much that I want to share with others. Extending a friendly handshake and showing active interest to visitors is the first step. Early Friends traveled throughout the world seeking others. We can at least extend the hand and words of friendship on our own doorstep.

SUSAN MONTGOMERY
Little Silver, NJ

Restricted Outlook

LOUISE CLEMENT (FJ 4/15) presents a restricted outlook when she rejoices in the abandonment of "plain language" . . .

The intimate form supposedly should be used for those with whom one is most intimate, not any class of people, even Friends.

We use the intimate form only within the immediate family to recognize the special nature of family relationships, a factor too frequently forgotten in our society. This is more valid than the use of special language among all Friends. It acknowledges the most important institution, that of collective and close living that nearly all of us depend upon.

Louise Clement's problem in her former living group might have been solved by "thee's" for everyone in the house.

DAVID D. HOUGHTON
McFarland, WI

Better Marriages

IN THEIR NEW BOOK, *We CAN Have Better Marriages If We Really Want Them*, David and Vera Mace express a deep concern that couples become visible and stand up to be counted who find themselves in a good marriage that is growing, open and free in communicating with each other, who can have conflicts and deal with them in such a way that strength is gained. They feel so strongly about this that they have organized a national association (ACME) to help these couples be known and to help each other develop such marriages.

My husband and I have shared this commitment to marriage enrichment via the Friends General Conference retreat program and have joined in the effort of ACME. But I failed to fully appreciate the Maces' urgency until I learned of a recent comment by Elise Boulding, the Quaker sociologist. She



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said that in the past two years she has not met ONE student who seriously considered the nuclear family to be his/her choice of a lifestyle.

Now I am feeling a more urgent leading to join the Maces in standing up, speaking out, and encouraging Friends, as well as other couples with healthy, well-nourished and enriched relationships, to let their lights shine.

One channel is to explore what meetings are doing—if anything—to nourish marriages before and after they sponsor them. Meetings can be encouraged to sponsor marriage enrichment retreats and growth groups. Friends General Conference office has a list of trained leader couples in every yearly meeting who are available upon request.

SHIRLEY BECHILL
Alma, MI

Something Missing

IN THE CURRENT amnesty discussions it is difficult to find two reactions we should have expected. The first, as hinted in the daily press, is the strange absence of voluble pleas from parents and families for the return of their sons. The second is the almost total lack of appreciation for the parallel between the present dilemma and the warm, emotional narrative of The Prodigal Son, with which so many of our citizens have at least a passing acquaintance.

I strongly suggest the need for trained counselors who would sit in American embassies in Canada, Sweden and other places where our boys have been known to go. I would send wholesome people, those who would not take a punitive stance in any sense, who would breathe confidence into the counseling. The interviews would be private and confidential, without gimmicks, charges of unpatriotic behavior or accusations of cowardice. The young men could plan to return, or not, or change their minds after time for reflection. They would have revealed their hopes and dreams, their love for their country, and perhaps their appreciation for the sacrifices made by those who did volunteer or were drafted.

Then I would hope that these young Americans would be offered the opportunity to do some form of public and social service as evidence of good intent. Perhaps the service would resemble the schedule of armed forces reservists—one evening a week of volunteer work, and each summer a longer full-

time period of service away from home in a special project.

This suggestion of mine is presented in the context of the Prodigal Son story and the fact that a convicted former labor leader with many months to serve received amnesty from our President. The quality of mercy is still not strained, "for it droppeth as a gentle rain from Heaven."

JAIRUS J. DEISENROTH
Cincinnati, OH

Scholarships

A GROUP of Friends and friends of Friends in Guatemala have been providing scholarships to rural and urban poor who have finished grade school and are ready to go on to a technical high school to study agriculture, nursing, bookkeeping, teaching or social work.

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Announcements

Marriages

HOWES-KAUFFMAN—On April 20, **SUSAN ANN KAUFFMAN** and **JAMES EUGENE HOWES** in the Congregational Bible Church at Marietta, PA. The groom and his parents are members of Wrightstown, PA, Meeting.

TRIPATHI-HERNANDEZ—On January 19, under the care of Wrightstown, PA, Meeting, **JUDY HERNANDEZ** and **AHKILESH TRIPATHI**. The bride and her parents are members of Wrightstown Meeting.

WESTON-PASCALE—On April 27, **RICHARD WESTON** and **MARTHA PASCALE** under the joint care of Decatur, IL, Meeting and 57th Street Meeting in Chicago.

Births

BRADLEY—On February 12, a son, **DAVID ERIC BRADLEY**, to Albert and Deborah Teel Bradley. The father and paternal grandparents are members of Wrightstown, PA, Meeting. The mother is a member of Summit, NJ, Meeting, while her parents belong to Doylestown, PA, Meeting.

HOUGHTON—On April 23, a son **DANIEL HUNT HOUGHTON**, to Robert W. and Beverly D. Houghton of New York Monthly Meeting.

KUNZ—On February 7, a daughter, **KELYE VIRGINIA KUNZ**, to Douglas and Virginia Cooper Kunz. The mother and her parents are members of Wrightstown, PA, Meeting.

MORRIS—On June 12, **ODIN JOSEPH** to Jonathan and Elizabeth Morris of Deadwood, OR. His father is a member of Palo Alto, CA, Meeting. His paternal grandparents are members of Southampton, PA, Meeting.

MORRIS—On January 19, **PETER PEROT** in San Diego, CA to William P. and Judith S. Morris. His father is a member of the Bloomington, IN, Meeting and his paternal grandparents, **Eliston** and **Anna Morris** are members of Southampton, PA, Meeting.

TOOTELL—On March 2, **ELENA TOOTELL**, to Colleen and Michael Tootell, members of Rochester, NY, Meeting.

WORTMANN—On March 22, in Korea, a son, **JONATHAN THOMAS WORTMANN**, to Dorothy Woodward Wortmann, a member of Haverford, PA, Meeting.

Deaths

BUZBY—On March 1, **ETHEL MAE BUZBY**, an active member of Merion, PA, Meeting.

DEWEES—On March 12, in the Chester County Hospital, **HANNAH GARIGUES DEWEES**, aged 80. She was a member of Haverford, PA, Meeting.

ERIKSON—On March 4, **WINONA CADWALLADER ERIKSON**, a member of Valley Friends Meeting, Strafford, PA. She is survived by her husband Charles; two daughters, Mrs. Glenn E. Wommer and Mrs. Fockert H. Kadyk; five grandchildren; and two great grandchildren.

JOHNSON—On December 30, 1973, at Medford Lees, **MARTHA A. JOHNSON**, 79, wife of Alfred J. Johnson. She was a member of Woodstown, NJ, Friends' Meeting. She is survived by her husband; a son, Robert of Pitman, NJ; and daughters, Bernice Johnson, of Wilmington, DE, and Doris Allebach, of White Plains, NY; and by two grandsons.

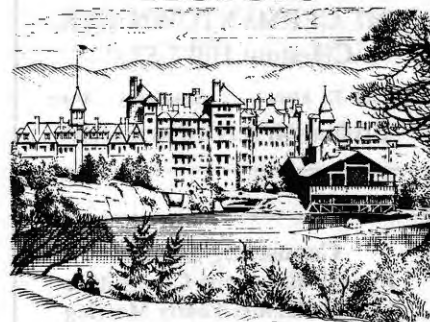
SHOEMAKER—On November 20, 1973, **ALICE SHOEMAKER**, aged 82, a member of Palomar, CA, Meeting.

CREMATION

Friends are reminded that the **Anna T. Jeanes Fund** will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone

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**Family Relations Committee
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*For appointment call counselors
between 8 and 10 P.M.*

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Helen H. McKoy, M.Ed., German-
town, GE 8-4822

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Bethle-
hem Area, 215-437-1396

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

Coming Events

June 24-August 15—Project FAST in
Washington, DC, to call attention to the
ongoing agony of the Vietnamese peo-
ple. More information is available from
AFSC or from local peace organiza-
tions.

July

AFSC Midwest Summer Institute.
Date and location to be announced.
Sponsor: AFSC, Chicago Regional Of-
fice.

August

2-7—Baltimore Yearly Meeting, at
Western Maryland College, Westmin-
ster, MD. For information, contact the
Yearly Meeting Office, 17100 Quaker
Lane, Sandy Spring, MD 20860.

11—The only summer meeting for
worship at Huckerton, NJ, Meeting
House. 10:30 a.m.

September

2-6—Movement for a New Society
Celebration at Camp Talaki, near Wild
Rose, WI. For information, write to the
Celebration Planning Collective c/o the
Center for Conflict Resolution, 420 N.
Lake Street, Madison, WI 53715.

Resisted Recruiters

URGING STATE LEGISLATORS to oppose
bills which would *require* all NY school
districts to open student assemblies to
military recruiters, Rockland, NY,
Meeting writes: "We are deeply con-
cerned with these attempts to infiltrate
our school system with military prop-
aganda reminiscent of practises of gov-
ernments dominated by their military
forces. We feel that this emphasis is
not only unAmerican but that it per-
verts an objective education unless high
schools would likewise be required to
make similar facilities available to
groups who stand opposed to increasing
militarism in our society."

CORRECTION: To Turn Again

Editor's note: In the May 15th issue,
Nancy Brietsprecher wrote that Quaker-
ism as well as "the full surrounding for-
est of society is now caught in a whirl-
wind" and that the new creation stirring
"is the voice of God telling what is ripe
for our now-time." The following para-
graphs were inadvertently omitted from
her article "To Turn Again" and we
print them now with our apologies.

CREATION is dispersed. In this wilder-
ness of uprooted stumps, the seed of
Light is taking hold. It's "grass roots"
time again; history is only a foothold for
the establishment of new growth. The
geodesic dome has replaced the log cab-
in and it, too, is shaky.

The only shelter lies within. Life, life
and love will arise from the ashes of
modernity. To recognize the passage of
God is to share in creation.

Our modern phoenix arises from the
trash bin. We have no pledge that insti-
tutions or corporations were created in
a Divine Image. God resides in individ-
uals and His Power will flow as we
come together.

The earliest spur to Quaker organiza-
tion was concern for one another, Meet-
ing for Suffering. It wasn't copied from
then-current corporate structures.

The recent century has seen responsi-
bility pushed on ahead to higher levels,
to yearly meeting committees, to nation-
al organizations.

Now we are in a time of flow rever-
sal. Concern must deepen at the individ-
ual level in order that roots will deepen
as new creation rises. Our Quaker orga-
nizations will find growing room for
new branches of experience as goals rise
from component roots.

All-Virginia Conference

THE EIGHTH ANNUAL all-Virginia Friends
Conference will be held October 11-13
at Camp Tappawingo near Manassas in
northern Virginia. The focus of the
weekend will be personal Quakerism
and what it means.

Those who know of Quaker families
who live in Virginia but not near a
Friends Meeting are asked to send the
name and address to the conference
secretary, Evelyn Bradshaw, 1732 Byron
St., Alexandria, VA 22303. She will
send detailed information and pre-regis-
tration forms to them.

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Meeting Announcements

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix. Telephone 944-8923.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

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

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

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

FRESNO—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 237-3030.

HAYWARD—Worship, 11 a.m. Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

LONG BEACH—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse Street.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Canada

VICTORIA, B. C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

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

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: 203-775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

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

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—Worship 10 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N.W.

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Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 696-1380.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Market Street, Orlando 32803. Phone: 843-2631.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

SARASOTA—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Avenue, S.E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

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

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone: 457-6542 or 549-2029.

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. HI5-8949 or BE3-2715. June 30 through September 1, a combined Sunday school and Meeting hour, 9 a.m. to 10:15 a.m. DST.

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

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

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

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

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 724-3975.

McnABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Friends Hill Meeting, Unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone 223-3902 or 222-6704.

ROCKFORD—June-July, Meeting in homes on Sunday. Phone: 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

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

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship Tuesday evenings 7:30 p.m. June 18 to August 6. 176 E. Stadium Ave. Clerk, Merritt S. Webster, 743-4772.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

Maine

CAPE NEDDICK—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

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

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

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. Sept., worship 9:30 a.m.

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

UNION BRIDGE-PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylle J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30 Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). One Meeting for Worship, 10 a.m. during summer beginning June 16 through Sept. 8. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmands Rd. (2 mi. W. of Nobscott) Worship 10 a.m. during summer beginning June 16 through Sept. 8. Visitors Welcome. Phone 877-0481.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

MARION—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St., From June 16 to Sept. 15.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

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

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887.

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (Phone: 761-7264).

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan 48154.

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 9-1754.

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting: worship 11 a.m., Church of Nutritional Science, 10th and Carson. 457-7040.

RENO—Meeting for worship 9 a.m. June, July, August. Fellowship 8:30 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day School, 11 a.m., South Carolina and Pacific Avenues.

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

CAPE MAY BEACH—Meeting, Grant Street jetty, 9 a.m., July 7-Sept. 15. (Care of Seaville Monthly Meeting.)

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

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

DOVER—First-day School, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

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

MEDFORD—Main St. First-day School 10 a.m. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

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

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL—Meeting for worship, 10 a.m. Main St., Mullica Hill, N.J.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave. at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.-1:30 p.m.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

RANCOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m. 224 Highwood Ave.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N.J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

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

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

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

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first & third Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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

HUDSON—Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LLOYD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

MT. KISCO—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 656-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only. 2 Washington St. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

ONEONTA—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

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

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

Ohio

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

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO-BOWLING GREEN AREA—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, 419-878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 11-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd. / Greenwood Ave. (east of York Rd., north of Philadelphia). June through Sept. 8, meetings for worship 10 and 11:15. TU4-2865.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

DOYLESTOWN—East Oakland Avenue Meeting for worship, and First-day School, 11 a.m.

EKETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th and Herr Sts, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HORSHAM—Route 611, Horsham. First-day School and meeting, 11 a.m.

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

LANDSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street, Meeting for worship, 11 a.m.

MEDIA—Providence Meeting, Providence Road, Media. 15 miles west of Phila., meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

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

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haverstown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton. For location call EV 6-5134 evenings and weekends.

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m.; 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 Street.

READING—Maiden Creek Friends Meeting. East of Rt. 61 ten miles north of Reading. Turn east at Leesport on Shackamaxon St. Meeting for Worship, 10 a.m. during July and August. Phone: (215) 926-5591.

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

SPRINGFIELD—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

STATE COLLEGE—318 South Atherton St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

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

UPPER DUBLIN—Ft. Washington Ave. & Meeting House 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 Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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.

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

South Carolina

COLUMBIA—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Betty Johnson. Phone: (615)-255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 693-8540.

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Ruth W. Marsh, 729-3756.

LUBBOCK—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone 492-3431 or Liz Yeats 773-8742.

Virginia

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

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

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

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone. 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Meeting in members' homes June until after Labor Day. Call (414) 272-0040 or 962-2100.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.

Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. It will help us help the computer.

(Space)

Thanks, Friend

**BOSTON WOMEN'S
COLLECTIVE**

651 Concord Avenue
Cambridge MA 02138

Information exchange, publica-
tions.

**CENTER FOR WOMEN'S
STUDIES AND SERVICES**

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San Diego CA 92101

Publications on the Movement.

**GAY WOMEN'S RESOURCE
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Seattle WA 98105

SISTERS IN STRUGGLE

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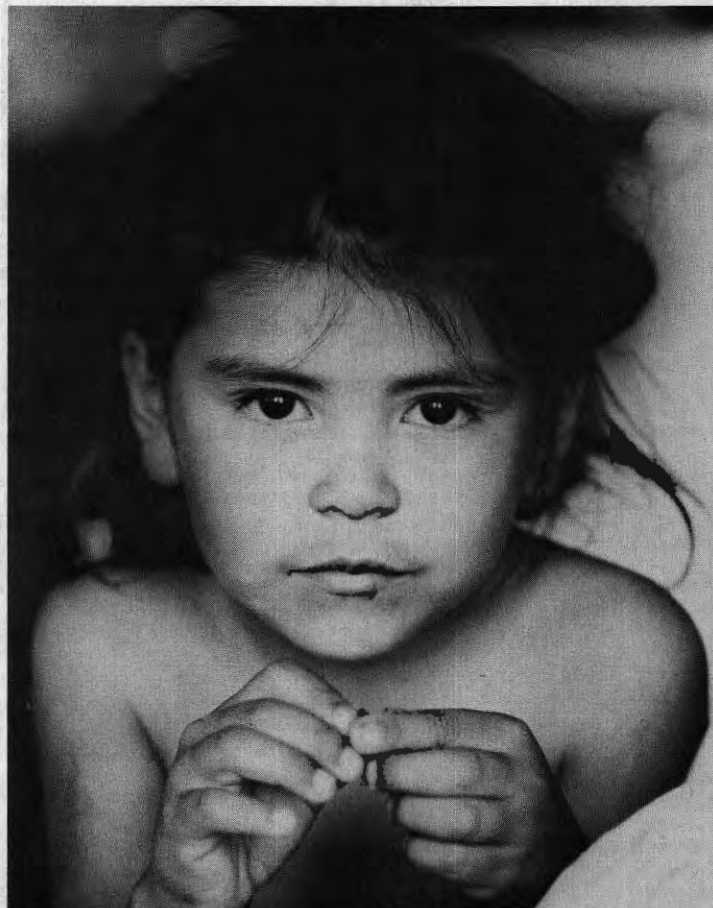
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POB 334
Old Westbury NY 11568

**HUMAN RIGHTS FOR
WOMEN**

1128 National Press Building
Washington DC 20004

Legal assistance, research, work-
shops, media releases, etc.



**WOMEN'S MEDIA
WORKSHOP**

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San Francisco CA 94114

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experience of women.

WOMEN'S CENTER

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Philadelphia PA 19143

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and medical help, etc.

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LEAGUE FOR
PEACE AND FREEDOM**

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Portland OR 97206

**AFSC WOMEN'S SUPPORT
GROUP**

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Gay Women.

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