

May 1, 1978

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*Can we  
reverse the  
trend toward  
more prisons?*

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# FRIENDS JOURNAL



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## WITHIN THESE WALLS

(For the prisoners who attend Taconic Quaker Meeting)

At first, I hardly dared to speak,  
While thinking your thoughts for you,  
Wrongly, as it seemed, later.  
"Who is this foolish woman?  
"What can she do for us?"

But the clasp of every offered hand  
In the circle remained strong  
With the pulse of steady heartbeats.  
And then, each time I returned,  
Your smiles grew warmer.

Until finally, we became friends  
In a way I had never known before.  
How few are the real friendships  
Of a single lifetime,  
Perhaps through eternity.

Yet, here, within these walls,  
I have found some,  
And my soul rejoices!

—Charlotte Tobie



# Prison Building Boom On the Way

by Chuck Fager

**I**n a development that should be of serious concern to Friends, the federal government is gearing up to finance an enormous increase in the construction of prisons and jails at all levels. While the groundwork for this coming expansion, which has been gathering force virtually unnoticed by the public or the press, was laid by the Nixon-Ford administrations, the coming of Jimmy Carter to Washington has not altered or delayed it. To the contrary, the new administration's initiatives in the field have only spurred it forward.

This construction boom has not been put into the form

*Chuck Fager is a freelance writer whose work is "related directly or indirectly to Quaker testimonies and concerns." His work has appeared frequently in the Journal.*

of a formal government program. Rather, it is the outcome of a convergence of several related developments in the field of criminal justice. Among these developments, five stand out:

First, the acceptance of a philosophy of "just desserts" in sentencing convicted criminals, which has been associated with a trend toward longer and less flexible terms of imprisonment. Prison officials and legislators alike have lost faith in the power of prisons to rehabilitate prisoners, and are focusing instead on the punitive and deterrence aspects of confinement.

Second, the entry of the "baby boom" generation into the "crime prone" ages between twenty and thirty. This large crop of young people, especially nonwhite males, has combined with the stiffer sentencing policies to produce steadily rising prison populations.

Third, the impending passage of Senate Bill S1437, also known as the "Son of S-1." This bill, in its revision of the



entire U.S. Criminal Code, contains a section which would replace the present federal sentencing policies, which provide for wide discretion in sentencing by judges, with a series of standard sentence ranges for different categories of offenses. Most observers believe that the final provisions of the bill, which should be passed by late spring, will lead to more and longer sentences for federal offenders.

Fourth, the work of a Justice Department task force, organized by Attorney General Griffin Bell, to establish a set of standards for prisons and jails. These standards would be used primarily by the federal courts in deciding suits filed against prison conditions, and it is generally agreed that whatever the specifics of the standards turn out to be, few institutions, especially at the state and local level, will be able to meet them. The standards were originally supposed to be ready for promulgation in January, and should be finished in a few months.

Fifth, the intervention of the federal courts on behalf of prisoners' rights and against inhuman conditions, which was almost unheard of a generation ago, has now become, in the words of Norman Carlson, director of the federal Bureau of Prisons, "one of the most important

developments in the history of corrections and one which may have the greatest long-term impact." In addition to numerous successful challenges to prison restrictions of inmates' rights to associate, practice religion and communicate with the outside, federal courts have declared whole prison systems unconstitutional in at least two states, Arkansas and Alabama, on the basis of living conditions which amounted to "cruel and unusual punishment." Nor are judges prepared to yield when a state cries poverty. As U.S. Judge Frank M. Johnson noted after the Alabama legislature declared it could not afford to pay for the improvements he had ordered in state facilities, "While it is distinctly the province of the legislature—and not the judiciary (state or federal)—to budget state funds, the state must in providing services do so in a manner that comports with minimum constitutional standards." Confronted with such orders, it is certain that local governments will look to Washington for help.

What will the convergence of these five currents mean in terms of federal money? An indication came during a hearing last December of the Senate Penitentiaries and Corrections Subcommittee, which was held in Wilmington, Delaware. Representative Frank Evans of Delaware, a Republican, and Delaware Democratic Senator Joseph Biden fell over each other to propose the biggest outlay. Biden, who is up for re-election this year, managed to come up with the top figure: \$1.5 billion over three years for grants to states and local governments. Evans proposed \$400 million, and Maryland Democratic Senator Charles Mathias brought up the rear with a paltry \$80 million for a regional prison serving Delaware and Maryland, one of several similar facilities he is proposing for the country at large.

These figures, except for Biden's, are probably quite conservative. The National Moratorium on Prison Construction (NMPC) has estimated that more than \$3 billion was spent or committed for prison and jail construction of all types between 1975 and early 1977. And *Corrections Digest*, reporting on the work of the Justice Department's standards task force last December, said, "It will take a staggering amount of money" to bring state and local facilities up to the new code. The magazine said it had been "told repeatedly by knowledgeable professionals that the actual figure for simply 'constitutionalizing' corrections would run into the billions of dollars."

Moreover, the NMPC estimates pointed out that current and planned construction would double the number of prison bed spaces in the country by 1980, increasing them by over 500,000. The infusion of huge amounts of new federal funds would probably produce a quantum jump in prison capacity on top of that.

The experience of prison administrators points to the



Courtesy of American Friends Service Committee



further observation that as prison cell capacity increases, judges send more people to jail and keep the cells filled up. The federal Bureau of Prisons, for instance, has been committed to closing its three oldest penitentiaries—Atlanta, Leavenworth, and McNeill Island in Washington State—for at least twenty years, during which time its capacity was greatly increased. Yet the Bureau's institutions are, it insists, seriously overcrowded, and it is no closer to actually putting these three prisons, which director Carlson characterizes as "Bastille-like cages," out of business.

Thus the upshot of the new wave of federally-funded prison construction would probably be to further raise the U.S. incarceration rate, which is by far the highest in the West. (In 1974, for instance, the rate was 212 people incarcerated per 100,000 population, compared to 18 per 100,000 in Holland, 28 in Denmark and 75 in England; the U.S. rate is probably higher now.)

Friends are prominent among the small band of activists who have opposed what they often call this "quiet repression." In Washington, Friends like Fay Honey Knopp and Steven Angell have lobbied and testified regularly against appropriations for new federal prison construction, arguing that the prisons have failed and that in the interest both of justice and public safety, not to mention reconciliation, Congress should mandate an exploration of alternatives to imprisonment, especially for the large majority of inmates convicted of nonviolent crimes.

But while Friends' statements in Washington have been both knowledgeable and eloquent, their proposals have met with little success. Since 1970 the federal Bureau of Prisons' budget has grown at an average rate of over

forty percent per year. As the pressure builds for a new and massive boom in federal financing for state and local prison construction as well, the Friends and others concerned with these issues are at present overwhelmingly outnumbered.

Yet as weak as the opposition now appears, it is not without hope. For one thing, there is still time to build broader opposition to the prison construction boom, because the actual proposals for the funding are still taking shape and have numerous bureaucratic hurdles to



*Courtesy of American Friends Service Committee*



get past. Moreover, as Steven Angell told me, "This is a field where you don't yet have all the usual big special interests lined up against you. So groups like churches can have a lot of influence."

The Society of Friends, which has had a strong interest in prison issues since its founding, thus has an opportunity to exercise important leadership in the coming struggle to at least slow down, and hopefully reverse, the drive for federal funds for more new prisons. We are unusually fortunate in this case, too, because this situation is not at the point of immediate crisis. There is time for consideration of our response to make its way through the lengthy, painstaking Quaker decision-making process, starting with monthly meetings and working up, as well as through the complicated committee setups of the American Friends Service Committee and Friends Committee on National Legislation. If large numbers of Friends were clear on making this struggle a priority for the next few years, the Society could potentially have great impact on its outcome.

What forms could Friends' response take? One model that comes to mind is that of the AFSC-led campaign against the B-1 bomber. It too began with enough lead time to mobilize effectively. And its wide variety of actions, ranging from letter-writing to demonstrations, offered many ways to take part. The targets of an effort against the prison construction boom would be similar too: first the general public, which is largely uneducated as to its significance and the possible alternatives; then Congress, which must appropriate the funds and set the policies; and perhaps most important of all, President Jimmy Carter.

Jimmy Carter's role in the struggle is crucial for several reasons, of which the institutional power of the presidency is but the most obvious. The impression is widespread among Washington prison activists that, although he has made no public declarations on these issues since taking office, Carter's heart is "in the right place." As Kay Harris, a staffer for the National Council on Crime and Delinquency, told me, "He had a good record of prison reforms as governor of Georgia. I think Carter might have something good to say about it, if he ever turned his attention to the subject. But he hasn't yet."

Whatever Carter's real attitudes and intentions, it is undeniable that the pressure for new prison construction is now developing in the absence of presidential leadership. Attorney General Griffin Bell's few statements on corrections place him squarely in support of more construction, and indicate actual hostility to alternative approaches. If there is a gap between the president and his attorney general, it should be surfaced and addressed. The president will need outside educational pressure to give him the chance to do so.

More basically, however, Jimmy Carter is potentially accessible on religious grounds, because the pressure for more prisons is based on sentiments of retaliation and retribution that are utterly foreign to his widely-announced commitment to Christian principles. The current philosophy was summed up by federal Prison Director Norman Carlson in a recent article, with a quote from Oliver Wendell Holmes: "The first requirement of a sound body of law is, that it should correspond with the actual feelings and demands of the community, whether right or wrong. If people would gratify the passion of revenge outside the law, if the law did not help them, the law has no choice but to satisfy the craving itself, and thus avoid the greater evil of private retribution. At the same time, this passion is not one which we encourage, either as private individuals or as lawmakers."

There is considerable grim wisdom in Holmes's comment. Yet it is the responsibility particularly of Christians to point out that however seemingly practical, such sentiments are unworthy of a faith built on reconciliation and liberation. Friends are also heirs to this tradition, and should join with others to call on our avowedly-Christian chief executive to live up to his beliefs in this area. His public commitments provide another important way of speaking to him and, through him, to the whole society.

Reversing the inertial drift into massive prison construction will not be an easy task, but it is not an impossible one. Moreover, it is a task worthy of Friends' attention not least because, while our history of concern for prison issues is a long one, it is not unambiguous. After all, with the founding of the Walnut Street Jail in Philadelphia in 1790, which introduced such innovations as solitary confinement, Friends planted many of the seeds of a correctional system which has now grown into an oppressive monstrosity. As Norval Morris, one of the most influential modern criminologists, summed up this irony, "The invention or reinvention of the prison by the Pennsylvania Quakers was born of benevolence, not malevolence; of a spirit of reform, not punitiveness. Perhaps the most important lesson it provides is that beneficent motives do not necessarily lead to beneficent results." He added that, since then, "for nearly two centuries reformers and governmental commissions have repeated the same criticisms, recounted the same abuses, urged the same reforms, while the prison system continued virtually unchanged."

Today the "prison business" in the U.S. is approaching a quantum jump in size and impact on society. As Friends weigh a response to this development, we are not simply engaging in philanthropy or witnessing to some noble, disembodied testimony. We are also being summoned to aid in cleaning up a mess we significantly helped to make. □





# Prison Art and The Peaceable Kingdom

by Shelly Killen Estrin

**T**he vast majority of incarcerated men, women, and children come from the ranks of the poor, the dissident, and minority groups. People who have worked in penal institutions for the young have aptly characterized these facilities as "prep schools" for the "big house." Although it is fashionable to describe jails as centers that rehabilitate, the pattern of life common to most prisons is grossly dehumanizing, denigrating, and corrosive to the spirit. In the autumn of 1971, the uprisings at Attica Prison in upstate New York revealed conditions of life that were monstrously cruel and patently unjust. The aftermath of the Attica rebellion led to an increase of four million dollars in public funds for investigating committees and the purchase of hardware, referred to as "the latest things for mob control" by the then Governor of New York state, Nelson Rockefeller.

For some individuals, the revelations at Attica were a call to conscience that resulted in increased concern and personal involvement in prisons. The New York artist, Benny Andrews, launched drawing and painting classes in the Manhattan House of Detention, and lectured across the country on the harrowing character of penal institutions and the dire need for art programs that might mitigate the misery of "doing time." After inviting Mr. Andrews to address my art history class at the University of Rhode Island, I initiated an art project in the Adult Correctional Institute (ACI) of Cranston, Rhode Island, and one at the juvenile facility, the Boys Training School. Both of these programs were offered under the auspices of Mr. Andrews' organization, the Black Emergency

Cultural Coalition, which has sponsored art-in-prison programs throughout the United States.

In 1973, the Quaker artist, Fritz Eichenberg, was invited to the ACI to paint a mural in the maximum security division of the institution. He illustrated the text of Chapter 11 from the Book of Isaiah, known as the Peaceable Kingdom: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." With the sensitivity and grace of a genuinely intuitive artist, Fritz Eichenberg rendered the image of various animals clustered around two infants, one black and one white.

After riots in the spring of 1973, the art project in the ACI was terminated, and I began another program in the Boys Training School. Together with art students and boys who were inmates, we painted murals in the recreation area of the prison and conducted drawing, painting, and graphic art classes twice a week. Despite the harshness of the environment and the destructive pattern of daily life within the institution, I observed an incorrigible impulse to create among the young inmates, and an aptitude and enthusiasm for art that had not received an appropriate outlet in the public schools or the prison.

Our modest and simple art project was in no way a panacea to the enormous rage and frustration engendered by prison life. It was, however, an opportunity to ventilate feelings, develop skills, work cooperatively with other individuals, and—most important—praise life by assuming identity as a creative being. Since a person's sense of identity is of paramount importance, it can mean a great deal for a young person who has been labeled "delinquent" to have a self image as an artist, who can

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objectify a fantasy rather than enact it when it is destructive. The punitive measures employed by penal institutions tend to reinforce and promote violence, whereas artistic activity provides relief from pent-up tensions and self respect for one's power to shape a feeling rather than be overwhelmed by it. It is a standard technique in prisons to lock up a person who talks back to a staff member or engages in a fight. What is rarely reckoned with is the fact that rage and pain do not disappear when a person is caged in a solitary cell, but instead the anguished feelings are turned against the self or later against an innocent victim.

Since our environments shape us as we them, murals seemed like the best way to begin an art project in prison. The bleakness of most penal institutions can be readily transformed with wall paintings. For adolescents, graffiti has become a kind of urban folk art. Spontaneous handwriting on a wall can easily be developed into handsome ornamental patterns and overall designs that take on a pleasing, aesthetic form. Although graffiti is found disturbing by many adults, for the adolescent it is a way of saying who he or she is. (In ancient Oriental cultures, handwriting known as calligraphy was a highly regarded form, and the genre itself is intrinsically creative.)

Perhaps the worst aspect of being imprisoned is the feeling of being *nobody* and the prospect of facing long, empty hours of idleness or meaningless work. The recreation area of the Boys Training School was dominated by a television set and a pool table. But adolescents have a particularly strong need to be physically and psychologically active, and the crime of crippling their psyches with inane television programs or an endless round of dull chores is sometimes greater than any individual crime committed by youths, who may be sentenced to prison for misdemeanors such as truancy.

Physical intimacy with a member of the opposite sex is a powerful human impulse that is totally denied by the structure of prison life, and it is unlikely that society has ever come to terms with the gravity of this cruel and stupid form of deprivation. Art is one activity that allows for the expression of sexual fantasies and erotic longings, and mural painting has the added benefit of affording considerable interaction with other people as well as bold and energetic, rhythmic movement. The themes of the training school murals ranged from colorful abstractions to landscapes, fantasy forms, and the human figure.

Although the majority of the youngsters who had participated in our prison art projects expressed a strong desire to continue mural painting when they left the institution, there were neither facilities nor funds for such programs in Rhode Island. Despite the public clamor concerning crime and politicians' promises to stop crime, there was not a single official agency or church in the city of Providence that was willing to provide the space for art workshops for former residents of the state's juvenile facilities.

When I approached local ministers to discuss the crucial need for art workshops that would be beneficial to both the former inmates and the community, I was informed that parishoners were too frightened by the troubled adolescents, who were often members of a minority group, to allow them in their church building. Rather than attempt to build bridges between antagonistic groups through the arts, the church people whom I encountered preferred to play it safe, "not rock the boat" as they phrased it, and avoid contact with those who had been labeled "delinquent" or "troublemakers."

Unless we rock the boat of property and status quo worshippers, it seems likely that the ship will sink. The state agencies have failed and will continue to fail as places in which the poor (or the dissident and the idealistic) learn to reintegrate themselves into society. In a society such as our own, the prison is a symptom and not a cure for our malaise. If, as a community, we truly believed that we were made in our maker's image, it is unlikely that we could sanction the existence of prisons.

Isaiah, the prophet who was known for his passionate cries for social justice, was also the visionary who looked forward to the restored Jerusalem, the "city of righteousness," the faithful city. If, as individuals, we turn away from punishment and towards forgiveness and understanding, it is possible that we may realize that seemingly impossible dream of a peaceable kingdom. We have a duty to the God who endowed us with the power to choose Life. □

## Prisoner

*(On reading about a prisoner who had not seen the night sky for forty years.)*

**Windowless dark. No moon can light his night,  
For forty years he has not seen the stars.  
Wrenched out of sleep he feels himself in flight  
Beyond this earth, to moon, perhaps to Mars.**

**Reality returns. The clang of doors,  
Each day a lengthening of his wilderness.  
At dawn the shuffling feet along the floors,  
His feet there, too, unfriended, motherless.**

**Another night. No one has heard his cry.  
Unsleeping in the dark against the wall  
He sees bright stars in the improbable sky,  
Falling to him, oh answering his call.**

—Elizabeth S. Helfman



# Reversing Roles

by Arthur Clark,  
with Diane Palm

**T**he role reversal so beautifully described by Alvar L. Nieves in "Diary of a Sane Househusband" (FJ 1/15/78), suggests other role changes which would help make day-to-day life more sane and rewarding for all in the United States.

Many more role reversals are needed which result in competent leadership being exercised by bona fide representatives of the minorities and the poor, with supporting services supplied by white, middle class persons functioning in subordinate roles. Why are such role reversals so critically needed?

Contemporary society in the U.S. contains a stagnant pool of despairing, hopeless, minority people in poverty. The ideal means for this population to escape this trap is through its own leadership. White, middle class society should work much harder to establish a social climate which favors the emergence of this leadership.

Nowhere is this more true than in the case of private organizations, some being religious groups, seeking to achieve change in the field of criminal justice. Certainly it can be said that far too few of our citizens are actively concerned with the problems of justice. But there is another condition which appears to be more serious.

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*Arthur Clark is secretary of Philadelphia Yearly Meeting's Committee on Criminal Justice and a member of Germantown (PA) Meeting. Diane Palm is a research assistant for the American Enterprise Institute and has received numerous awards from citizens' groups in the Chester, Pennsylvania, area.*

This condition is that existing private organizations in the field of criminal justice reform are, with some exceptions, managed by white, middle class persons. Paradoxically, the populations of blacks, Hispanics, Native Americans, other minorities and the poor in the prisons and jails of the U.S. are disproportionately high.

A role change has been long overdue. White, middle class managers of private organizations concerned with criminal justice reform should step aside and actively support the management of these services by minority persons.

Why should these managers take this step? Simply because their presence discourages involvement of many minority people. As one angry, frustrated black woman said of a widely respected, white-managed agency involved with a local county jail, "They are part of the problem."

From the comfortable, well-equipped offices of some organizations, highly competent, white, middle class persons prepare proposals for change and research in the criminal justice system. These convincing documents are sent to foundations and government agencies which provide the funding for these private groups. Having substantial resources, the private agencies effectively project their thinking on prison officials, judges, legislators and other public officials. These conditions favor a closed circuit where input from the minority community is minimal.

Some of the effects of these conditions are particularly inimical. For example, the minority prisoner often has one more suggestion of personal impotence as she or he experiences the white, middle class person's effectiveness in dealing with prison officials in situations in which he or she has failed so frequently. The subordinate staff roles and the committee memberships held by minority persons in white, middle class-managed organizations are disturbing to some minority people. The convincing intellectual statements issued by white, middle class persons on the need for minority leadership while occupying positions of power substitute intellectualizing for personal commitment to minority leadership.

What role should be played by the white, middle class person? Basically this person must strive to function as a



talented servant who facilitates the empowerment of others.

Some of this is beautifully explained in the *Servant As Leader* series by Robert K. Greenleaf. Some understanding is available in George Fox's insight "be low." Certainly the work of John Woolman exemplifies the empowerment and liberation of others in a different, but beautiful way.

Particular care should be exercised by white, middle class people to become involved in the field of criminal justice reform upon invitation from minority people. Sometimes it is best simply to wait quietly for an invitation to join in the work. Usually it is useful to advise concerned minority people about the resources available from white, middle class persons. Always it should be remembered that some white, middle class persons simply assume that their personal involvement will lead to some kind of improvement in the situation. The net effect of this kind of involvement is actually negative.

Furthermore, it is usually intelligent for the white, middle class person to limit her or his involvement to those situations in which he or she is clearly in the minority. This helps establish a role reversal situation. Also, it is advisable to work with a group of minority people rather than one or two minority persons. The latter situation sometimes encourages "ego trips" and excessive reliance on charismatic minority personalities.

There are a multitude of specific, important tasks for a white, middle class person working with a minority-managed organization. Serving as a liaison person who facilitates the involvement of talented minority leadership with public officials and community leaders is particularly important. Assistance with finance development and program planning is another example. Sometimes assistance with routine office tasks such as typing, filing and bookkeeping is helpful when there are no minority persons available in a certain situation.

When provided with a strong, stable organizational base, excellent, effective minority leadership can emerge. Then it can be the role of this leadership to press prison authorities, legislators, the judiciary and other public officials for change. With more power, minority persons can express themselves to community leaders, to persons who control finances, and to the media.

In considering these matters, it should be fully understood that the quality of justice in the U.S. is deteriorating. While violence appears to be sharply increasing, our prison populations are reaching record highs. In Pennsylvania alone, the population of the state prisons has doubled during the past five years.

To summarize, white, middle class persons should usually limit their involvement in the social problems of the minorities and the poor to supporting roles and service by invitation. There is a wealth of talent in the communities of the minorities and the poor. The first responsibility of the white, middle class citizen is to function in a way that facilitates the discovery of this talent. □

## WHAT IS LOVE?

### Clef

**Physicists might someday find that  
love is a frequency  
of beautiful thoughts, of music in a special key  
So powerful  
quiet and firm or light and spritely  
Amorphic, it bends and blends  
And shapes itself to the protean other.  
Dovetail or a goal apart  
to reach for, urging us on like a  
patient teacher  
who knows what is there to unfold.**

**In its warmth, the needs met, it  
frees for rapture's call  
that melody only one alone can sing,  
that to which each was meant, for  
on that day when dawn came to  
each new soul, creation knew what  
it had born,  
And said a prayer that each would be  
a special star.**

**Every living being is  
linked in some unknown way  
With every other being  
And the links go on beyond  
beings even  
Might not every atom and molecule  
also vibrate with its own rare property  
And the harmonious universe  
be alive  
Growing and transforming  
with its own genetic code?**

**The purpose of our lives is clear  
Love is God's plan for each to stay  
immortal  
Yes, I'm very sure that love has  
a special key  
That key, its code  
And in the key of love was this  
whole world born.**

—S. Clair Kirsch

# On Becoming an Ex-Mother

by Ruth Dreamdigger

**O**n Mother's Day, 1949, I had been a mother for less than a month, and I was proud and happy indeed in that new state of affairs. Twenty-eight years later, when my youngest offspring became twenty-one, I celebrated Mother's Day by writing to the four people who had been my children that I "feel terrific because I am thinking about being a mother instead of being one."

I made it clear how deep was my caring for them. "I loved you at every stage of your lives. . . . I realize that you are part not only of my own body, but of my own psyche, and that is something too special to be able to describe. . . . I hope we will remember that once upon a time I was your mother. A good time for me to do that is on your birthdays. . . . I will be thinking of you especially then, what it was like when you were born, and the many things that have happened between us. And I will like it if you enjoy thinking of those things, too."

In fact, it was love, in part, which prompted me to stop being a mother. Love is too important to be relegated to a past condition. I love them, it is true, with the memory of their childhood, but also because of the people they have grown to be. And I believe bravely that they love me, not alone as the Ever-Present Mother of the past, but as I am now—a separate, struggling, changing human being.

It was clear that the mother role had become obsolete for me. The little daughters and sons of past years are strong, healthy individuals now, who know how to cope without me in the world. Although we can help each other as caring people do, I am no longer indispensable support for them, nor do I depend on them to be "always there" for me. We can talk over problems and make suggestions to each other, but I need no longer feel responsible that they make the "right" decision, nor am I any longer the first person they turn to in time of trouble.

For twenty-eight years I filled as faithfully as I could a role which required tremendous energy. Such efforts are no longer needed. Should I pretend? Many women do. Some women even demand their "right" to remain mothers after their "children" are grown. Of course, they have a right. They have the same right that a union has to featherbed the job so that workers no longer

needed will have some income and status. But it is sad. How much better it is to demand that our years of experience be validated and put to present use.

There are good reasons that women refuse to give up the role. It is not easy to give up something which is so hard won—not just the giving birth itself, which is painful and difficult, but the years of effort to be patient, loving, creative, and wise in relationship to these wonderful, emerging, demanding, difficult human beings. In fact, women try so hard to be good mothers and give so much of themselves that they are not sure what they would have left outside of that role. What began as protection for an infant has become protection for an adult—the mother.

Moreover, there is a subtle safety factor for women in motherhood. Within folklore and history is the attitude that women are not only worthless but even evil. As mothers, however, they can achieve value. Having once attained an acceptable label, women may well feel that it is dangerous to tear it off.

In any case, women are expected to continue to be mothers. The culture in which we live needs us older women in that role. (In a peace demonstration at the Pentagon a national guardsman pleaded with me, "Mother, go back where you belong.") In a healthy society, behavioral patterns can be interwoven. All people can be purveyors of whatever their personal experiences have made them. But an unhealthy society has to split its

## Memories

Why will wounds disappear  
beneath the skin  
when they are tissue of us now—  
part of our growing.  
I hope the reach of your memory holds me  
far back as bud with small root,  
even as I grow new leaves, young and green.  
Every morning I stand taller  
toward the light and old bud sheaths wither  
do you remember me then?

—Elizabeth Crom

*Ruth Dreamdigger tutors at the Southwest Community Learning Center in Philadelphia, is affiliated with Movement for a New Society, and is "very excited that I'll soon have a grandchild and will be able to practice not being a grandmother. . . . I'm mainly excited about having a new, little person to love."*



wholeness, using a few individuals in a sacrificial role to make up for the behavior of the others. In our patriarchy, one sector is set aside to do the "mothering," while the rest competes, takes away, destroys, builds, philosophizes, etc. This means that no child gets enough nurturing and everyone feels a need for it even when childhood is long past. Older women are assigned to that task. But no individual or portion of society can satisfy that need. Everyone has a responsibility to learn to "mother" ourselves and each other. Those of us who are older women do a disservice to our offspring and to our society when we keep up a false motherhood. We hold out a crutch to the strong walkers who were once our children and even expect them to be grateful. We offer a placebo to our society when it really needs careful diagnosis and radical therapy.

As older women, we have a real contribution to make, not as make-believe mothers to non-existent children, but as wise older women who have experienced much, loved much, thought well, and are ready for new responsibilities and new adventures. □

## ***Last Storm Inside of Me***

To get the night's first cool  
I went out walking,  
searching for poems,  
windbeaten words.

On the beach I found  
pink-white shells  
from the sunburned summer gods,  
I saw secret lovers walking,  
thin and poor,  
imagining fumes of roasting meat  
and poems of crackling eggs.

Suddenly it stormed inside of me.  
I was alone, but passion had not died.  
I still felt and dreamed  
a thousand dreams of the past.  
Where was the instant God of love  
I had known in my youth?  
Gone forever. Gone birdward  
with lost sweetness on my tongue,  
gone with the last storm  
of poems inside of me.

—Marion Schoeberlein

# ***I Will Sing***

by Janet Norton

**S**ongs of the Spirit, supplement to the current *Hymnal for Friends*, is almost ready for the printer after two years of sensitive and thoughtful labor. If all goes well, its presentation could occur at the Ithaca Friends General Conference this summer, when 2000 Quakers will convene to discuss "The Future: What Does the Lord Require?" For some of those gathered, one of the answers may well be, "I will sing to the Lord, as long as I live." *Songs of the Spirit* may help to make their songs more joyful and friendly.

*Songs of the Spirit* is a spiral-bound, sturdy, easy-to-use book, a farrago of Quaker songs, rounds and canons, folk and gospel songs, spirituals, carols, and contemporary music, as well as some old favorites.



Barbara Benton

alternative words.

In 1967, when *A Hymnal for Friends* was twelve years old, a concerned Friend and musician, member of the 1955 Hymnal Committee, wrote to remind the Religious Education Committee of FGC that the life of a hymnal depends on "its responsiveness to the needs and outlook of its time." It was indicated that a supplemental book of songs, including some with an international flavor, some lasting gospel songs, and some contemporary (at that time "protest") music would be a way of moving slowly into whatever hymnal FGC would ultimately publish. This resulted in publication of the popular *May the Long Time Sun* which satisfied many yearnings and ran through three printings. When the supply of both these and the hymnal dwindled, a thoughtful questionnaire was circulated. It elicited the consensus of Friendly singers that something more was needed. A complete revision? A reprinting? Or a substantial supplement? A group of ten Friends, chosen by the Religious Education Committee,



Peter Sierrenheim



Courtesy of American Friends Service Committee

began in February 1976 to examine these and other pertinent questions. This Hymnal Committee (later called the Songbook Committee) proved to be a microcosm of the Society as a whole—theologically, geographically, musically. Large and small meetings, town and country, ivory tower and marketplace were represented—Quakers and musicians by profession as well as avocation.

Awareness of the needs of a changing Society and sensitivity to the ideas and feelings of the individual committee members created a warm atmosphere and joy in working together. Consciousness of the entire group was raised by several members who acutely recognized the sexism inherent in many familiar and beloved hymns. Quaker process helped the group to see that until this matter of sexist language is resolved, it would be unwise to compile a completely new hymnal. The decision therefore was made to issue a substantial supplement, and *Songs of the Spirit* was born.

Why is it an important birth? Although *Songs of the Spirit* is being labeled "supplement," it is a book which, because of the variety and balance of its content, can stand alone. Its 160 pages include a medley of the specific additions Friends have indicated they want. There are a number of songs with a unique Quaker flavor—written by or about Friends (two specifically for this book). Then there is a group of beloved "by-special-request" old gospel songs, as well as a generous sampling of folk and contemporary music.



In order to begin to deal with the recognized sexist language in many hymns, a special section of *Songs of the Spirit* is devoted to alternative lyrics which can be sung to tunes in the current hymnal. (Other than this section, however, there is no overlap or duplication of hymnal songs in the new book.)

The fun and joy experienced by all of us who worked on *Songs of the Spirit* is there to share with you. You can laugh with us as you join hands singing the German "Lachend, Lachend." You can be calmed with us when you harmonize "I've Got Peace Like a River." You can exult with us in Mozart's "Alleluia." You can be moved with us by the haunting "When Life Is Bleak." You can hold hands with us across the sea as you invoke the Hebrew "HaVaNa ShiRa." You can cross all age and national borders as we dramatize together the Mexican

"Posada." You can rejoice with us that "Morning Has Broken." You can pray, with us, "It's a Me, Lord, Standin' in the Need of Prayer."

For *Songs of the Spirit* is for everyone: children, youth, adults—whatever an individual's stage of life or condition. It is for people who feel very happy, or perchance, very sorrowful. It is for those who celebrate life, who wish to worship in the fullest sense. It is for all souls who have tasted the joy of the Spirit in singing and who wish to share with others in that experience. It is, in short, for all who "will sing to the Lord, as long as I live." □

*Janet Norton describes herself as a "professional volunteer" who is at "an inbetween stage in life, having finished a twelve-year commitment in the mental health movement at the local, state and national levels." She is a member of Reading (PA) Meeting.*

# Laugh, Friend, Laugh

by Olcott Sanders

I want to propose—at least half-seriously—an addition to the queries: "Do you cultivate a sense of humor, and do you laugh deeply and frequently?"

In our more authentic moments, we Friends open ourselves to a spirit of gaiety. But we tend also to be burdened by the puritanical mood of soberness, which too often gets confused with simplicity. For example, early Quaker dresses were simple in line but frequently bright in color; only later in our quietist period were somber tones imposed.

Of course, it is possible to achieve a warm inner glow through diligent and creative labor. That is the spirit of an anecdote told about the late sculptor, the whimsical Alexander Calder. Asked whether he was ever unhappy, he answered, "I haven't got the time." Such a response would be acceptable under the work ethic of even the most serious Calvinist. (I am sure, however, that Calder reflected his joy not only in the discipline of his art but in unrestrained laughter.)

I have found help in the suggestion by Thich Nhat Hanh, the Vietnamese Buddhist monk, that one should maintain a "half smile" as part of one's spiritual bearing. Indeed it makes an interior difference to relax the face and part the lips in a pleasant smile. (It also makes a difference in the way others relate to us.) But a half smile goes only half way. The Buddhist aim is toward a passive harmony of human nature and eternal being. The Quaker quest is for heaven here and now, as we seek to live out

God's will on earth.

The challenge of adhering to such a belief is that we are constantly beset by contradictions between the human condition and the divine imperative. If we face every obstacle with dead seriousness—we're dead. If we can laugh at the paradoxes, we may weather the stormy conflicts between what is and what ought to be.

At a recent Quaker business meeting, three memorial minutes were read. All three departed Friends were remembered in part for their sense of humor. In that light, consider one French translation of the Beatitudes which refers to those who are to inherit the earth as "the debonair." Isn't a happy disposition a more promising trait than the usual picture of "meekness"? The recipe for keeping our Friendly perspective, then, is to laugh frequently in humble recognition of our dependence on God's love and wisdom. With laughter and a light heart, we may indeed inherit the earth. □



Theodore Heizer

*Olcott Sanders is director of development and publications for the Fellowship of Reconciliation. A member of 15th Street (NYC) Meeting, he is active in many Quaker organizations.*

# Welcome to (Greater) London!

by David Firth

As the pilgrims flock to Mecca, as the faithful swarm before St. Peter's in Rome, so, on most Sundays between Easter and October, all U.S. Friends on vacation in London make for Friends House in the Euston Road for morning worship.

That, at any rate, is how it appears to the small group of Friends who make up Friends House Meeting. Like many other center city meetings, our meeting has found its numbers dwindling over the years, quite naturally, as Friends—like many others—have moved out to the suburbs. This is especially true of families, so that now we have no children and only one or two house-owners; most of us are single, living in small apartments, studying, or following a career; and we have very few of those retired, "leisured" Friends who keep so many meetings bowling along.

Again like other meetings in the center of a university city, we happily take on the job of welcoming first-timers at meeting, enquirers who come to Friends House as the "obvious place" to find out about Quakerism. We do our best to help them forward: sometimes they stay with us, sometimes they find another meeting that suits them better. Added to these are a number of visitors with problems: though we are not often equipped to solve these, we hope that these folk are helped, through the worship and our acceptance of what they offer.

The Friend on vacation from the States knows none of these things; indeed, very few British Friends do. One only knows that Friends House stands there squatly in Euston Road, and must undoubtedly be the Quaker equivalent of St. Paul's Cathedral. Sure enough, on Sunday morning one comes into a well-filled room of fifty or sixty quiet Quakers, and enjoys a well-held meeting, with good deep silences punctuated by not too much vocal ministry.

It is only afterwards, in the vociferous chat over coffee, that one realizes that nearly all those fifty faces were American faces like one's own, and that the native faces are few and far between, looking cheerful, but maybe a little strained? There are, in fact, around twenty active Friends and regular attenders in Friends House Meeting. On any summer Sunday, half of them are likely to be out of town—visiting parents, or at Quaker gatherings, or on

*David Firth is editor of The Friend (London), enjoys music making and West European languages and is a member of Friends House Meeting in London, England.*



their own vacations. And of those who do appear, two or three are shy introverts for whom the prospect of welcoming the world to their door each week is frankly daunting (don't blame them, they're made that way). That leaves maybe seven of us, with forty hands to shake. You see our little problem?

We think that most of our visitors enjoy their meeting. But, we reflect sadly, wouldn't they have got much more out of a visit to a *typical* English meeting, a cozy family meeting like their own back home? There are many such meetings in the Greater London area, in inner and outer suburbs, where the visitor can be properly welcomed and given the full Friendly attention she or he deserves.

If you are visiting London this summer or next, be sure we will be glad to see you at Friends House Meeting. But think, there might instead be that ideal, typical English Friends meeting, just 'round the corner from where you are staying. How to find out? Every year an updated list of fifty *Meetings for Worship in and around London* is published. If you'll write to me, c/o Friends House, Euston Road, London, NW1 2BJ, I'll be delighted to send you one. □





## FRIENDS AROUND THE WORLD

member with military commanders.

Further information on this issue may be obtained from CCCO, 2016 Walnut St., Philadelphia, PA 19103 or 1251 Second Ave., San Francisco, CA 94122, which urges readers to write their Congressional representatives against voting for S274 (HR 120), especially Robert Nix, Chairman of the House Post Office and Civil Service Committee, Capitol Building, Washington, D.C. 20515.

**John Comito, a prisoner at Dannemora, New York,** writes: "I'm to appear before the board of parole this May and will need some type of employment. I hope that I will be able to reach one of your readers' hearts and they will extend their love and help to one who is in need of help very much, as this is my only chance to prove myself. If I fail now I lose everything. I have been involved with Quaker meetings and their way of life for a few years now and it is from them I ask help. I'm in need of a good job (live-in if possible), caretaker on estate, chauffeur, groundskeeper and handyman. I'm thirty-four years old, 168 pounds, single and in good physical condition. Made my share of mistakes, but there's no room for any more in my life. If a reader is interested in discussing with a representative of the Division of Parole, please send type of work, wages and other information to Superintendent's Office, Clinton Correctional Facility, Dannemora, NY 12929."

Any Quakers in Plattsburgh, New York, please get in touch with me. There is a need to establish a Quaker meeting in the town of Plattsburgh as well as in Clinton Prison. We need your help. Victor Mayo, Executive Director, Quaker Information Center on Criminal Justice, 727 Madison Ave., Albany, NY 12208. 518-465-0453.

A recent letter from Joseph Incorvaia tells us that he is the coordinator of the Friends meeting in Queensboro Correctional Facility in Long Island City, New York, as well as a senior counselor in a program that he and twelve other prisoners developed, called the Juvenile Intervention and Enlightenment Program to deter youth from crime. This group welcomes contact from the outside. Interested Friends may wish to write: Joseph Incorvaia (#73-B-5581), Queensboro Correctional Facility, 4704 Van Dam St., Long Island City, NY 11101 (6-North).

**The Central Committee for Conscientious Objectors (CCCO)** is urgently concerned about the "broad language" of Senate Bill 274 which, if enacted into law, would not only prohibit military servicemen from joining or negotiating with labor organizations but would also provide severe penalties for any efforts on the part of civilian counselors to intercede with military commanders on behalf of individual GIs.

Bob Seeley, in commenting on the provisions of this bill, puts his finger squarely on the nub of the matter when he writes: "The military as currently constituted is an essentially anti-democratic institution living uneasily in a democratic society."

At present, there are 450 civilian counselors, counseling groups and Congressional aides who provide military counseling to some 12,000 service members every year. These would be defined as "military labor organizations" under the terms of the bill, and CCCO could be fined up to \$250,000 for interceding on behalf of one service

**The International Fellowship of Reconciliation** suggests that it "would help considerably" if those arrested most recently in South Korea for their stand in defending democracy were to receive postcards of encouragement and solidarity ("no letters!") in English from abroad. Their names are: Rev. Im Ki-Jun Nr. 529, Rev. Cho Hong-Lai Nr. 88, Rev. Yun Ki-Suk Nr. 347, and Rev. Kang Shin-Sok Nr. 1904. The address is: Kwangju Prison, 88-1 Moon Hung Dong, Kwangju, Korea.

**Jane Gordon Keyes** of Halifax Monthly Meeting in Nova Scotia writes: Last summer my husband Gene, year-old son Jeremy and I spent a few weeks at Viittakivi International Center in Finland. Viittakivi and its origins with the Society of Friends is probably little known within the broader Quaker community, and yet it exemplifies the expanding circles which emerge from our concern for others.

Viittakivi is not only a folk high school for adult education, but also an international center and community. It is an outgrowth of the Quaker relief work which followed the scorched earth revenge of the Germans as they evacuated northern Finland in 1945. Among various postwar projects were work-camps which involved Finns, and Friends from many places. From this background Viittakivi emerged with a Quaker heritage and links to the Christian Social Settlement Federation in Finland. Though it is not a Quaker organization, the influence of Pendle Hill and Woodbrooke (England) are clearly visible.

During the winter there is a six-month course for Finns and foreigners which involves academic subjects, crafts, a field trip to Lapland, and participation in community activities, including a weekly work period for all. English and Finnish are also taught.

The summer schedule consists of a number of short courses on various topics. Recent offerings included English, genealogy, yoga, and an international seminar which, in 1978, will be on nonviolence in everyday life. Month-long work camps are carried on simultaneously for maintenance and work in the garden.

Viittakivi is located about seventy miles northwest of Helsinki in an idyllic rural environment, situated on a ridge of pine trees overlooking a small lake. Several buildings serve as residences, classrooms, workshops, and a multi-

language library, including the ubiquitous (in Finland) sauna by the lake. As at Pendle Hill, everyone eats in the same dining room; students work in the kitchen during the year; and much of the produce is grown in Viittakivi's own gardens.

To sum it all up, the essence of Viittakivi is a respect for the dignity of all people and the belief that they can work together harmoniously. There is respect for the religious and philosophical concerns of the world, and the balancing of life between study and contemplation, nourishment of the body and the spirit, work and leisure. It is a remarkable living testimony to the efforts of Friends, and of those individuals who adapted Friends' concerns to a uniquely Finnish environment. *Persons desiring more information may write to: Viittakivi International Center, Hauho 14700, Finland.*

**OOA (Organisationen til Oplysning om Atomkraft)**, a non-political organization which has been working intensively for three years in Denmark to disseminate the whole truth about atomic power, believes that "the nuclear issue is one which transcends national and local borders." It hopes to make its slogan, "Atomic Power? No Thank You!" heard all over the world. Without, however, categorically rejecting atomic power, it has consistently pointed out to the Danish government that no proper basis for deciding in favor of nukes has yet been found, especially when such a decision may have such far-reaching and fatal consequences. The government is expected to reach a final decision early in 1978.

The OOA, whose address is: Skindergade 26, 1159 Copenhagen K, Denmark, says: "We look forward to hearing from you and would be pleased to send you free information and material."

—International Fellowship of Reconciliation *Report*

**Another method of "right sharing"** has been actively and personally carried out by Brother Roger of the Taizé Community in France together with an inter-continental group from the Council of Youth. They lived for a while in junks on the China Sea and in shacks built on piles under the same conditions as the inhabitants of that "floating district" near Hong Kong. Without electricity or running water, sleeping on the floor,

"with rats sometimes running over our bodies," they accepted the hospitality of the people of that poverty area, as they had done under comparable circumstances last year in Calcutta. A similar program is being planned to take place in "a poor region in Italy." The purpose of these actions is to prepare provisional "places of sharing" which "will cause barriers to topple, including the barriers between generations." It is another way to combat suspicion, to create confidence, to help youth realize its dream of a life "without artifices and masks."

An effort is presently underway to establish a Friends Meeting in Ocala, Florida. Directories or mailing lists of Friends in the area are welcome as a means of outreach. Please contact Helen Briggs, 819 N. E. 2nd St., Ocala, FL 32670. Phone: 629-2939 or 236-2839.

**A directory for traveling Friends** is beginning to become a reality, writes Sally Rickerman of Landenberg, Pennsylvania. Since the suggestion was made (in FJ 8/1-15/77), over 100 Friends from thirty-five states, including Hawaii and Alaska, and two foreign countries have written to offer themselves as hosts.

She is pleased that those writing have felt, as she has, that intervisitation can and will strengthen the Religious Society of Friends. A couple from Australia wrote, "We do feel this is a most important concern—as witnessed by many Friends' personal journals of the 'olden days'—and hope you will be supported and encouraged in this." Another Friend wrote, "Such intervisitation could indeed promote spiritual growth as well as strengthen bonds among Friends of different persuasions. In addition... such intervisitation could provide an 'essential lifeline' to isolated Friends.... I hope that you will consider devoting a portion of your directory to listing geographically isolated Friends such as myself so we might have the opportunity to visit with traveling Friends. Any help or service I may have provided for them has been just a fraction of that which they have brought me."

The directory will be available after May 1st from Friends General Conference postpaid. When you have mailed \$1.00 to FGC, your copy will be sent to you.

**Deena Seva Sangha**, a settlement house and school in the slums of Bangalore, India, has established in recent years two funds, Quaker Scholarship Fund and Quaker Medical Relief Fund. These funds have been established in recognition of the connection that the Sangha had for nearly five years with the American Friends Service Committee through the VISA Program in Bangalore, and because of the interest in the Sangha of a number of English and American Friends.

Deena Seva Sangha was established in 1930 in accordance with Gandhian principles. Nonviolence and a search for truth have been the guiding principles of the institution under the leadership of S. Sadanand. Most of the teachers and social workers are "life workers" who live in the same neighborhood as those they serve.

**Friends World College** newsletter announces the projected use of solar energy in the renovation of its greenhouse. With the help of students, a technology group "plans to step up the organic gardening program so that all the vegetable needs of the college kitchen will be met. Surpluses will be made available at low cost to senior citizen groups and day-care centers in the Long Island area."

**Ashton Jones** writes from Vista, California: I wish to share from the inner light which if lived would bind all humankind together as one family. I now find myself in a serious physical condition. Some days I seem to be considerably improved but in between the suffering is excruciating. The doctors have told me that I have *multiple myeloma* which is cancer of the bone marrow. One doctor assured me it is the easiest form of cancer on the patient. That could be true; however, the fact that there is also a break in one vertebra makes it difficult to know for sure whether the severe pain is from the *myeloma* or from the break. I never dreamed I would be told I have cancer.

I shall live out the months or years knowing that I will be given the spiritual and physical strength to enjoy whatever is mine to experience. It is a great feeling of satisfaction that I have endeavored to make a contribution of my life for the cause of peace and good will. I beg an interest in your meditations and prayers that I may, as Hubert Humphrey did, live with the richest experiences in my life's journey.



## BOOK REVIEWS

**Of Prisoners...Poets...and People** by Joy Nevill Nachod. *Vantage Press, Inc., New York, 1977. 138 pages. \$4.95.*

Quite by accident Joy Nevill Nachod—a white, female, pacifist with a degree in French literature—found herself teaching a class in poetry writing to some black, male militants in a maximum security prison. *Of Prisoners...Poets...and People* is the story of her adventures. It is a story of personal growth and love.

In her book Joy Nachod points out to us with great clarity and poignancy the oppressed life of prisoners. We experience with the men the degradation of living with arbitrary rules which seem to change at the whim of prison authorities. And yet the inmates show us through their poetry that it is hard indeed to quell the creative spirit. Even love still emanates from these men. They learn to care for Joy and to care for a whole class of fifth graders who befriend them through an exchange of letters and poems.

I cried while reading the book. Though the physical lives of the prisoners seemed without hope (most of them had been sentenced to spend many, many years in prison), something of their indomitable spirit and of Joy's touched me and rekindled a spark of concern for the quality of life of all groups of people. I highly recommend this narrative to anyone interested in prisoners, poets, or people.

Sarita Berry

**A Christian Method of Moral Judgment** by J. Philip Wogaman. *Westminster Press, Philadelphia, 1976. 240 pages. \$6.95.*

Assignment: to prepare a scientific outline of Christian morality, taking thought for pros, cons, and other authorities' views before postulating your own conclusions. The author discusses faith, social strategy, political and economic ideals, human sinfulness, and the goodness of created existence, to name a few topics. Outlining intangibles is a

difficult task.

Dr. Wogaman's teaching field, Christian social ethics, should surely be a Friends' concern, but his writing leans over backwards to be objective and impartial. The apparent logic and ponderous labels leave one not enlightened, but further confused. He says: "A Christian method of moral judgment must steer between perfectionism on the one hand and situationalism on the other. It must seek to combine the moral seriousness of the one with the flexibility of the other."

One would wish for more positive directives, even though it is understood that perhaps no answer is the only answer. The subject matter is valid, the presentation disappointing.

Naomi H. Yarnall



**Beginnings of Sisterhood: The American Woman's Rights Movement, 1800-1850** by Keith E. Melder. Schocken Books, New York, 1977. 159 pages. \$11.95.

Most people date the beginnings of the woman's rights movement to the Seneca Falls Conference of 1848. In fact almost a half century of preparation lay behind the declaration of equal rights made on that historic occasion. Historian Keith Melder has done us all a service by filling in the gap, with a clearly and succinctly written study of the forces at work during the first half of the nineteenth century that came to a climax at Seneca Falls. It is a story all members of the Society of Friends should be familiar with, for the direct link between the Quaker tradition of equality of the sexes and the emergence of a national movement is here made explicit.

Because of their concern for the equal education of men and women, Quakers were among the first to establish co-educational boarding schools around the turn of the nineteenth century. Many Quaker women went forth from these schools to pioneer in the professions or to play a major role in the reform move-

ments. Keith Melder places his emphasis on reform in general and antislavery in particular. Finding their way blocked to full participation in the abolitionist crusade, first Angelina and Sarah Grimke, then Abby Kelley Foster and Lucretia Mott began to advocate an equal share for women in the business meetings of the various antislavery societies. Barred from a seat at the London Antislavery Conference of 1840, Lucretia Mott so influenced Elizabeth Cady Stanton, present as a young bride, that the latter determined to give her life to the women's movement. Together, the two decided upon their return to have a conference on women's rights. The result was Seneca Falls.

This sequence of events is familiar. Keith Melder adds valuable background in describing in detail the popular nineteenth century conception of the appropriate sphere for women, the development of new bonds of sisterhood, and the building of a network of female organizations, primarily in the field of reform. I was particularly grateful for his chapter on "A Decade of Agitation," making it clear that many women, among them especially Abby Kelley Foster and Lucretia Mott, were busy preparing the groundwork for women's rights in the decade preceding Seneca Falls.

To read *Beginnings of Sisterhood* is to be reminded that this movement grew organically, as one woman after another felt a "leading" to do something for her sisters. The full implications of the political significance of the changes only came clear later in the struggle. This is the historic Quaker approach to social change also.

Margaret H. Bacon

A wide selection of Pendle Hill Pamphlets, *The Quaker Way* by Jane R. Rushmore, and *Philadelphia Yearly Meeting's Faith and Practice* have been recorded for the New Jersey Library for the Blind and Handicapped by Harold Perry, a member of Trenton [NJ] Meeting.

The materials are available in cassette format to subscribers of the library, and also available through inter-library loan to blind and handicapped readers in other states. Inquiry may be made through regional libraries for the blind and handicapped or by writing to the New Jersey Library for the Blind and Handicapped, 1676 North Olden Avenue Extension, Trenton, NJ 08638.

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## LETTERS TO THE EDITOR

### Living with Linguistic Contortions

I have recently seen a copy of *Friends Journal* (FJ 1/1/78) with Olcott Sanders' article on gender in Quaker language, "What Does Thee Say?"

This is a problem that has been thought through more thoroughly in the United States than here in England, but in both countries the word "person" has been dragged into a prominence that falls unnaturally on the tongue. In particular, cannot we (and your own masthead) speak of "chairholders" or "chairtakers," when "clerk" is inappropriate? Our local newspaper carried an advertisement yesterday for a "pig-person" when "pigkeeper" would have looked, to say the least, less arch.

It is different in Italian or French, where "una persona" and "une personne" provide positive discrimination by being feminine nouns. Indeed the old polite form of address in Italian is "ella" as a pronoun for "la persona." The German polite form of address is "Sie," their genderless word for "they," but in spite of the Trinity I cannot relate to God as "them."

Personally, I hope that we need only live with these linguistic contortions for a transitional period in which we try to bring up a generation unscarred by stereotypes, until the day that *either* pronoun will imply *both* to the reader unless she is explicitly told otherwise.

*Richard H. Seeborn*  
Essex, England

### To Each, One's Own Understanding

In "New Wine" (FJ 1/15/78) Joe Havens quotes a seasoned Friend that the only common thing that all Friends seem committed to is the freedom to decide what one is committed to. He then states that such phrases as "the Light within," and "that of God" in everyone are inadequate definitions of a common faith and that they cover a confusingly wide range of interpretations.

Is he therefore suggesting that we

adopt one interpretation (his) as being the only valid, correct one? It always amazes me that so many people feel so sure they know the will of God, and therefore have the right answers.

In Letters to the Editor in the same issue, Becky Van Ness apparently comes close to the same feeling of "correctness." She writes: "Will FGC Quakerism...go beyond respectable but spiritually dry intellectual universalism?" She derides "faith-based social action...if we do not have a living faith." She wants to "rediscover the Christian part of being Quaker."

Here again we have someone trying to use her conceptions of what is spiritually dry, what is faith-based, what is Christian. She challenges us to go beyond the plateau (of mutual tolerance?) we have reached—to accept her values? I challenge her to concede that my understanding of spiritual values may be as true, valid, and meaningful to me as hers are to her.

What has drawn me to the Friends beyond their simplicity, integrity, and concern for human dignity, has been the apparent willingness of those I have known to accept me as I am and to let me interpret "the Light within" according to my own best understanding. Among the hundreds of "Christian" religions, there are only a very few uniquely willing to encourage me to be a seeker no matter where my questions may take me. I hope Friends will continue to do so. While multitudes may not clutter Quaker meetings under these circumstances, I am sure there are many who find the search thrilling, meaningful, and fulfilling.

*Karl E. Buff*  
Mountain Home, AR

### Consider Further Sacrifice

The several articles regarding the payment of taxes for war (FJ 2/1/78) leave largely untouched one important element of the question, but Ellis Jump's article in the same issue has some very pertinent words: "the degree of sacrifice which I am willing to make for my beliefs testifies to my sincerity, not to the validity of my belief."

We wish not to pay taxes for what we so strongly disapprove of. But there are those who equally strongly feel that government contributions to the United Nations, or government money to pay for abortions, violate their principles. It would not be difficult to compile a long list of purposes objected to; of course



we say that *our* cause is a matter of high principle, but one person's principle is another's foible.

Is there some guideline which would make it easier to distinguish between two paramount obligations when they seem to be in conflict, one to support those purposes which our society has determined (no matter how imperfectly) to be for the common good, and the other to obey our consciences? It seems to me that this can best be judged by *our willingness to make some tangible sacrifices on behalf of conscience.*

My difficulty with the World Peace Tax Fund as presently offered by way of an alternative is that, if I understand it correctly, there is no personal sacrifice involved. It is just too easy to say to the government, "Please send my money where I want it to go instead of where you want it to go." The way is wide open for every other group which can muster some following to do the same thing.

Suppose instead we add the principle of *personal sacrifice* to the WPTF "package." Suppose I say, "Instead of \$1000 which you say I owe you, here is \$1100 as evidence of my sincerity; now will you allocate it in these ways? That is how much extra I am willing to pay for the privilege of having my money *not* go to pay for machines of war."

The inclusion of such a sacrificial element in the WPTF program would make a great deal of difference in my own ability to argue for it, and I think it would make a very convincing argument as we work toward its widespread acceptability.

When a person asks to be relieved of military service by reason of conscience, at the same time that person indicates a willingness—or at least does in theory—to make a considerable sacrifice whether monetary or otherwise. When we ask to relieve our consciences because of the way our money is spent, we should be no less willing to put a price tag on the privilege.

David H. Scull  
Annandale, VA

### ...Are we blind, and dumb, and numb?

O Lord, how long? Leafing through old papers from my Friends Ambulance Unit China Convoy days during World War II, I came upon a Bulletin issued by the British Embassy in Chungking on the thin, brown rice paper of those war days. Its date was August 16, 1945, immediately after the Japanese surrender. One paragraph reads in part:

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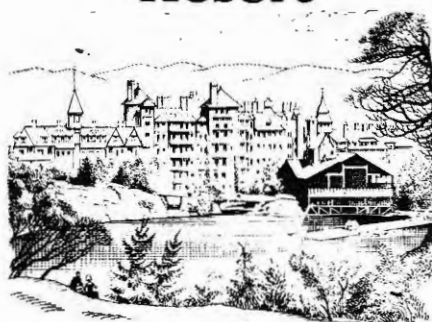
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SCIENTISTS WANT NO FRANK-ENSTEIN MONSTER: *British scientists meet soon to talk over the "implications" of the atomic bomb ... one of the first results of their discussions will be the launching of the strongest possible plea for "proper and rigid" international control of all future use of atomic energy. ... Sir Walter Layton [a distinguished scientist] writes, "Looking ahead, the bomb dropped on Hiroshima created one of those rare occasions when the peoples of the world are deeply moved and ready to accept far-reaching decisions. Everyone can see clearly that, if these forces are to be controlled for the sake of humanity, we must do more than set up committees and hold conferences. The nations must pool some of their sovereign power and vest it in a world authority in order to save us all."*

Those words made me weep. "Everyone can see clearly. . . ." What, in God's name (and that is not an expletive), are the governments and the peoples of the earth doing about atomic energy thirty-three years later? The governments are to hold a conference on world disarmament at the United Nations in mid-year. Are we, the world's people, telling them to "pool. . . sovereign power. . . and vest it. . . ?" Or are we blind, and dumb, and numb? More pertinently, am I?

Colin W. Bell  
Kents Store, VA

### Support the Wilmington 10

I was upset by Governor Hunt's practically meaningless decision on the Wilmington 10, especially after all the pre-proclamation publicity. To ease my conscience I wrote a couple of short letters to Governor Hunt and President Carter and enclosed a small donation to Amnesty International. Unable to reach the Wilmington 10 directly, I sent copies of my letter to the mother of Ben Chavis, the "outside agitator" who was sent to Wilmington, North Carolina, by the United Church of Christ to try to calm the racial tension there in 1971.

If any of you are honestly uninformed, let me spell out a few details. A year after the Wilmington riots, which included the burning of a white grocery store and the shooting of one policeman, ten people were arrested and accused of these deeds. The eleventh, a white minister, fled with his pregnant

wife. The tenth is a white woman, a WILPF member. Eight are young people, all black, from Wilmington. Ben Chavis, an ordained minister, had been sent in by the United Church of Christ and has been singled out with conspiracy charges and a sentence of twenty-nine years. Appeals ran through the courts until two years ago, but failed.

The three witnesses against them are young blacks who were bribed with bicycles and reduced sentences for their real crimes or offenses. I believe all three are still, or again, in jail. At an appeals hearing last year, all three recanted in halting, colloquial language. (Their original statements were reported to be in smooth, fluent English, appearing to have been coached and memorized.) One recanted his recantation as he is still incarcerated in the same prison system. I would believe him only if he could be removed from North Carolina and promised he would never be returned there as long as he is serving his jail sentence.

Ms. Turner, the one white woman, spoke eloquently of how she and the other eight had also been approached and bribed, but had not accepted.

Recently, Amnesty International, the recipient of this year's Nobel Peace Prize, has adopted the Wilmington 10, the Charlotte 3 and one other person in a U.S. prison as "prisoners of conscience." Amnesty International does its research well.

I would like to urge Friends to follow my example and write letters to Governor James B. Hunt, Capitol, Raleigh, NC 27602, and President Carter, White House, Washington, DC 20500, with enclosures of copies of letters including donations to Amnesty International for support of their work with these prisoners. Somehow, when we are willing to commit money to our beliefs, people take them more seriously.

Lee Kleiss  
Fayetteville, NC

### Why Demonstrate Competence?

I am not sure that I understand all of Paul B. Johnson's letter in your March 15 issue, but it is clear that he urges Julius Nyerere and Kenneth Kaunda to concentrate on demonstrating competence within their own countries instead of supporting the struggle for freedom in southern Africa. Six points I wish to stress in expressing my disagreement:

1) Both men are moved by a common bond with their fellow Africans to do

their utmost to assist in bringing the liberation effort to final fruition; isolationism of the kind Paul Johnson suggests is unthinkable to them.

2) It is impossible to "demonstrate competence" in any complete sense when Tanzania and Zambia's economies constantly suffer both from the sacrifices made for the struggle voluntarily and from the damages steadily sustained for more than a decade by the effects of blockades and sanctions, the closing of borders, and the loss of trade and transportation routes.

3) In spite of these adverse conditions Zambia was regarded in 1974 (ten years after independence) as a model of stable African development; since then the international price of copper, over which Zambia has no control, has each year plummeted with far-reaching disastrous impact upon the Zambian society as a whole.

4) Even, however, before the fall of copper prices the Zambian example of a stable, non-racial society did nothing to persuade the whites of southern Africa to end apartheid. God indeed has (to quote the Old Testament) "hardened their hearts." Convinced of their own divinely-ordained superiority, they require more than examples to the north before they will relinquish power.

5) White myself, I am aghast at how readily whites (constantly proclaiming their opposition to apartheid) are able to accept virtually for perpetuity the subjugation and oppression of blacks by whites, while becoming instantly alarmed, not at the subjugation of whites by blacks, but at the loss of white privilege and control, always referred to euphemistically as "white minority rights." And—even while continuing white Western economic exploitation makes it extremely difficult for African nations to "demonstrate competence"—we whites knowledgeably assume that blacks are incompetent, that whites really are superior, and that they must prove themselves to us. Yes, we have the right to demand that! How subtle and insidious is the racism we embrace.

6) The heart of the matter is that the peoples of southern Africa are enslaved. The struggle is for freedom, self-determination, human dignity. Setting a good example in another country is always commendable, and the influence of that example is never wholly lost, but I honestly fail to see its relevance to the struggle for human freedom south of the Zambezi River.

*James E. Bristol*  
Philadelphia, PA



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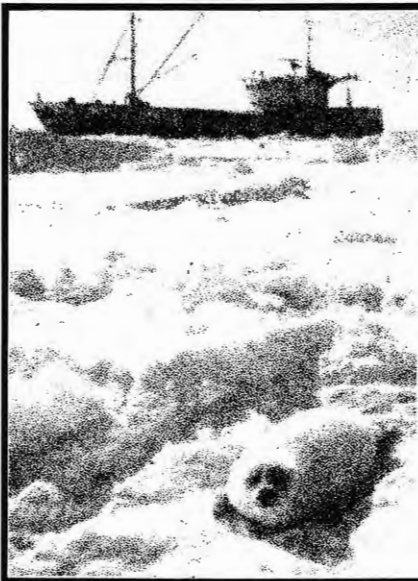
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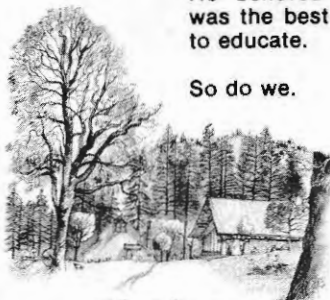
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# CALENDAR

## May

5-7—Northern Yearly Meeting at Wild  
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1001 E. Glendale Ave., Appleton, WI 54911.

5-7—"Envisioning a Friendly Society" will  
be an invitational workshop at Pendle Hill,  
Wallingford, Pennsylvania. Strengths and  
visions will be considered. Coordinated by  
Stephanie Judson.

5-7—"Jung and Teilhard in Contemporary  
Religious Thought" will be a retreat seminar  
at Kirkridge, Bangor, Pennsylvania. Led by  
John Yungblut, retreat attendees will meditate  
and share insights about these two think-  
ers. Cost: \$85.

7—Outdoor meeting for worship of  
Navesink Hills Meeting of Friends at 2:30  
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Friends and colonists set a moral and ethical  
tone which was a strong foundation for this  
country. At the Old Topenemus Burial  
Ground, one mile west of Marlboro, New  
Jersey. Rain date: May 21.

12-14—"On Growing Older Gracefully"  
will be a retreat at Pendle Hill, Wallingford,  
Pennsylvania. John Yungblut will lead others  
as they explore the joys and satisfactions of  
aging, as well as the need to "hallow one's  
passivities." Cost: \$50.

14—Spring Meeting of the Friends His-  
torical Association and the Friends Social  
Union at the Longwood Friends Meeting-  
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18-21—Southern Appalachian Yearly  
Meeting at Luther Ridge Assembly, in Arden,  
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Box 123C, Burnsville, NC 28714.

19-21—"Listening in Depth" will be a  
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Pennsylvania, led by William R. Rogers. This  
workshop will explore in detail various  
dynamics of interpersonal communication,  
and of attentiveness to the Spirit in the  
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19-21—"Intensive Journal Workshop"  
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Pennsylvania. Including Process Meditation,  
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new energies while maintaining your own  
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24-26—"Wanted: Unemployed Men and Women" will be a workshop at Kirkridge, Bangor, Pennsylvania. Bill Cohea will lead attenders in looking at goals and values in transition. No cost.

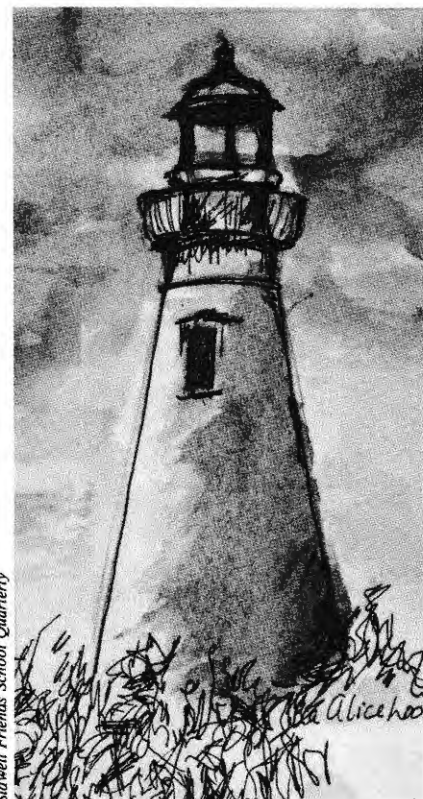
26-28—"Midlife Journey" will be a workshop/retreat at Kirkridge, Bangor, Pennsylvania, offering opportunity for group reflection on the experience of middle age. For persons aged 40-60. Write for flyer. Led by Cynthia and Robert Raines. Cost: \$85.

26-28—First North American Christian-Marxist Conference at Rosemont College, Rosemont, Pennsylvania. Dialogue partners will consider political, economic, racial and social issues. Additional presentations will be made. Under consideration: "The U.S. Socio-Economic Order in the Next Decade." Cost \$16.50 per day plus \$20 registration (\$10 for students). Write to: Dr. Paul Mojzes, Rosemont College, Rosemont, PA 19010.

27-29—South Central Yearly Meeting in Athens, Texas. Contact: Elmer B. Carter, 247 E. Rosewood, San Antonio, TX 78212.

## June

2-4—"The Unconscious as a Source of Religious Experience" will be a special retreat based on the psychology of C.G. Jung. Led by John Yungblut at Koinonia, P.O. Box 5744, Baltimore, MD 21208. Cost: \$40 tuition; \$20 room and board.



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## CLASSIFIED ADVERTISEMENTS Continued

### Positions Vacant

**Scattergood School**, a small coeducational, boarding high school, seeks to fill the following staff needs for 1978-79 and beyond: maintenance, dietitian, English, art, ceramics, physical education, dorm sponsor, secretary. Husband and wife combinations encouraged. Multiple skills are important. Contact: Charles Mullendore, Director, West Branch, IA 52358.

**New England Friends Home** will need a new staff member, starting in September, 1978, as part of our informal 'Intern' program. We need help in caring for our thirteen elderly residents. Some knowledge of maintenance desirable. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

**Math teacher.** A small Quaker high school needs a married couple to houseparent and to fill the math position. Farm and maintenance skills will be useful. Address inquiries to Box M, The Meeting School, Rindge, NH 03461. 603-899-3366.

**Farm manager** for small organic dairy farm at a Quaker high school. The farm manager will also instruct students in working with draft horses, tractors, and field crops. Reply to Box FC, The Meeting School, Rindge, NH 03461. 603-899-3366.

**Resident manager** needed, small Friends home for active elderly near Media, Pennsylvania. Full or part-time opportunity. Call 215-L06-4624 between 9 a.m. and 12 noon.

**Brooklyn Friends School** seeks new principal for September 1978 or 1979 to continue commitment to urban education emphasizing Quaker processes. School is day, coed for 570 students in grades K-12, located in downtown Brooklyn. Applications should be submitted promptly to Michael Schatzki, Chairman, Search Committee, Brooklyn Friends School, 375 Pearl Street, Brooklyn, NY 11201.

**Directing couple or director** sought for Powell House Conference Center of New York Yearly Meeting to start August 1, 1978. Position entails responsibility for program direction, staff supervision, maintaining friendly atmosphere. For further information or to submit resume write to: Search Committee, 19 Johnson Avenue, Kingston, NY 12401. Equal Opportunity Employer.

### Retirement

**Cottage Program for Retired People.** The Friends Home, Inc. is accepting applications for cottages for retired people. This is located in southwestern Ohio in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High Street, Waynesville, OH 45068. Telephone: 513-897-6050.

### Retreat

**Retreat to solitude.** Primitive camping in SW Colorado. 8000 feet elevation, automobile access. Anytime May 15 to October 1. Contact Friends Fellowship, 910 Spruce, Durango, CO 81301.

### Schools

**Arthur Morgan School.** Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

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

**Can the high school years** be a time of meaningful learning in a community where students and faculty are enjoying life's opportunities? A Quaker School in West Branch, Iowa, has room for new students who will share work, learning, worship, and play with sixty other students and 20 faculty. Cost: \$2800. Write Scattergood School or phone 319-643-5636.

**The Meeting School** is for high school students who are seeking an alternative, Quaker education. Intentionally small to enable students and faculty to reach decisions together. Students share faculty family homes, house and farm duties. Coed, boarding, grades 10-12 and post grad, founded in 1957. Accredited—challenging academics: college prep, crafts, individual projects during March, animal husbandry, horticulture, forestry. Write: Admissions, The Meeting School, Rindge, NH 03461 or call 603-899-3366.

**An academically rigorous school** for boys eager to learn but limited by their present school environment. Intentionally small school community with all members working co-operatively, located on a small farm. Emphasis on simple living. Grades 7-12 (accepting applications for 7-10). Moderate tuition. Write Arthur J. Boynton, Jr., Oxford, New Hampshire, 03777.

**Oakwood School,** Poughkeepsie, NY 12601 (914-462-4200). New York Yearly Meeting school since 1796. Grades 9-12, coeducational, 110 students, high academic standards, 5-day and 7-day boarding plans, excellent college preparation. Tuition reduction for Quaker students. Friends' philosophy informs structure and atmosphere. Seniors study Ancient Greece, build canoes, and work in hospitals. Special attention given to the quality of life in dormitories. There's more. Call or write Roberta Knowlton, Director of Admissions.

### Services Offered

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 484-2207.

### Summer Rentals

**Cape Breton, Nova Scotia,** 100 acre farm. Charming, furnished home. Swimming holes, beaches, fishing, sailing, berrying, Highland culture, woodstove cooking. June-July. \$300 monthly. Contact Mullendore, Scattergood School, West Branch, Iowa. 319-643-2671.

**Pennsylvania Endless Mountains.** Charming log cabin. Stream for fishing and swimming. Ideal quiet vacation. July - \$300. 215-848-0772 after 6 pm.

**Maine.** Delightful rustic cabins. 1/2 mile lake front. 1/2 hour from Portland. 50 acres woodlands offer privacy. Swimming, boating, fishing, hiking, nature. Lodge with huge fireplace and kitchen available to guests. Request brochure. Pat and Marlee (Turner) Coughlan, 21050 Waveview Drive, Topanga, California 90290. 213-455-1222.

**Happiness is a house** at the shore! With beachfront on Toms River, NJ. 3 bedrooms, 2 baths, studio bed, fireplace, gas heat and range. Sleeps 8, furnished complete with aluminum rowboat and hammock under the trees. All you need is your own bedding. \$300.00 per week. Available June 15 through August 15. Box C-716, Friends Journal.

**Rent an island home.** Sanibel, Florida, via causeway. Elegantly informal beach house, 150' on secluded canal. Screened pool, shower room, lanai (converts to guest room), garage/laundry—ground floor. Upper floor—2 large double bedrooms, 2 baths, big sleeping loft, luxurious kitchen, spacious living/dining area. Screened porches, central air/heat. Private dock; skiff included. Beautiful beaches, boat ramp, stores, restaurant, marina, all within short walk. Golf, tennis, bird sanctuary nearby. Available by week/month after April 16. Brochure: J. Parcher, Georgetown, MD 21930. 301-275-2209.

**Downeast Maine.** Small cabin on shore, near wildlife preserve. Fully equipped kitchen. Simple, secluded, beautiful setting. \$200 for 2 week period plus utilities. 215-688-7013. 21 Matlack Lane, Villanova, PA 19085.

**Simple, quiet Vermont lodge** in Green Mountain forest. Suitable two families or small group. \$100 weekly. Will consider partial exchange for labor. June-November. Box B-712, Friends Journal.

**Cottage in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each additional person. June-October. Box D-713, Friends Journal.

### Vacations

**Idaho Wilderness.** Small family ranch on remote Selway River of central Idaho. No roads. Access only by foot or horseback. Fishing, hiking, riding, nature study. Local references. Guests welcome for two week visits June to September. Two weeks - \$550 complete. Write the Peirces, Selway Lodge, Box 1100-J, Hamilton, MT 59840.

### Wanted

**San Francisco Monthly Meeting** needs a host (or, preferably, host couple) for Friends Center, beginning September, 1978. One-bedroom apartment is provided as compensation. Applicants should be knowledgeable in the ways of Friends. Write: Property & Finance Committee, 2160 Lake Street, San Francisco, CA 94121.

**We are Friends,** with 2 young children, interested in rural living in a loose-knit community of Friends. Information about such gatherings of Friends appreciated. Box E-714, Friends Journal.

**AFSC High School Summer Workcamp.** Help build farmworker housing co-op (6 weeks-California). Campers apply: AFSC, 1501 Cherry St., Philadelphia, PA 19102. Leaders apply: Bob Eaton, AFSC, 2160 Lake St., San Francisco, CA 94121.

**Copy of Howard Kershner's book Quaker Service in Modern War.** Prentice Hall. Domingo Ricart, 10 S. 34th Street, Boulder, CO 80303.

### Workshops

**Norcross Woodlands,** unique workshops, beautiful Lakes region. For beginning, continuing, painting, sculpture, photography, writing, philosophy. Degreed instructors. Begin June - October. Box 441, Plymouth, NH 03264.

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# MEETING ANNOUNCEMENTS

## Argentina

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

## Canada

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

## Mexico

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

## Alaska

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

## Arizona

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

**PHOENIX**—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

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

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

## California

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

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

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

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

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

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

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

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

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-3041.

**MARIN**—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

**MONTREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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

**PALO ALTO**—Meeting for worship and First-day classes for children, 11 a.m., 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: Peggy Power, 714-792-9676.

**RIVERSIDE**—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

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

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

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

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

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

**SANTA BARBARA**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10:30 a.m.

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 707-539-8053.

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

**VISTA**—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

**WESTWOOD**—(West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

## Colorado

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

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

**PUEBLO**—Worship group, 543-0712.

## Connecticut

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

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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

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

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

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

**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: 762-5669. Marjorie Walton, clerk, 203-847-4069.

## Delaware

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

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**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, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

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

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

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

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

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

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7986.

**AUGUSTA**—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. For information phone 733-4220 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-6327.

## Hawaii

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

**MAUI ISLAND**—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

## Illinois

**BLOOMINGTON**—Unprogrammed, 11 a.m. Sundays, 1011 E. Jefferson St., 1st fl. 828-9720.

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1925.

**DECATUR**—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, 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 852-5812.

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

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

**OAK PARK**—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

**PEORIA-GALESBURG**—Unprogrammed meeting 11 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**—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

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

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

## Indiana

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

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

**INDIANAPOLIS**—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

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

**VALPARAISO**—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928. 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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

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

## Kansas

**LAWRENCE**—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 282-0471.

## Kentucky

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

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

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

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

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

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrodt Rd. 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. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

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

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

**EASTON**—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zaigler, clerk, 834-2491; Lorraine Claggett, 822-0669.

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

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

**UNION BRIDGE**—Pipe Creek Meeting—(near)—Worship, 11 a.m.

## Massachusetts

**ACTION**—Meeting for worship and First-day school, Sunday, 10 a.m., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

### AMHERST-NORTHAMPTON-GREENFIELD—

Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

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

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

**DORCHESTER - JAMAICA PLAIN** — Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

**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: 638-4711.

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 758-0276.

## Michigan

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

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

**BIRMINGHAM**—Phone: 313-334-3666.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 18790 Stanmoor, Livonia 46154.

**DETROIT**—Meeting, Sunday, 10 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 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

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

## Minnesota

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

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

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

## Mississippi

**TUPELO** — Tupelo Friends meeting, unprogrammed. Call Jimmy Clifton, 842-3315.

## Missouri

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

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

**ROLLA**—Preparative Meeting, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

**SEYMOUR**—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

**RENO**—Meeting for worship in homes of members. For time and place phone 358-6800 or 322-0688.

## New Hampshire

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

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-888-2594.

**CONIC MEETING**—Maple St., Conic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

**PETERBOROUGH**—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

## New Jersey

**ATLANTIC CITY**—Meeting for worship and First-day school, 11 a.m., Room G-207, Stockton State College, Pomona, NJ. Meeting returns to S. Carolina & Pacific Aves. late May for summer. For information call 609-965-4694.

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

**CROPWELL**—Old Marlon Pike, one mile west of Marlon. 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 428-5779.

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

**MEDFORD**—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-488-5359 or 423-0300.

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

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

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

**MULLICA HILL**—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

**NEW BRUNSWICK**—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 12:15 to 2:15.

**PRINCETON**—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Millford 08848. Phone: 201-995-2276.

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

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

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

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

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

**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 Sts. Visitors Welcome.

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

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1836.

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

**GALLUP**—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-6725.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

**SOCORRO**—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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

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

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

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parada. Phone TX2-8645.

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

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



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

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

**ELMIRA**—11:00 a.m. Sundays, 155 West 6th St. Phone: 807-733-7972.

**GRAHAMSVILLE-Catskill** (formerly Greenfield-Neverink). 10:30 a.m. During winter call 292-8167.

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

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

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

**LONG ISLAND (Queens, Nassau, Suffolk Counties)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 6th and 12th months.

**HUNTINGTON-LOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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

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

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

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

**SOUTHAMPTON-EASTERN L.I.**—Administration Bldg., Southampton College, 1st and 3rd First-days.

**SOUTHDOLD**—Colonial Village Recreation Room, Main St.

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

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

**NEW PALTZ**—Phone 255-0270 or 255-7532.

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

**ONEONTA**—10:30 a.m. worship 1st and 3rd Sundays, 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

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

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

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

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

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

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

**SCHENECTADY**—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

## North Carolina

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

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

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

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

**FAYETTEVILLE**—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or Bill Sholar, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

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

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

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

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

## Ohio

**AKRON**—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care, 253-7151 or 336-8972.

**CANTON**—Quakers meet Sundays at 11 a.m. for unprogrammed worship. Christian Arts Center, 29th & Market Ave. N. Phone: 494-7767 or 833-4305.

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

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marlon Bromley, clerk, 513-563-8073.

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

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

**DAYTON**—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

**FINDLAY**—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

**HUDSON**—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9595.

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

**OVERLIN**—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall, Sept.-May. 774-5136.

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

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

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

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

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8661.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

## Oregon

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

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

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 826, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

**BUCKINGHAM**—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 268-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

**EXETER**—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 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

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

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

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

**LONDON GROVE**—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 928.

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

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

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:15 (including adult class). Babysitting 10:15 on.

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Pamela Klingner, 717-458-5244.

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

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

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

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

**NORTHWEST PA**—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacou-Mershon, R.D. 2, Conneautville, PA 16406.

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

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

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

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

**Cheltenham**, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

**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 Sts., 11 a.m.

**Germantown Meeting**, Coulter St. and German-town Ave.

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

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

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

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

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

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

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

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

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

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. 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. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

**COLUMBIA**—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

## South Dakota

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

## Tennessee

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

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

## Texas

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

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

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

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

**MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wedley. Clerk, Peter D. Clark. Phone: 697-1828.

**SAN ANTONIO**—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school, 11 a.m., 232 University Street. Phone 801-487-1538.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

**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 St.

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

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

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

## Virginia

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

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

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

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

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

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

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

**SPOKANE**—Silent meeting 10 a.m. Phone 487-3252 evenings and weekends. Skip Welch.

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

## West Virginia

**CHARLESTON**—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Miner, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—Unprogrammed worship 11 a.m. Sundays, 611 Clary St. Phone: 608-365-5858.

**EAU CLAIRE**—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

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

**KICKAPOO VALLEY**—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

**OSHKOSH**—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

## Wyoming

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



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