



June 1, 1978

FRIENDS JOURNAL

Quaker Thought and Life Today

*“Let your prayer be completely
simple, for both the publican and
the prodigal son were reconciled
to God by a single phrase.”*

—page 11

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FRIENDS JOURNAL



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Would that like the leaf
we could spend ourselves for the tree,
green as jazz in the afternoon,

and high there,
transmutation of light and water,
sinewed and without word,
would testify our chosen cycle,
vulnerable to weathers,
vigilant, live
green

and if torn away in storm,
before autumn's concert of glory,
there fall
slender pilgrim
grafted to some greater vow
and still singing
green green as jazz in the afternoon.

Shawna V. Carboni



The Power of a Dream

by Evan Howe

My friends in Winter Park have heard me say this. I would like to say it again, to you, for I hear a knock at my door...

In meeting, a friend had mentioned Ghana. Ghana. The West Coast of Africa. The liquid blue African sky...and in my mind, I was on a staging on a ship's side, painting. Below us, white-robed African longshoremen bustled with bales of rubber.... The man working the staging with me was Clark, my friend.

We had made the Mediterranean run: Barcelona, Piraeus, Istanbul, Alexandria, Algiers; and now, Casablanca. Clark and I had gone ashore together in all these ports. Only yesterday we had hired a "pilot" and walked through the French quarter, the Jewish quarter, the Arab quarter, while the pilot told us the history of this fascinating city. Clark was a black man, whose home was New Orleans....

When we returned to New Orleans, I was sitting in my room, reading, when I heard a knock at the door. It was Clark. I could see he was disturbed. He blurted, "Hey! Did you hear that Martin Luther King was shot?"

Some call this, "The day the world screamed." It was more a shock, a huge numbness that I still feel today.... Clark invited me to his home, but I felt the need of many people.

In the heart of New Orleans, across from the Roosevelt Hotel, is a beautiful old Catholic church. As I entered into the dim quietness, I found that hundreds of people shared my need: to sit in silence to come to grips with

something within, and to understand its relation to the world outside.

There was no service. Occasionally, whites and blacks would embrace each other with no outward reason; but each action said, "Friend, I do not hate you. I love you. I respect you." In front of me, a silver-haired white woman tried to hold back her tears, not with success. A burly black longshoreman came and sat beside her. He put his arm around her, until she looked up at him and smiled.

Never have I had such respect for the decency and compassion of human beings as at that Quaker meeting in a Catholic church.

But what of the dream? Ten years ago, the dream had not been made real. Was it just rhetoric, a powerful figure of speech by a great orator?

No. It was the greatest truth we can know, to have a dream. Not the selfish dream of "I want," but the dream that comes from above and is found in prayer, in meditation, in silent worship. No matter how many demonstrations we hold—protests, vigils—without the dream, we have nothing. The dream is the power.

We are beginning to see the fulfillment of the dream of Martin Luther King: an integrated South. Bigotry has moved temporarily northward, but our cities will and must change, because the dream that comes from God is invincible.

The dream was tested in crisis. Beaten by clubs, attacked by fierce dogs, Martin Luther King and his followers knelt and prayed for their brothers who were beating them...and it worked! The power of satyagraha, nonviolent love, is awesome.

Twenty years ago, we would have concluded that it was impossible to integrate the South without massive violence. There were the separate lunch counters, toilets, drinking fountains, separate schools, the poll tax, lynching. The signs read, "Nigger, don't let the sun go down on you here."

Now, almost overnight, a 300-year-old nightmare is fading. There is peace—courtesy, acceptance, friendship. The black Southern vote elects a president.

This is the power of the dream.

Now, I look to my own dreams, to see if they come from above, if they are valid. If my dream is like the dream of Martin Luther King, my dream is unshakable. I have all I need to guide me.

I hear of wars and rumors of wars. Africa. Lebanon. South Africa. I read of neutron bombs, guided missiles, Russian and Cuban troops in Africa; U.S. troops all over the world.

And I want my dream to be true, for I remember that knock on my door ten years ago...

My dream is of peace.

What is your dream?

□

Evan Howe is a retired merchant seaman who is a frequent contributor to Friends Journal. "Travel has been my life and remains so," he has written us. He is a member of Winter Park (FL) Friends Meeting.

The Problem of Compulsory Physical Education

by Stuart Byczynski

Physical education courses are required of students in most public and private schools in this country. Should they be? Why did this requirement come about at all?

Little, if anything, has been written on this subject, and I am keenly aware of the difficulty of defining an issue that most people don't seem to perceive. Nonetheless, I have tried to apply generalized concepts of nonviolence and interpersonal democracy to a common situation and have concluded that compulsory phys ed courses are a threat to the rights, the mental health, and even, at times, to the moral autonomy of the student.

Moreover, this requirement seems to be a holdover from an authoritarian period in U.S. society and education and is increasingly at odds with more progressive trends in the modern school. In an era that has seen a general shift away from many of the militaristic values of the 1950's, it is callous in its disregard for the feelings or preferences of individuals.

A look at any large high school reveals at once the economic motivation behind compulsory physical education. Of all the non-core courses that could have been made compulsory, *this* is the one chosen. Why not art? Music? Auto mechanics or even driver ed?

Most school systems have developed a vast array of capital stock—buildings, grounds, equipment—for the purpose of promoting organized athletics. To understand the basic military purpose of these, one need simply compare them with those programs offered by local departments of recreation. The schools are not foolishly duplicating services; their programs are not recreational at all, but serve instead to develop combatant skills.

The athletic programs of the schools are not the focus of this article, but they form the reason for the accumulation of an enormous capital stock and the hiring of gym instructors. To justify this extravagance, it must be indicated that everyone is using the facilities. Hence, a phys ed requirement.

Stuart Byczynski is an editorial consultant to manufacturing companies, director of the Maryland Coalition to End Corporal Punishment in Schools, and a volunteer counselor to emotionally disturbed teenagers.

Clearly, as school budgets become pressed, the sports programs, and especially the phys ed courses, should be the first targets for cutting funds. Value judgments aside, it is in this area that really huge cuts can be made in a single swipe, without damage to the basic functions of the school. To put this economic dimension in perspective, let us consider the case of the Baltimore County, Maryland, secondary school operating budget for the 1977-78 school year. This school system includes the suburbs of Baltimore, but not the city itself. The county's total population is just under 700,000.

According to the *Adopted Operating Budget, Fiscal Year Ending June 30, 1978*, instructional allotments for phys ed were greater than for any other subject except English and *all* social studies, and about the same as for all science and vocational arts programs. Money for hiring gym teachers exceeded that for all instruction in mathematics, foreign languages, business, art, music, and reading and was far above the total for guidance counseling. Phys ed instruction was funded at almost twelve times the level of psychological services! It was almost one-fourth as large as the total budget for all elementary education (grades one through six, inclusive). The dollar amount?—\$7,462,000—and rising each year.

In short, in one county alone, compulsory phys ed is a seven-million-dollar-a-year business.

Added to this dollar figure must be the cost of maintaining the grounds crew. In this county, the budget states that the second program objective for the grounds crew, after snow removal, is: "To provide necessary services for the physical education intramural and interscholastic programs." The price?—\$1,280,000 for this school year.

If we considered the taxable value of the acres of useless land maintained by the schools and the profits possible by selling these properties, and further, if we prorated the building's debt service by academic department on a space-use basis, the true cost of compulsory phys ed would be so great as to be called financial madness, properly speaking. I would be surprised if the space-use broke down at less than twenty percent for phys ed; twenty percent of a typical senior high school would be in a neighborhood of a million dollars, with interest. That's for *each school*.

Anyone committed to democratic relationships between teachers and students is bound to be repelled by the

daily reality of most compulsory phys ed programs.

First, the school officials have taken their power to set such a requirement as a kind of *carte blanche*; uniforms, white socks, showers, even salutes are required as part of a program that is supposed to be about physical fitness. The message to the student seems to be, "We've got you and you'll do anything we say, like it or not."

Generally, phys ed activities consist of performing physical tasks on command. In marching or calisthenics, the student must obey commands each second. The classroom has no parallel for expecting instant obedience to shouted, often hostile commands.

Because the course is compulsory and because it consists of physical tasks, the phys ed teacher has the unique opportunity to "beat up" the student by overwork. In a school environment that generally encourages academic achievement, phys ed is the place where the academically successful student is most likely to be singled out for abuse, both verbal and physical, by gym instructors.

A program called "End Violence Against the Next Generation, Inc." of Berkeley, California, has estimated that about one-half of all reports of corporal punishment in the public schools involve the athletic coach or gym teacher.

Coercive group showers in a callous environment involving teenagers is both a clear violation of the student's privacy and a mental health danger of such magnitude

that I am surprised so little attention has been paid to it.

The group shower is also related to the problem of authoritarian relationships previously described. The power of one person to command another to strip is hardly compatible with democratic, egalitarian relationships. It is also irrelevant to physical fitness, but physical fitness seems to have little to do with these programs anyway.

Teenagers, usually between thirteen and eighteen years of age, who are required to take phys ed, may find the group shower a negative experience, ranging from a nuisance to something positively traumatic; some even quit school to avoid it. Reactions may include simple shyness, resentment at the status implications, a reality-based fear of certain other students, powerful anxieties about sexual development, obesity, scars, or general appearance. Others may be hiding track marks [from drug injections]; in their case, the forced shower is neither more nor less than an illegal strip search.

There are other mental health hazards in compulsory phys ed. Students exposed to ridicule because of poor performance may conclude they are clumsy and incapable of normal recreational pursuits.

I have met several people in their thirties of both sexes who balk at *any* recreational activity, including bicycle riding and miniature golf. These people hold a self-image of clumsiness and, with it, an almost paranoid fear of



appearing awkward in any public place. Introducing youth to sports in a coercive, achievement-oriented situation is bound to produce this response in some people.

Phys ed class presents aggressive behavior as normal. The current definition of "physical fitness" stresses attack-oriented muscular development—not the acquisition of skills or the discovery of new recreational outlets. These last, by the way, are covered very well in the voluntary programs run by recreation departments.

There is little to say about violence in phys ed programs except to note some of the forced activities: wrestling, vaulting, running, football, hockey, and archery, to name a few. Some activities, such as gymnastics, tumbling, and archery, are so extremely dangerous that it might be questioned if they should be allowed even on a voluntary basis. Baltimore County, incidentally, prohibited organized football until a few years ago, for safety reasons. As to archery, there is the obvious danger of someone's being shot; but in addition a defective bow or string, or the absence of a proper forearm guard, can and does injure the participants. Placing lethal weapons in the hands of a crowd of milling, untrained, and boisterous teenagers is clearly irresponsible.

The way to change this most violent aspect of education is to remove phys ed as a requirement. When it is voluntary, a number of other effects can be anticipated. First, the rationale for maintaining huge athletic departments will be greatly reduced, making it possible to redirect some of these funds to real educational purposes. As the figures given earlier for Baltimore County show, abolishing the phys ed instructional staff alone would enable the number of students in every English class to be cut almost in half.

Second, the nature of the programs themselves can be expected to become more humane as the phys ed departments strive to attract students. Useful recreational skills might yet be taught; and the disturbing problem of uniforms, compulsory showers, and the whole militaristic, boot-camp atmosphere of the program might change.

Third, dropping the requirement would be a preliminary step toward shifting the financing of youth sports out of the education budget (i.e., the property tax) and into the recreation and parks budget (general revenue funds). The property tax is a big issue now in many parts of the country.

The phys ed requirement is usually set by state boards of education; however, state legislatures have the power to overrule them by expressly forbidding them from setting phys ed as a condition of attendance or of graduation.

Federal funding is another lever that can be brought to bear on the problem.

To my knowledge, no organizing has been done on this issue. Anyone wanting to pursue this issue is invited to contact me at 1802 Dalhousie Court, Baltimore, MD 21234. □




Germantown Friends School

Federal and state regulation of non-public schools is a matter that concerns most Friends, particularly those Friends who are directly engaged in the maintenance of mature Friends schools and the founding of new ones. Although Friends have consistently been strong advocates for quality public education, they have also consistently maintained schools that differ in nature from public schools. The recent surge in governmental regulation of institutions and individuals has threatened to erode the constitutionally-based freedoms afforded to non-public schools.

Carolina Friends School, a K-12 school of 400 students in Durham, North Carolina, has recently confronted the North Carolina State Board of Education regarding the implementation of statewide competency testing, achievement testing, and the certification of teachers. Because of its stance, the CFS is presently operating illegally (as a "school") in North Carolina, all its students are officially "truant," and each parent is liable for prosecution for contributing to the delinquency of a minor.

The letter below, sent to parents with re-enrollment information, articulates the action of a single Friends school's attempt to quell the recent tide not only of governmental regulation in general but also of the increased use of state-mandated standardized testing as a means of student and program evaluation.

Don Wells is principal of Carolina Friends School, a runner, wood-cutter and gardener. A frequent writer, he is a member of Durham (NC) Friends Meeting.



Religious Freedom At Stake

by Donald A. Wells

Dear Parents,

The Board of Directors of the Carolina Friends School, at its February 21st meeting, reached consensus on two issues that should be considered by you prior to re-enrolling your child at Friends School next year. Both issues are presented in some detail below in an attempt to provide you with all the information we have at hand in order that you might make a well-informed decision concerning next year.

The first issue concerns the certification of teachers in North Carolina. The law states that persons without a teaching certificate may not be hired by any school in North Carolina. The board of Carolina Friends School unanimously agreed to reaffirm its consistent policy by directing the principal to continue to hire teachers without regard to their certification status. This action would, under present statutes, preclude the school's approval as a lawful educational institution by the state. There are presently twenty-four teachers at the school without certification.

The second issue relates to the requirement by the State Board of Education of North Carolina that all public and non-public schools participate in the administration of the annual achievement tests to grades one, two, three, six and nine next fall. The board of Carolina Friends School unanimously agreed to support the principal's recommendation that such tests not be administered at the school next fall because they directly violate both the letter and the spirit of the testing policy of the school.

The board of Carolina Friends School also unani-

mously agreed to study further the intent and impact of the annual competency test regulations and decide at a future date whether the school would comply with the State Board of Education's regulations regarding that issue. Parents will be notified at once upon a board decision on that matter.

Finally, the board unanimously agreed to initiate sessions with members of the State Board of Education, the State Superintendent of Public Instruction, Governor James Hunt, and other appropriate personnel in an attempt to achieve a workable solution to our concerns prior to any active violation of state regulation. If necessary, the board is prepared to retain additional legal counsel in regard to this matter.

It is not known at this time how this action by the board will affect the daily operation of the school in the future. At best, our present cordial and respectful relations with state authorities will continue to be utilized in the hope of achieving a harmonious solution to our present impasse in the near future. At worst, litigation could result that might ultimately affect the very existence of the Carolina Friends School. It is probable that the situation will be satisfactorily resolved somewhere between the best and the worst. It is further probable that should a concerted, forceful, legal stance by the state be forthcoming, the school would remain open through a court injunction until the matter is adjudicated. It is possible that the resolution of this impasse could take many years.

The board of Carolina Friends School is deeply aware of the weightiness of the above decisions and has labored much of this year regarding them. It views as the critical issue here that the Carolina Friends School is, in fact, a Friends School directed by Friends—not a state school that happens to be run by Friends. The precious freedom from inordinate state control and regulation that rightfully belongs to independent organizations (schools) is an issue that truly affects each of us. It is through the exercise of this freedom that the Carolina Friends School was established, and it is only through the exercise of this freedom that its daily existence as a non-public school is justified.

I am an educator, not an attorney. It is therefore my continuing obligation to provide for you and your family the best education at the Carolina Friends School that I can. The board, the staff, and I will continue to respect that obligation. In your decision regarding the enrollment of members of your family here for this coming year and in the years to come, I trust that you will respect the fact that, whereas the aforementioned decisions contain some small risk to each of us, a greater risk by far would be to avoid confronting these issues, which go to the very heart of this school's existence. Indeed, avoidance of such issues would be, at the very least, unconscionable mis-education.

Sincerely,
Donald A. Wells
Principal □

ONE STEP FROM THE TIGER CAGES



American Friends Service Committee

by *Richard G. Fishman*

The view of the north end of downtown Baltimore has been called the best from the Holliday Street exit of the expressway, but the sight of the Maryland State Penitentiary has obscured my view since I first went inside the institution.

As the expressway begins to end amid construction, the penitentiary stands out to the left in the industrial part of town. Looking like a medieval fortress, its towers pierce the skyline and oversee the modern-looking Baltimore City Jail. With its stone blackened by soot, pigeon feces, and age, "the pen," as it is colloquially known, seems at home in this factory setting. Though the prison was opened in 1811, most buildings in its complex were constructed around the turn of the century. Designed for 950 men, or one man in one cell, this maximum security penal institution now houses over 1,500 inmates. All problems seem to flow from the overcrowding.

As the front gates clang open, I walk through the visitors' waiting room and approach the glass-enclosed control center known as "the cage." I announce that our group of two lawyers, a correctional psychologist and an environmental health expert are here for a tour of the institution. As I wait for a response, I notice the somber look of visitors sitting on long brown benches. Their faces reflect the institution, and the institution seems to mirror them.

Richard G. Fishman is a lawyer whose work concentrates on a prisoner assistance project, including legal advice and representation.

As we await the correctional officer who will take us on the tour, I hear complaints about the long waits to visit inmates. One woman approaches the cage and asks that they call for her husband again. The cage officer barks, "I've already called." She silently turns away and sits down. Fortunately, they are expecting us, and we soon leave the waiting area and enter the visiting room.

The visiting room contains a U-shaped barrier, with inmate and visitor sitting on opposite sides on benches. In the cramped quarters only thirty-six inmates and thirty-six visitors can be seated at one time. The room serves the entire institution, and no one wonders why visits are limited to one-half hour in length. I remember the intense noise that in the past has required me to shout during my visits, although my face was only a foot away from the inmate I was interviewing. This decibel level follows us throughout the complex.

We go downstairs, through a labyrinth including two locked doors and around a corridor containing offices, until we reach West Wing, A Block, the largest housing unit. We are on the yard side, and I look up at what appears to be a five-story zoo. Each story or tier contains a catwalk in front. There are twenty-eight cells to a tier, with five tiers on each side, back to back, for a total of 280 cells. Most of the cells are for double occupancy and contain a bunkbed, locker, sink and open toilet. A Block has hot and cold running water in each cell. No cell in the institution has windows.

Most inmates are out of their cells, but as we walk along the ground level (or "flats") about fifty yards to the shower room, we stop and notice one prisoner who must sit on the bottom bunk and await his cell partner's



moving down the shoulder-width aisle between the bunks and cell wall in order to allow him to pass. We are then reminded that the cells in the institution are only forty-four square feet in size. This living space is roughly equivalent to having seventy people living in the average-size U.S. home. I can only think that a husband and wife would not be required to share such intimacy on a daily basis.

We then move to B Block and the reception center, where newly-committed inmates are housed for processing. These inmates are easy to spot. Like branded cows, they have M.R.D.C.C. (Maryland Reception, Diagnostic and Classification Center) embroidered on their white, state-issued jumpsuits. At least the other inmates wear their own clothes. Reception center inmates will remain in this status anywhere from three to ten months before being sent to a receiving institution. The actual classification process takes only two to four weeks to complete, but overcrowding throughout the state correctional system precludes quicker movement.

The M.R.D.C.C. residents remain in their double cells anywhere from twenty to twenty-four hours a day. Hot water is carried to the living units in buckets. We wonder if the pigeons flying in through the windows in the block ever leave their droppings in the buckets. There are no vocational, educational, recreational, or rehabilitative programs for reception center inmates. Only a small percentage of prisoners throughout the entire penitentiary has access to any gainful activities. Work for a penitentiary inmate is largely "featherbedded."

Our party moves to South Wing, another general population housing unit, similar to the West Wing. We enter

the six cells of the isolation unit, where so-called mentally or emotionally disturbed inmates are housed. This unit is known as "the hole." We are told that these "strip" or barren cells are used as a holding area or "cooling off" spot for an inmate, often for several hours. How else could one justify being placed in a cell with only a concrete slab for a bed, no mattress, and often only one's underwear for clothes? We subsequently learn that the unit houses inmates anywhere from one to seventy-six days with varying amenities. The psychologist from our group terms confinement in the isolation unit for more than a few hours psychologically destructive.

After an uneventful view of the dining hall, hospital, and yard areas, we move to the prison within a prison, segregation. Although the segregation unit is called C-Dormitory, it is a misnomer. It consists only of cells similar to others in the prison, although slightly larger.

Prisoners who are convicted of violating institutional rules or regulations are confined here. There is no maximum length of time an individual can spend in segregation for major rule violations. Such a basic tenet of our criminal law as a schedule of minimum and maximum punishments, to apprise an inmate of what he can expect for his conduct, is absent. Individuals may be confined here for months or years and occasionally indefinitely.

Life is hard in C-Dormitory, and survival is often a trial by ordeal. Again, placing two inmates in a cell is common here, but it is an unaccepted correctional practice for a segregation unit. One is confined to a cell for virtually twenty-four hours a day, with half-hour exercise periods on one's tier coming every fifteen days or so. The unit *confines* the violent but it only breeds more

violence. Approximately twenty-five percent of all serious incidents in the pen arise in the segregation area, although, on the average, the unit would have only thirteen percent of the pen's population. As one enters C-Dormitory, the wire mesh screen over the guard's station is conspicuous because it is covered with trash and garbage. Debris is everywhere. There are no trash receptacles. Garbage is constantly thrown down from cells onto the flats, where the guards patrol. It seems like a symbolic protest against the conditions in the unit.

I walk down the flats, and near the end I see a man urinating out of his cell through the bars onto the floor. The baseness of his act seems to fit the surroundings. I then spot a metal box on the floor about the size of a tool chest and ask its purpose. I'm told it is used for catching rats.

We go upstairs and walk down a tier through ankle-deep trash. Arms holding mirrors extend from almost every cell, giving their owners the opportunity to see down the tier; otherwise they would be like horses with blinders or humans without peripheral vision. Our party engages in conversation with the "consumers" of C-Dormitory at almost every opportunity. I write furiously.

An inmate tells of rubbing soap in the cracks of the walls of his cell to prevent urine from seeping in because of faulty plumbing. Several others tell of erecting barricades or blocking ventilation ducts to keep out mice and roaches. One inmate has been here over a week but has no mattress. Another keeps banging his cot with his foot but says nothing. Others are without lights in their cells. The problems are unending.

After leaving segregation, I am emotionally drained. Only then, I learn that C-Dormitory has been scheduled for demolition, but the overcrowding has prevented its demise.

Throughout the institution, violence and inmate misconduct have risen directly with the increase in double-celling. The ability to control homosexual rapes is virtually impossible, with two inmates in a cell. Weapons confiscated indicate that one out of every five penitentiary inmates is armed. State police estimate that seventy-five percent of the inmates are using some sort of illegal drug. Black markets, which use cigarettes or cash as the medium of exchange, provide everything from getting your laundry washed, to special food, to a bottle of wine, to drugs.

An assistant warden, when asked what he would do with the penitentiary, said, "Tear the place down and start again!" Others echo his sentiments. I begin making telephone calls to echo mine. □

Living conditions in the Maryland Penitentiary and other Maryland penal institutions are under suit for allegedly violating the proscription of the Eighth Amendment against cruel and unusual punishment. Decisions are pending.

Simplicity. Ruth gleaned in fields of wheat, gathering dropped stalks behind the harvesters binding shocks, the laws of the lands of Israel and England allowing this. Christ, on a First Day blowing the chaff away, left in his palm — through which would be pierced nails — the kernels that stay hunger. In the fields, the tares of scarlet poppies; in the hand, iron and gold. Complexity.

They were farmers and shopkeepers, ordinary people, peculiar people. Like the Israelites of old, they lived close to elements: wheat, milk, honey, wool, leather. Their frugality brought corrupting wealth.

The Emmaus Pilgrimage. Two disciples meet a stranger. In Dutch paintings, in a peasant room, the two are caught unawares by the breaking of the bread. One comprehends, the other not. They are each and every one of us.



Aquinas said: "God is Simplicity."

In a Breughel painting, "Christ Fox in Leather Trews" preaches outdoors to disciples and a gathering of others who diminish him by their multitude. Near us is a weary pilgrim, shells on hat and script, clad in skins, with staff. He is us.

St. Patrick, the early Irish lives of him say, was a Jew. They add that this was right since he was Ireland's Apostle. Christ and his Apostles were Hebrews. So did early Quaker writings speak of the Religious Society of Friends as a new Israel.

In Yorkshire there's a meetinghouse on the moors where the shepherds bring their sheep dogs. Meeting proper is upstairs beyond a gate. The dogs, below the gate, bedded down on straw, await their masters. First Day is theirs too. Penn said Fox was a shepherd.

'Christ Fox In Leather Trews'

(Journal Gleanings)

by Julia Bolton Holloway

When James Joyce in *Ulysses* used the term "Christ Fox in Leather Trews," it was in disparagement. A Quaker librarian had reproached him. The term is Joyce's proud vengeance amidst his poverty. It is a good term. Fox preached in simple leather garb. Thomas More garbed Utopians so. Pilgrims dressed in this way; so had John the Baptist and Elijah. In medieval art and story the fox is diabolic, a trickster hero. Christ Fox is Quaker paradox. Blake's Christ is such, the revolutionary Orc defying legal Urizen with "No Cross, no Crown."

Gwen is fierce and Welsh, a tough fighter in the Lamb's War. I come home to find, nailed to my door like Luther's theses, a newspaper clipping about a demonstration against war, blood poured in income tax forms. I am uneasy. I think my door bleeds and has a Tau upon it I can never wash off. Gwen is right.

An Egyptian monk on Mount Sinai wrote: "Let your prayer be completely simple, for both the publican and the prodigal son were reconciled to God by a single phrase." He added that God said: "'Learn not from an angel, not from man, and not from a book, but from Me, that is, from Me indwelling, from my illumination and action in you.'"

Alcmeon the Physician said: "Man dies because he cannot join the end to the beginning." The first shall be last, and the last first — in a unity — a commonwealth of the soul.

It is a long struggle, and do not think the battle won until the swords are ploughshares and the spears pruning hooks; the world fed with the pearls that are rice, the gold that is wheat; and all garbed in clean white linen, good red wool, at peace with one another.

Blake knew Babylon and Jerusalem to be one, both London.

Ploughmen and shepherds in their simplicity
Rendered complex by prisons and zealous persecution.

Borges relates "the story of a broken and scattered god . . . Men have lost a face, an irrevocable face, and all long to be that pilgrim . . . Perhaps some feature of that crucified countenance lurks in every mirror; perhaps the face died, was obliterated, so that God could be all of us."

My great-grandmother and my great aunt, a Dublin Quaker mother and her daughter, nursed those ill with typhus — and themselves died of the disease. The rich for their wealth pay a terrible price — that of others' poverty.

He was anointed Christ by a fallen woman, not by a virtuous man. He raised from the dead a leprous beggar while the rich man went away sorrowfully. The early church knew that woman to be Mary Magdalene, her brother that Lazarus.



Julia Bolton Holloway is Assistant Professor of English at Princeton University, chairperson of Princeton Monthly Meeting's Peace Committee, and concerned about world hunger, peace, and women's rights. She is a member of Princeton (NJ) Meeting.

A New Pew

by Keith M. Andrews

The building in which I work has a small chapel, and I usually go there after lunch for fifteen minutes or so of silence. It is quite intimate, with four pews that seat two persons each, an aisle dividing it in the middle, with two pews on either side. Ordinarily, I sit in the rear pew on the right hand side.

Sitting there, I look upon a beautiful, abstract stone mosaic wall. Over the years I've examined its face quite thoroughly and have even divined certain images from its flowing patterns. There's a fish, a very odd bird, and the head of a bearded man. It must be understood that these forms are clear only to me. They are a product of my active imagination and certainly weren't intended by the wall's artist-creator.

So, after my silent period, I usually open my eyes and search out the forms I've established in the mosaic. It's like making animal forms and shapes from the passing clouds.

Quite recently there came a day when, upon entering the chapel, I found my usual seat taken—the first time this had ever happened. Since I had to choose another seat, I decided that I'd make a drastic choice and sit in the front pew on the left hand side. This I did and almost at once closed my eyes as I began the process of centering

down.

In about ten minutes I ended the silence. My eyes opened, and I slowly began to look at the wall. It seemed so different, so strange. I cocked my head first one way and then the other; I squinted; but, try as I might, I couldn't piece together my usual images from this new angle. They had vanished. There was no fish, no bird, and no bearded man. All that remained for me to gaze upon was the abstract stone mosaic wall.

I don't know whether it was due to my deepened state after the silence, or whether it would have happened anyway, but I immediately made a connection between this experience and the way that I live.

Wasn't it true, I thought, that I had been viewing my whole life from the same pew, the same limited perspective? Hadn't I been creating phantom images within my world, very much the same as I had been creating them upon the wall of this chapel?

What, after all, are my fears and prejudices but phantom, unreal images which my imagination spews forth? They certainly weren't intended by life's Creator any more than the fish, the bird, or the bearded man were intended by the artist-creator of the wall.

My understanding of freedom was deepened in the thought: freedom from these phantom images. In that moment I understood what George Fox meant when he wrote of getting atop the problem.

I seek now a different pew from which to view the abstract design called "life." I seek a new perspective which is free from fears and prejudices, a place where the Inner Light may shine. □

Keith M. Andrews is a group contract consultant for an insurance company, a stained glass craftsman and a rock climber. He is a member of community Friends in Cincinnati, Ohio.

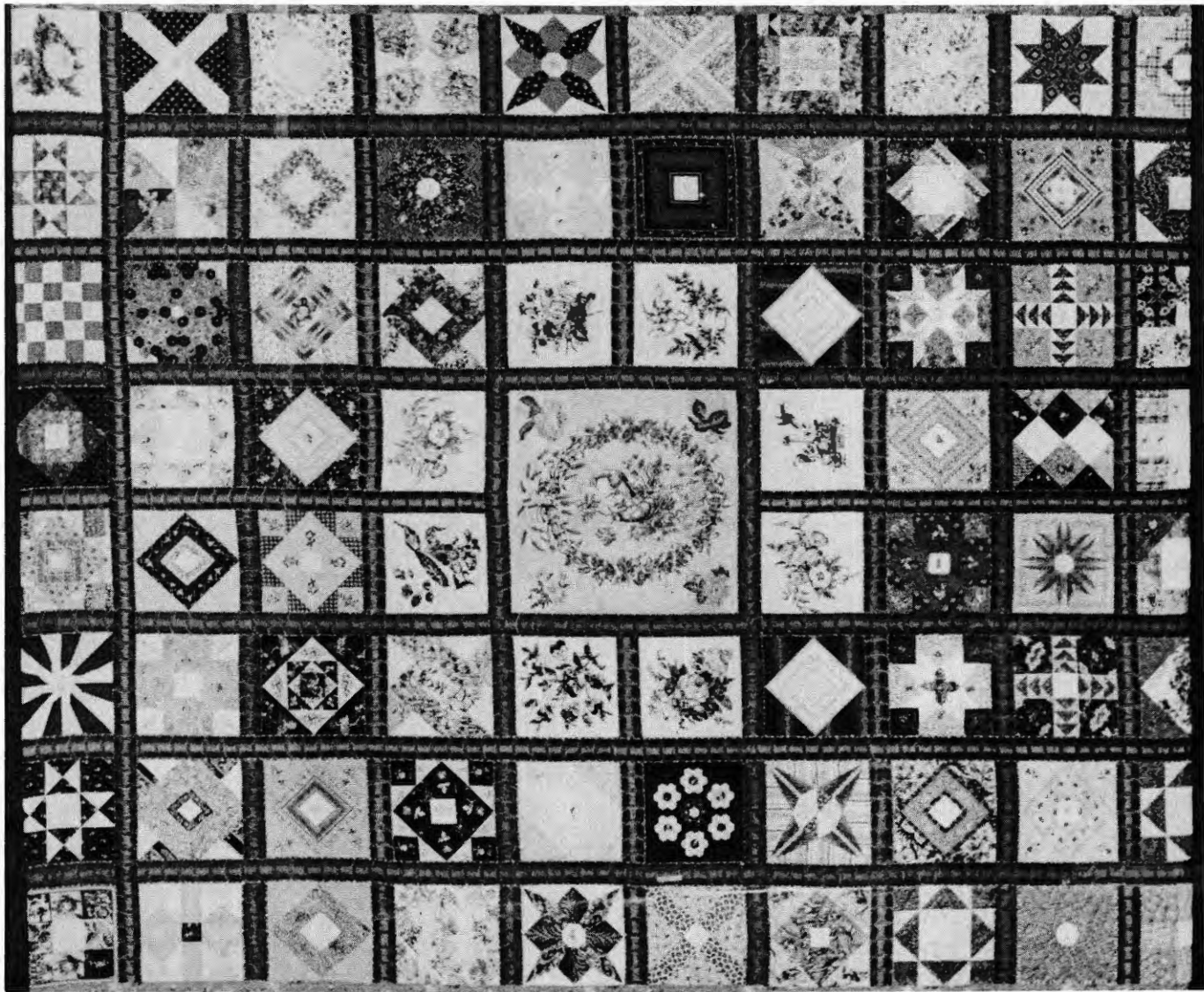
Patchwork: The Symptom And the Cure

by Beth Gutcheon

People talk a surprising amount of twaddle about the romance of patchwork, especially lately.

From The Perfect Patchwork Primer by Beth Gutcheon. Reprinted in Thee Witness, Evan Howe, Editor. Published by Winter Park (FL) Friends Meeting, 1978.

("My, don't you wish some fairy would set those patches talkin'—what a tale they could tell!") My foot. They could tell a tale of days and months of mindless, thankless tedium; cooking food of a depressing sameness; washing and sewing and mending clothes that were forever being worn out or outgrown; frustrating days and sleepless nights with a whining child ill or dying of some disease that could have been cured by one shot of penicillin. For every block of patchwork sewn in a cheerful, sunlit kitchen while fresh pies cooled on the window sill and happy children warbled in the front yard, many more were sewn in the last numb, tired hour before sleep, when the babies were in bed and the older children could be set to help with the sewing as the last chore of their care-full day; when the heat and the light from the fire were insufficient for the work, when hands and bodies were stiff with cold and fatigue, when all had been snowbound for



Theodore Hezel

weeks, when the stillness of the night and of the long, dead-boring, white winter brought homesickness for places and people never to be seen again, whether they were back home in Connecticut or in Sweden or Slovakia.

Patchwork, the art of making whole cloth from bits and pieces of scraps and clothes that had been worn and mended and cut down for the children and then cut down again, was far from being the leisure-time fancy-work that much needlework, including some quilting, has become. Instead, it was a craft born of the hardest necessity, a symbol of a life of hardship in which money was scarce, material goods were scarcer, and all one had to give was labor and time.

Patchwork is really the blues of the American woman. The blues as a musical form was created by and for suffering. The blues is the feeling, and the blues is what makes it bearable. The style is crude, as the available in-

struments were crude; and the content is simple, as pain and rage and sorrow are simple. The men and women who first made the blues did so for crude and simple reasons: they had to make something just for themselves, to prove to themselves that they were human; and it had to be beautiful so their souls would have something to live on.

The women who first made figures and patterns to relieve the random ugliness of early patchwork were responding to the same kind of need. Like the blues-makers, they never thought of themselves as artists; they worked in a crude and simple medium, striving physically and spiritually to get through today on the off chance that tomorrow would be worth it. Thus, patchwork became both the symptom and the cure for what life demanded of the American woman. □

The Mercer Street Friends Center

by M.C. Morris

"TO LOVE is to CARE is to ACT." As the dynamic director, Ms. Dorothy Salter, pronounced these eight words to conclude her farewell speech in the crowded dining room, I turned my head and saw the same words painted on the window, half-circled above by the legend "Senior Citizen Resource Center" and below by "Mercer Street Friends Center."

Seven of us from Moorestown Monthly Meeting were at 103 West Hanover Street in Trenton, New Jersey. As invited guests, we had just finished the noon dinner along with the roomful of senior citizens who are served there five days a week by a multi-ethnic staff of some sixteen people, to whom Ms. Salter then introduced us individually.

But daily program and dinner are not the only functions of the Center, which serves eighty to ninety persons daily, ninety percent of whom are brought there by bus. There are recreational programs, including facilities for checkers, bingo, sewing, knitting, and various craft activities. There are health and nutrition classes. There is counseling on budgeting, part-time jobs, legal aid. There is a pharmaceutical program; there is a spiritual service every Thursday; and, with the cooperation of the City of Trenton, breakfast is served as well as the dinner at noon.

The Resource Center, however, is only one of several interrelated agencies sponsored by the Mercer Street Friends Center, with the help of Delaware Valley United Way funds and the cooperation of Mercer County and the City of Trenton. Dorothy Salter had met us that morning at 223 North Hermitage Avenue, where the Youth Services Program (now ten years old) has its headquarters. As the young director, Frank DeMatteo, explained, a full school program is conducted here daily between nine a.m. and two-thirty p.m. for twelve- to eighteen-year-olds who are socially and emotionally

handicapped, in difficulties at school, on suspended sentence probation, or not yet involved with juvenile court. The program seeks to be preventive—an alternative to institutionalization—and aims to reinstate its participants in high school as soon as they are ready. Meanwhile, parents attend the periodic individual and group counseling sessions.

Promptly at the end of half an hour, Ms. Salter guided us briskly outside again. The schedule must be adhered to. With encouraging blandishments such as, "This way, honey!" "Watch that door, sweetheart!" "Step up, darlin'!" and "Right on in, baby!" she loaded us into the waiting Health, Education, and Welfare minibus; and, with Mr. Shipley at the wheel, we were piloted carefully further down bumpy Hermitage Avenue. He pulled up in front of row house Number Twenty-eight, home of S.A.I.L. (Safe and Independent Living). On the second floor, Director Kirk Hall was on hand to explain the "de-institutionalization service" carried on here by three trained caseworkers/counselors, operating out of Mercer Street Friends Center. A unique service in Trenton, S.A.I.L. tries to extricate people who need it from psychiatric hospitals, inadequate lodgings, or nursing homes; and to place them, where possible, with families who will accept them; and/or to find them suitable occupations, if they are able to work. That this is no small task, he said, could be seen from the fact that, in many cases, this has taken a whole year.

Next stop was the Friends Day Care Center, housed in the Baptist Church at Bridge and Center Streets. Here, as at Youth Services, we were impressed by the bi-lingual, multi-ethnic composition of the staff. Attractive and capable, each one was busy with her or his group of children in the large rooms which have been placed at the disposal of the Center by the Baptist Church. Ms. Hazel Peace, who welcomed us, demonstrated the instructional (not just play) program for children two-and-a-half to five. This includes music, art, modelling, and coloring. Volunteers from Mercer County College as well as other colleges carry out this program daily from seven-thirty a.m. to five-thirty p.m. Passing from the immense, high-ceilinged main room through a smaller one, we observed a story circle and a rhythm band in full swing, black, brown, and white dolls scattered on the tables, and a row of cots lined up along one wall ready for the rest period. Further on, past the bathrooms, we entered the kitchen, where Mr. Peace, acting as cook, was already dishing out scoops of mashed potatoes onto paper plates in preparation for the daily hot lunch. Then it was back through the big room again to board the bus in time for the next scheduled stop: 151 Mercer Street, the Mercer Street Friends Center itself.

Formerly the Orthodox Friends Meeting House in Trenton, this building now houses the Center's offices

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and conference rooms on the first floor and those of the Visiting Homemaker-Home Health Service on the second. Steven Kitts, the young Presbyterian minister who acts as director, explained the present role of the Center. No longer, he said, was its function (as was the case with its Quaker founders) the very personal one of helping poor, black people adjust to the complexities of urban life. The housing and nutritional programs are now carried out on a large scale (and mostly by telephone) at the request of the Bureau of Residential Services, since Trenton's housing program meets only five percent of the need. An interesting sidelight was the statement that when, after being in operation for several years, the Mercer Street Friends Center put out some feelers about the possibility of obtaining government funds, it was given to understand that these might be forthcoming only on condition that the name "Friends" be dropped. This they refused to do and raised the required sum of money eventually through their own efforts.

It was only about four years ago that still another affiliated agency, the After School Day Care Program, moved away from Mercer Street into its own quarters. There we were told by Ms. P. Torres, the supervisor, that some sixty children (from age six up) are provided daily with tutoring, sewing and cooking classes. There is also a music lab and a summer day camp, the latter originally serving 300 children. There are now only 100, due to cutbacks in the program, and there are attempts to reduce that number to sixty.

At Mercer Street we were then taken upstairs and, in the brief time remaining before dinner with the senior citizens, we learned something about the personal care for ill and handicapped people provided in their homes by the Visiting Homemaker-Home Health Service. A field staff of 150 workers, trained by the New Jersey Department of Health, is on call twenty to fifty hours a week, funded by Medicare and/or Medicaid. People of non-childbearing age now constitute ninety percent of their case load. Although most of those visited are on a referral basis, the great advantage of this service is that it *can* be called for by anyone at any time, without the necessity of waiting for certification by a medical doctor. It is stressed that the visiting aides are neither "domestics" nor "nurses," but "mature, dependable persons" who can, for a nominal fee, help where help is most needed in the home, before or after hospitalization, or at other times of crisis.

In a world where incredible sums of money are being spent to develop ever more frightening and inhuman techniques of destruction justified as "defense" and "security" measures, it is heartening to see evidence that the human side (which is our *real* human defense against insecurity) is being so actively upheld by people like those we visited that morning in Trenton.

"To LOVE is to CARE is to ACT." □

A Solacing

**The ultimate agony of death
for us who grieve
is our human understanding
of love, wherein we claim**

**one
I claim you
special**

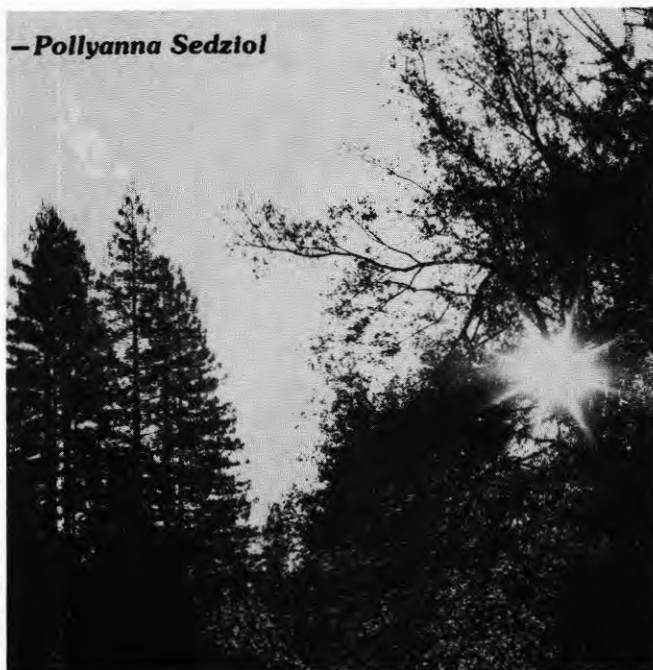
**unwilling to accept
the love en masse
inherent in
the God/world thesis
as sufficient for daily need
yet knowing ultimately
it must be all
since love, such as we claim**

**one
you claim me
special**

**must eventually yield
despite human anguish
to death's
ultimate mystery—**

**the closing/opening
of life's door.**

—Pollyanna Sedziol





FRIENDS AROUND THE WORLD

The American Friends Service Committee has decided to hold national meetings only in those states which have ratified the Equal Rights Amendment. In taking this action, it has joined some fifty other organizations which are not holding their top meetings in states which have not ratified the ERA. These states are: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah and Virginia.

The AFSC will continue its action until ERA has become part of the U.S. Constitution, which will be when thirty-eight states have ratified, or until March, 1979.

San Francisco Friends Meeting's Ministry and Oversight Committee, concerned about potentially destructive comments sometimes made by members about each other, suggests four questions which individuals can ask themselves before passing on information about persons in the meeting, or about what someone said or did:

Is this information just for me to know, or is there a good reason that certain others should know?

Am I the right person to be discussing this matter or was someone else asked to take care of it?

Am I talking to the right person? Can this person help the situation or am I just spreading gossip?

Why am I telling this person about what another person said or did? Should I instead be speaking directly to the person, instead of speaking about him or her?



Schenck & Schenck

From Claremont, California, comes a report of the three-hour service and vigil held on Good Friday at the United Methodist Church in memory of the holocaust of six million Jews.

The public witness of the vigil, as exemplified here by James W. Gould, Professor of History and International Relations at Scripps College, Claremont, holding the one sign displayed, was held outside the host church in conjunction with the service and was approved and announced by the sponsoring committee. Some 300 copies in brochure form of the witness statement (printed in FJ 3/15/78) were distributed to the estimated 600 people who attended the service. The brochure included a bibliography of literature on Christian-Jewish relations and on the holocaust. Signatories of the statement included a number of prominent Methodist, Roman Catholic, Presbyterian, Lutheran, Baptist, Episcopalian, Disciples of Christ, and Quaker church people. Copies of the brochure may be obtained from Ferner Nuhn, 420 West 8th St., Claremont, CA 91711.

A perennial criticism of Friends as a group is that they are "too backward about coming forward." In an attempt to overcome this, Gwynedd (PA) Friends Meeting decided to distribute invitations to a "Visitors Day," on which anyone in the immediate community would be welcomed at the adult First-day school class, where on that particular date Friends' beliefs and beliefs-into-action methods would be presented by members of the meeting. Visitors would be invited to remain for the meeting for worship and the following coffee hour. Post offices, railroad stations, supermarkets, local colleges and libraries, newspapers, radio stations and individuals were enlisted to help publicize the invitations.

Twenty-five people showed up for the First-day school class, and all of them stayed for the worship and coffee hours. Many leaflets and pamphlets were taken by the visitors, a few of whom continued to attend subsequent meetings for worship. Gwynedd members were pleased with this success and felt that it should be made an annual affair.

Writing editorially in *Der Quaker*, Grete Scherer raises the question about our concern for the poor: whether Biblical injunctions in this regard have been lost sight of.

She quotes a number of passages from the Old Testament showing that the Hebrews were expected to manage the land and property placed at their disposal based on the assumption that this was for the use of all (Lev. 25:23, 25, 28, 35, 36; Num. 26:54). In view of exaggerated nationalistic claims and recent developments among international conglomerates, much of this has a distinctly modern ring: "Woe unto those who join house to house, who add field to field until they alone possess the land." (Is. 5:8). Grete Scherer notes that to fulfill the social commandments seems as difficult for modern people as it was in the days of the Hebrew prophets. She doubts that we can achieve "spiritual depth and devotion to God so long as we are not prepared to follow these material commandments of God."

Friends from all over the world have been writing to Friends in India asking about the cyclone devastation in the states of Andhra and Tamil Nad and how Friends might help.

On November 19, 1977, one of the

greatest natural disasters of modern times, unprecedented even in this area of recurring seasonal storms, took place in the coastal area of the state of Andhra half way up the east coast of India—an area the size of England. It is at this point that the River Krishna enters the Bay of Bengal and forms a delta of hundreds of square miles of fertile land. Several large towns and thousands of villages, many with several thousand inhabitants, normally occupy this area.

On that fatal day, violent cyclonic winds, increasing steadily in intensity, swept over the delta and continued until midnight. In the late afternoon, a tremendous tidal wave, averaging eighteen feet in height and fifty miles in width, swept up to fifteen kilometers (about ten miles) inland, taking with it hundreds of whole villages and many of the people and livestock. Some people stayed alive by climbing onto the roof tops of larger buildings and tying their children to solid roof trusses, or by climbing the tall palm trees.

It has been estimated that more than 10,000 people lost their lives and about 1,500,000 houses were completely destroyed or are now unusable. Considering the number of people originally occupying these homes, the number of individuals rendered homeless corresponds to the population of countries such as Australia or the Netherlands. (Even those of us living in India have had trouble comprehending the enormity of this catastrophe.)

There was an overwhelming response all over India, and rescue work was begun, with the immediate needs for

food, clothing, water, and very temporary shelter being met by the Indian government, schools, colleges, industries, and relief agencies, with the assistance of international relief organizations. Medical teams succeeded in preventing the spread of disease. Rehabilitation work, including the clearing of roads, wells, tanks, and fields, is in full swing. Friends were not involved in these early phases of relief and perhaps didn't need to be—it was being adequately dealt with.

Although this particular storm was unprecedented in its ferocity and destruction, lesser storms come periodically with much loss of life and property. The real need is to rebuild in such a way that the houses can withstand these seasonal storms. As Laurie Baker, British Quaker architect who lives and works in India, has expressed it: "Friends are the sort of people who ought to concentrate especially on the business of taking away the *occasion* for much loss of life and property every year." Laurie Baker has designed several different kinds of structures that would be strong enough to meet this need—one in particular, a one-room, concrete sort of "air-raid" shelter over which an ordinary hut could be built and into which people, along with their livestock and perhaps their dismantled huts, could retreat in safety when a cyclone threatens.

Clearly the magnitude of the need for rebuilding is beyond the capacity of Friends, but Friends *could* put up a small demonstration of these ideas for dealing with the matter permanently—

and then help those villages who want it to get started on their own building—teaching and training the villagers to do it themselves, and supplying the materials.

The extent of the work that Friends are able to do depends in part on the concern of world-wide Friends to contribute funds for this purpose. Checks can be made out to Claremont Friends Meeting, earmarked for cyclone reconstruction in India, and sent to Hugh Hamilton, Treasurer, 603 W. 8th Street, Claremont, CA 91711. From there the money will be sent to the project collection center in India.

Northwest (VT) Quarterly Meeting's "Nor'wester" lists the following "original" queries recently discussed in Ministry and Counsel:

Do Friends feel free to bring their marital problems to their meeting for help and support? If not, why not?

What ministry do meetings have for Friends whose marriage is in trouble?

Does the meeting support those Friends who have come to a decision to terminate their marriage?

What can meetings do for the children whose parents are separating—or for children of stressful marriages?

What responsibility does the meeting have to those Friends who have a primary relationship outside of marriage?

In what ways does the meeting support and enhance good marriages?



According to statistics compiled by Friends World Committee for Consultation, Section of the Americas, the Quaker population of the Western Hemisphere totals 119,719, out of 195,976 in the whole world. There are 118,489 Friends in the USA, 1,105 in Canada and 125 in Mexico; 12,449 in Central and South America.

Of those in Canada, Mexico and the U.S.A., 58,536 belong to Friends United Meeting; 26,652 to Friends General Conference; 26,442 to the Evangelical Friends Alliance. Conservatives number 1,810 (Iowa, North Carolina and Ohio), 488 belong to Central Yearly Meeting, and 5,791 are unaffiliated.

In Europe, there are 23,003 Friends; in Africa, 35,691; in Asia, 3,513; and in Australia and New Zealand, 1,726. A breakdown by countries and yearly meetings may be obtained from FWCC.

BOOK REVIEWS

Persons and Masks of the Law by John T. Noonan, Jr. Farrar, Straus and Giroux, New York, 1976. 206 pages. \$3.95.

Professor Noonan has studied the alliance between law and history and is "increasingly conscious of the central place of the human person." He feels that lawyers and historians and law schools have neglected "the person" and that this neglect has "led to the worst sins for which American lawyers were accountable."

His central thesis is that our legal system has a dangerous tendency to depersonalize people who come in contact with it. This is done by ways of dealing with people and issues within systems or thought constructs that "mask" the persons. While he respects the image of blind justice weighing both sides of the scales equally, he feels that masks assumed by those who hide behind them or masks that are imposed on others to obscure their humanity lead ultimately to blind justice.

Noonan illustrates his thesis with three case studies. They read like detective stories and, like the writer of detective stories, Noonan shrewdly holds back pivotal details until they may be used with heightened dramatic effect. This is not mere literary manipulation but simply an accurate rendering of the way his three cases have been perceived by legal historians. Noonan is a kind of revisionist, changing our perceptions of cases long since closed.

Thomas Jefferson and his legal mentor, George Wythe, form the first study. Noonan selects from their legal careers an evolving series of cases and professed beliefs relating to slavery. More specifically, he shows them proceeding from early pronouncements about being "unequivocal emancipators" to intermediary stages in which they most effectively perpetuate the system of slavery during the changing status of the Commonwealth of Virginia before and after the Declaration of Independence. The final stage is a series of legal suits in which they uphold the legality of slavery under the new laws.

The poignancy of the cases grows from Noonan's conviction that Wythe really was an "emancipator" but that he allowed himself to wear the "mask of the law" and to transmute persons into property by covering the slaves with comparable masks.

The second case is the famous American Banana Co. v. United Fruit Co. case involving disputed land in Panama in 1909. After providing the reader with page after page of adventurous details about the cutthroat international struggles of the banana trade, and after providing us with another dozen fascinating pages of details about the history and interconnections of the various persons in the case, Noonan then quotes Oliver Wendell Holmes' judicial decision on the case. Holmes ignored all these details to focus on the "rule of sovereignty" of Costa Rica—a country which was at that time a simple puppet of United Fruit—in spite of the fact that the disputed banana plantations were in Panama—a country which was at that time a newly formed puppet of the U.S. Noonan concludes that the "mask" of rule blinded Holmes to the facts.

Noonan is at his best in the third case, *Palsgraf v. Long Island Railroad Company*, decided in 1928 by Benjamin N. Cardozo. He tells the story again and again, coming back to it each time with a wider vision and with more details. Some of these details were not known by legal historians for many years—although most of them were known by Cardozo at the time. Noonan clearly demonstrates that the injustices of this case can be traced to "masks" of two kinds. The first covers the litigants, reducing people and corporations to A and B. The second is a judicial aloofness and arrogance that allowed Cardozo, behind his own ambitious mask, to ignore the people involved.

This book should appeal to those interested in law or history. It's a lively analysis, informed with some good historical story-telling and refreshingly free of legal jargon.

John Harkins

A Celebration of Seasons by Alice Mackenzie Swaim. Adams Press, Chicago. 36 pages. \$1.50.

Alice Mackenzie Swaim's *A Celebration of Seasons* starts with poems about spring, comments on events that occur in the three other seasons, and concludes with descriptions of rainbows and daz-

zement. The poems, several of which have won awards, offer a variety of forms ranging from the sonnet to free verse.

The poems range extensively in quality too. A number of them are sentimental. The emotions engendering these poems were not intense enough to spur the author to originality of expression. Freshness of language—which is to say, freshness of thought—is lacking.

Because Ms. Swaim obviously works earnestly at her craft, however, several poems contain parts that are better than the whole. "After Fallow Years," for example, opens with the striking phrase: "This spring-fresh wood/haunts waiting hearts with peace." "Whispered Promise" speaks of sunlight that touches "stones that still hold winter." Another poem, focusing on autumn, declares, "Now woodland paths are one enormous ache/of leaves and memories."

The range in the poems' quality also includes some outright successes. After a slow start, "Even Here" builds nicely as it describes the commercialization of Christmas and then a group of children staring in awe at a creche. "Haiku" and "Pawn of Their Purposes" (beginning "I am the pawn of small and voiceless things") are even better. Best of all is "February Catalogues," a vivid contrasting of the ideal—the "unscented roses" in the catalogues—and the actual—"the gnarled, stubborn roots/of self-willed roses."

Robert K. Johnson

The Christians by Bamber Gascoigne, with photographs by Christina Gascoigne. William Morrow & Company. 303 pages. \$17.50.

The Christians is not a history of Christianity, but selected highlights from the story of Christians, told more or less in chronological order. The book features persons, places, or events that interested the author (including George Fox and William Penn, Lichfield, and the establishment of Pennsylvania as a refuge for persons persecuted because of their religion).

The photographs, of which there are more than 200, with some in color, are amazingly coordinated with the text. One photo of special interest to Friends is of the three spires of the Cathedral at Lichfield (still standing, and beautiful) which George Fox said "struck at my life," and which inspired his barefoot walk through the town shouting "woe

unto the bloody city of Lichfield."

Quakerism, when mentioned, is generally treated quite sympathetically, though Gascoigne delineates two aspects of early Quaker behavior, one of which obviously appeals to him more than the other. He relates these two aspects to the two commonly used names for the group—Quakers, who because of their "visionary antics" bid others to "tremble before the Lord and themselves shake in ecstasy," and Friends, who more prosaically establish a friendly society that carries to its logical conclusion an idea at the heart of the Reformation—the idea of every person's relationship with God without need for intermediary, or even priest or pulpit.

Bamber Gascoigne is not a religious professional, and he has apparently not written a major work in the area of religion before. Other books by him include *The Great Moghuls*, *The Treasures and Dynasties of China*, and *Castles of Britain*, all of which were also illustrated by his wife's photographs. With this background he shows exceptional knowledge of events in Christian history and in many cases an astounding grasp of their significance. He is generally uniformly good, whether dealing with Roman reactions to the Christian movement, the establishment of Christianity in England or Northern Europe, the contrast between St. Francis and the Imperial Church at Rome, the part various Christian groups played in the setting of the New World, the challenge the church saw in Darwin's ideas, the importance of Pope John XXIII and Vatican II, or the confrontation of Marxism and Christianity.

Gascoigne has an ability to look objectively at the subject at hand. This is not always true. His sympathies are those of the humanist, and he shows a warm interest in his subject. Seemingly persons, places, and events were chosen mostly by the author's interest, while others which might well have been included were not.

The Christians was written as the basis for a thirteen-part television film series like "The Ascent of Man," or "Civilization." Because of this, the chapters are pretty much self-sufficient units, with chapter titles such as "The Christian Empire," "Protest and Reform," "In Search of Tolerance," and the final chapter a question, "The Godless State?"

All in all it is a beautiful book, both in text and illustration. Some fundamentalists may be offended in a few places,

but for the most part it is hard to imagine how many people—even many non-Christians—could read *The Christians* without warm enjoyment, while also receiving the bonus of learning while they are enjoying.

William J. Dawson, Jr.

When You Don't Agree: A Guide to Resolving Marriage and Family Conflicts by James G. T. Fairfield. *Herald Press*, 1977. 243 pages. \$2.95.

Every person faces conflict differently. Even the same person may handle a conflict differently depending on the issue, current disposition, mood, or goal. Fairfield describes five styles of conflict, four of which everyone will immediately recognize.

The worst style he calls "WITHDRAW." This is the person who gives up on his or her goals and the relationship in favor of avoiding conflict. Only slightly better is the "WIN" style, in which the person achieves her or his goal, but sacrifices the relationship. Next is the "YIELD" style which maintains the relationship at the sacrifice of personal goals. Better is the "COMPROMISE" style, in which at least some personal goals and some of the relationship are salvaged. Best of all is the "RESOLVE" style. The author gives us advice and techniques for utilizing this style by which personal goals

and the relationship can be improved. An important element in resolving conflict is the communication of information and feelings. Fairfield describes the communication process aptly, pointing out how what is said is not always what is heard, thus complicating the resolution. He suggests we need to practice our sending and listening skills.

An essential element in resolving conflict is what the author refers to as "self-giving love," the skills for such being forgiveness, compassion, and responsibility. These skills, concisely described, require some serious changes in behavior and life style.

Further, we need to understand our emotions. Fairfield relies on theories and techniques developed by Thomas Gordon in *Parent Effectiveness Training*, including a summary of "you messages" and "I messages," and how anger is a secondary emotion caused by another emotion, like frustration or depression.

This book contains still more advice, bringing together the best of many other resources in the growing field of conflict resolution. Fairfield writes from a Christian perspective and relies heavily on the Bible to lend credence to his advice. The book, consequently, is interspersed with Bible lessons. I think regardless of the reader's religious inclinations, the book is valuable for the family determined to stick together.

Jerry Kinchy



Margaret Reynolds

LETTERS TO THE EDITOR

Let's Not Forget the Holocaust

In FJ 3/15/78 there is a noble statement by an ecumenical group of Christians in Claremont, California: "A Good Friday Witness in Memory of the Holocaust of Six Million Jews."

This is the penultimate paragraph:

We believe that, in allowing or even sanctioning an idolatrous nationalism in their respective countries and many bloody wars, Christians had a part in bringing about Nazism itself. We observe that, while there was still opportunity, it was this same unchristian nationalism, in many countries, which closed the door to the possible rescue of Jews from their fate under their Nazi oppressors.

In his *Failure to Rescue*, Herbert Druks, Professor of Judaic Studies and History, Brooklyn College, proves this charge. (Dr. Druks' book was published recently by Robert Speller and Sons, New York City.) Druks documents the way in which the United States (under President Roosevelt's two-faced diplomacy); Great Britain (under similar slippery leadership); and other great world powers, including the Vatican, piously deplored Nazi Germany's destruction of the Jews while doing nothing of consequence to prevent it, curb it, or remedy it. These forces were joined in their unctuous duplicity by many powerful and wealthy Jews whose fear of the spread of anti-Semitism, and its threat to their own safety, kept them from bravely doing something constructive for their persecuted kinfolk.

All these great world powers and world figures were supported by the majority of humankind—Moslem as well as Christian.

"Who can call the multitude so true?
The many err as greatly as the few."

It is a damning record of craftiness, chicanery, and cowardice. Elie Wiesel has been saying this for years. Herbert Druks proves it.

For nearly 2000 years Christians have worshipped or revered their Jewish leader, a radical rabbi, who was—and is

—"safer" dead than alive in the subconscious minds of most of his followers. Concomitantly, the majority of Christians through the ages have been overtly or covertly anti-Semitic toward their leader's people—often murderously so.

Instead of denying it, let them disprove it. That is what the splendid statement of the Christians of Claremont, California, proposes in its final paragraph:

Happily, especially since Vatican II, Christian views of Judaism are being revised. But we ask Christians to ponder this whole matter in the spirit of Christ whose death we commemorate. We seek forgiveness for the transgressions which led to the Holocaust. We strive for justice, reconciliation and peace amongst all peoples.

—R. Leslie Chrismer
Stamford, NY



Linguistic Discrimination Matters

I was greatly distressed by two letters on the subject of women in FJ 3/15/78. It is sad that Gary Salk feels that he has been treated as if he were "inherently evil," and even sadder that he thinks that he can gain "comfort and solace" by further closing in his life. It is nice to know that he has a wife to "love" and "help" him; one must wonder to what extent he "helps" her. No one suggests that any man is *inherently* evil—such an

idea is inconsistent with the total body of testimony by Friends. But it remains true that the institutions established by men (i.e., males) have frequently resulted in acts of evil against women—their rights, their self-esteem, and even their bodies.

Harold Perry's letter attempts to appear humorous on the subject of linguistic elements of gender distinctions and hence discrimination. Apparently he finds language of little import. In any case, his own information is seriously in error.

Woman does not mean "man with a womb," as he states. That is a frighteningly androcentric concept, which offers a nice parallel to the implicit Freudian definition of woman as a "man without a penis." It is also shockingly bad etymology. Woman in fact means female human, the "man" in woman taken in the generic sense. The Old English for a male is "wer," not "man."

And female does not derive from male, as Perry erroneously suggests. In fact female means "she who suckles," and the "fe-" prefix ("dhei" is the Indo-European root) is found in a number of related terms, from fetus to felicity.

Although "man" can be taken in the generic sense, the disappearance in English of the sexually differentiated term (except in *werewolf* and *virile*) has meant a confusion that operates in favor of males. Although a chairman might be female, our mental image is of a male—partly through custom and partly through language.

Friends have historically been sensitive to the power of language, when they refused to use the conventional names of the days and months because of their allusions to gods and emperors, and when they restored the archaic second-person-familiar to reject the notion of formality and status implicit in "you." I hope we will now again be sensitive to language and work toward the discovery and use of terms that carry no sexual distinction.

If Perry does not like "chairperson," he can use "chair" (we already speak of "chairing" a meeting), or convenor, or presiding officer. If he does not like "Ms." he can revert to good Quaker usage and omit all such titles. I see no reason why the *marital* status of a woman (not simply "status," as Perry states) need be specified. It is not a matter of "concealment" as Perry rather rudely puts it, but an important symbolic way of conveying the fact that women are to be judged, as men (there's

that problem!) are, for their own qualities and not for those conferred on them by marriage.

Our linguistic discrimination both symbolizes and perpetuates our social system of sexual discrimination. A society that can say "All men are created equal" while excluding all women (as well as blacks, "Indians" and others) has lost the right to claim that "men" is a harmless generic term.

Robert K. Martin
Montreal, Quebec
Canada

An Open Letter to Raymond Arvio

One wonders what finally sat you down for this flight into whatever in your article "Ageism in the Friends Meeting" (FJ 3/1/78). I write from the very depths of the "ism" over which you admit to being in a "fury," as I've been reading the *Journal* most of the last forty years or so.

One quibble is, I suppose, a corollary of the current malaise in the U.S. family, of frequent concern these days. It says something very definite to me to be told that it is abnormal to, with my wife, "walk hand in hand," "sit next to each other," and "always say 'I'll check with Bob (or Mary) on whether we're free that night.'" What under heaven have they to do with whether there are "individuals in that couple"? I would answer with others initiated into that apparently very select company: I love my wife; to touch, to sit next to, affords on occasion an inexplicable but precious empathy perhaps too seldom achieved if your complaint is valid. To defer to her wishes about whether to mortgage a certain date to finality is to me a common courtesy, the failing of which I should not wish to be guilty.

As to personal address, I began life in a rural Iowa Quaker community where I never heard so much as a "mister," whether the speaker be nine or ninety. But I cannot cavil over the generations-old custom of using whole names we encountered when we moved to the Philadelphia region. Somehow it seemed a little more personal than the formal "Mister So-and-so" and that would seem to be on your side of the controversy. Anyway, if it found those addressed comfortable, it certainly did not diminish me nor elevate them so far as I perceive.

As to "weighty Friends," one of

Quakerdom's more ambiguous terms, it of course admits readily to your presumptions. But to me the imperative of "having been around a long time," as you infer, would be the very least imperative. If you at forty-seven exhibit some specially helpful insight or contribute significantly to the well-being of your community, I shall, my friend, be constrained, willy-nilly, to include you on my roster of "weighty Friends" to at least that degree.

I agree that individuals can be stuffy, arrogant, even insufferable, but generalizations are a bit like the twenty-eight inches of snow we received a month ago, they cover too much territory and frequently hide stumbling blocks to understanding. I'll let it go at that.

So do continue to "experience everything that can be experienced" and I'll do my own trying.

J. Russell Edgerton
Taunton, MA

In Defense of Difference

I was somewhat disturbed by Raymond Arvio's article on Ageism (FJ 3/1/78). He seems to be sending us a mixed message. While on the one hand deploring discrimination based on age, he nevertheless seems to advocate a youth cult when he states, "...it will mean dancing and hoopla and learning to waltz again, and it will mean rock and roll for everyone, with no row of old folks watching." The worship of youth that goes on in our society does not appeal to me. Some people see things as good merely because they are said or done by a young person. I do not want to see discrimination on the basis of age. I would hope we could evaluate each individual on her or his own merit. I do not expect extra respect because of my age and I do not intend to give it because of someone's youth. Let us each respect the other and listen to them regardless of age.

I am only slightly older than Raymond Arvio, but I do not want to have to behave like a teenager again. I did that when I was one. Now it is my turn to be middle-aged and eventually I want to be an old person. We are seeing the homogenization of society; differences between men and women are dwindling. Now are we all to be the same age? Differences are important. Let us use all our capacities, knowledge, love and sensitivity according to our ability, let us each give our best and recognize that male and female, age and youth all add

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something to the total picture and are essential ingredients.

I agree with Raymond Arvio: "I still want to experience everything that can be experienced and I do not want to deny myself anything." I do not want to deny myself the experience of being middle-aged.

Evamaria Hawkins
Bethesda, MD

Pernicious Habits?

Like the Red Queen (or is it the White?) in *Alice in Wonderland*, I've been breathless for years from running as fast as I can to stay in the same place. A vain hope. Ray Arvio's statement in his article "Ageism in the Friends Meeting" (FJ 3/1/78), referring to "the pernicious habit of calling older, respected Friends by both their first and last names" shocked me into a dash for the dictionary. Result: "pernicious - 1) deadly, destructive, etc., 2) causing moral injury, evil" (*American Heritage Dictionary of the English Language*, New York, NY 1969). Probably "older" and "respected" are the dirty words here (it's difficult to avoid the former indefinitely), but in my evident naivete, I am still bewildered. After rather careful consideration I had come to the conclusion that the double name avoided all sorts of ugly discriminatory innuendo—Mr., Mrs. (spare me Ms.), Doctor, Esquire, etc., etc. and was an honest straightforward form of address. As a willy-nilly older Friend I've long since gotten the message that age and experience have no value *per se*, but I shudder to think that if I should address anyone with both names I should be guilty of moral turpitude.

An aged crone,

Polly Test
Philadelphia, PA

Doubt as Logos

I greatly appreciated the article "On Affirming Doubt" (FJ 3/15/78). Faith misunderstood as "belief" instead of "confidence" is one of the reasons for schisms into hundreds of sects of the great world religions, even where formal creedalism is outwardly denied, as in Buddhism. We must have enough confidence to doubt, to reexamine daily our own complex of feelings and thoughts. Even as this openmindedness brings tremendous joy and creativity to a hu-

man life, so we might look for something akin to warm, positive Doubt as the secret of the "Logos," the creative-redemptive outreach of the divine.

If all the "true believers" in all the "isms," political and religious, aren't to destroy the world, we might need to show how, though God Is, He/She might be a Divine Agnostic.

Gerald L. Krom
Sacramento, CA

An Excellent Forum

I fear that letters such as those appearing in FJ 3/15/78 are representative of your reader response. I want to extend my support and enthusiasm to those editors and contributors who are committed to a "radicalized" view of Quakerism's role in the modern world. I am not advocating a moralistic or self-righteous liberalism, and *Friends Journal* is by no means guilty of it. But ours is a society which is increasingly willing to leave injustice unquestioned, to enjoy comforts over sacrifice, and to remain apathetic in the face of crisis. As Friends, we must constantly challenge and re-challenge our deepest-held values of self, history, and community. *Friends Journal* is an excellent forum for the voices of love, freedom, and the dignity of persons—voices which must be affirmed and strengthened.

Randy Nadeau
Lancaster, PA

In Search of Quaker Women

For an upcoming book on notable American Quaker women, I would be pleased to hear from Friends who have nominations to suggest. The book will concentrate on women whose achievements and/or ministry have won national recognition: Eliza Gurney, Lucretia Mott, Maria Mitchell, Cornelia Hancock, Abby Kelley Foster, Hannah Clothier Hull, Emily Greene Balch, Anna Comstock, etc. I particularly need help with twentieth century Quaker women and women from the western states. If you have a candidate, please indicate where biographical information might be available.

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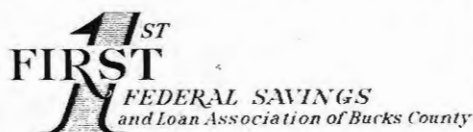
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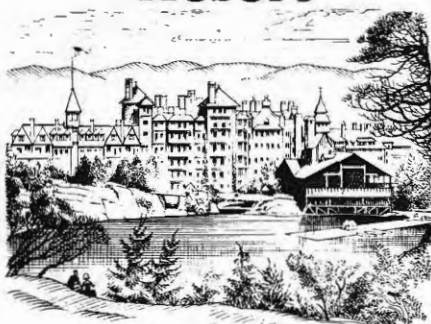
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1-4—Shalom retreat at Kirkridge, Bangor, Pennsylvania. An intensive growth and learning experience in the context of community building and theological reflection. The group is usually limited to sixteen. Led by: Susan and Dennis Harrison. Cost: \$120.

4—Middletown Day at Middletown Meeting, Lima, Pennsylvania. Meeting for worship, 10:30 a.m. Covered dish luncheon served. All welcome.

4—Open House at the Yearly Meeting Friends Home (The McCutchen), 21 Rockview Avenue, North Plainfield, New Jersey, 2:30 to 4:00 p.m.

8-11—Gay and Christian will be the theme at Kirkridge, Bangor, Pennsylvania. The conference will consider the gay experience and the gay Christian experience, consider the integration of life style and theology, and ministry with and to gays in church and society. Led by: Malcolm Boyd, John McNeil, Jeanine Grammick, Nancy Krody, James Nelson, Barbara Gittings. Cost: \$110.

9-11—Second Annual Quaker Lesbian Conference. Will be held near Philadelphia. For more information contact: Judy Brandt, Pendle Hill, Wallingford, PA 19086. (Please send SASE.)

12-18—Intensive training in group Bible study will be done at Kirkridge, Bangor, Pennsylvania, in a teaching and learning workshop. Honest sharing of selves and lives in the context of Biblical texts. Led by: Sharon Ringe and Walter Wink. Cost \$175.

15-18—Intermountain Yearly Meeting at Ghost Ranch, Abiquiu, New Mexico. Contact: Norma Adams Price, 336 E. Concordia Drive, Tempe, AZ 85282.

15-18—Lake Erie Yearly Meeting at Hiram College, Hiram, Ohio. Contact: Ralph Liske, 1195 Fairchild Ave., Kent, OH 44240.

15-18—Shalom retreat at Kirkridge, Bangor, Pennsylvania. An intensive growth and learning experience in the context of community building and theological reflection. The group is usually limited to sixteen. Led by: John and Dede Levering. Cost: \$120.

17-30—A training session in nonviolence and organizing skills will be held in northern California. Location will move as participants meet and talk with people involved in nonviolent action, alternative economics, theater, and graphics, as well as retreat into the Santa Cruz mountains. Sponsored by the Resource Center for Nonviolence. Purpose is to train people in conflict resolution methods and applications of nonviolence to local or-



Abington Quarterly Meeting

ganizing efforts. Cost: \$75 to \$100, based on ability to pay. Contact: Resource Center for Nonviolence, P.O. Box 2324, Santa Cruz, CA 95063.

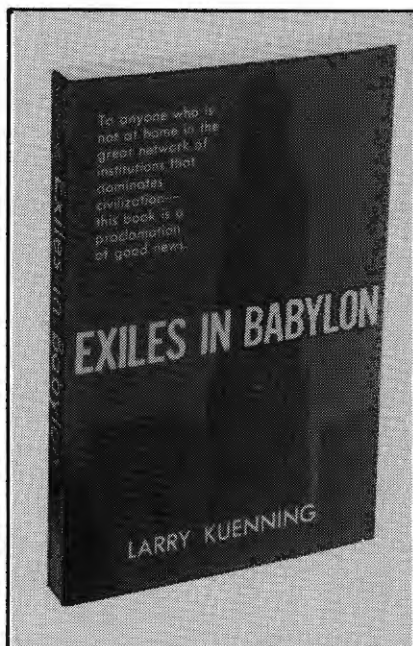
22-25—For the Formerly Married is a three-day experience designed for men and women separated, widowed, divorced, seeking resources to deal with pain, alienation, anger. At Kirkridge, Bangor, Pennsylvania. Led by Lewis and Ina Morgan. Cost: \$125.

25-July 1—Growing in the Life of the Spirit will be a retreat led by John and June Yungblut at Pendle Hill, Wallingford, Pennsylvania. The week will focus on cultivating in one another's presence the hidden life from which, as a center, we would direct all our outer involvement in relationships and commitments. Cost: \$125.

26-29—A Theology of Evangelism and Outreach for Friends is the theme of the summer conference of the Quaker Theological Discussion Group, to be held at Olney Friends Boarding School, Barnesville, Ohio. Cost: \$27. Contact: Viola E. Purvis, 316 Marks St., Orlando, FL 32804.

26-30—Junior Friends Conference at George School, Newtown, Pennsylvania. Sponsored by Abington Quarterly Meeting, the conference is for children ages seven to twelve who are Friends or attenders at Friends meetings. It will be a structured program with classes and activities scheduled carefully to give children time to worship, study and play together. Cost: \$75.

30-July 7—Young Adult Friends Conference will be held at Oskaloosa, Iowa. This group seeks to bring people from the different branches of Friends into more contact, to facilitate closer understanding and deeper fellowship. Open to all. Contact: Young Adult Friends Conference, c/o David Wolfe, Box E-36, Richmond, IN 47374.



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6.2 acres in Dutchess County, NY, near Sharon, CT, in Berkshire foothills, for retirement or summer home. Beautiful setting and view, mostly open with some woods and Webotuck River flowing through rear of property. Frontage on state highway, private but accessible. \$17,500. To inspect write Wm. Kelsey, Sharon, CT 06089 or phone 203-EN4-5267.

Personal

Foster Parents Plan contributors, please contact Warren Hoskins, Peace Secretary, AFSC, 3005 Bird Avenue, Miami, FL 33133. 305-443-9836.

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Needed first mortgage of \$18,000-\$20,000 on Bucks County house. Market value over \$40,000. Contact Peggy Lewis, 215-241-7053 or after 7 p.m. 215-639-4970.

Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Positions Vacant

Opportunity: self-motivated, responsible co-worker with computerized mailing service cooperative serving social change, religious groups. Training possible. Starts July. Write CMS, 3525 Lancaster Ave., Philadelphia 19104.

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.

Resident manager needed, small Friends home for active elderly near Media, Pennsylvania. Full or part-time opportunity. Call 215-LO6-4624 between 9 a.m. and 12 noon.

The position of resident Friends at Friends Centre, Auckland, falls vacant in September, 1978. Suitable for married couple without children. A small honorarium is offered. Minimum appointment for one year. Enquiries welcome. Write to the Clerk, Centre Committee, 115 Mt. Eden Road, Auckland 3, New Zealand.

Position Wanted

Wanted: Summer job or job as camp assistant by George School junior girl. Box S-717, Friends Journal.

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.

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 Fife, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Summer Rentals

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

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.

Secluded New Hampshire farmhouse. Four bedrooms, hot/cold water, electric appliances. View. Nearby swimming, fishing. July/August \$150/week, others, \$125. Craig Shaw, 218 North Street, Northampton, MA 01060. Phone: 413-586-3261.

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.

Wanted

Person to live in. Room, board. Light duties helping with confined elderly woman. Housekeeping, cooking provided. Wallingford, suburban Philadelphia. Write Box W-718, Friends Journal. Or call 215-LO6-7480.

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.

Responsible person invited to be house guest of my elderly mother all or part of the summer. No personal services required, but concern and housekeeping assistance expected in exchange for room and board on beautiful resort island of Chincoteague, Virginia. Write or phone Ring, Nanticoke, MD 21840.

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.

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 Woodroge 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: 213-457-9928.

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. Community Center, 301 Center St. Clerk: 408-426-5992.

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.

ESTES PARK—Meeting for worship 9:30 a.m. Jellison Library, YMCA of the Rockies. Discussion follows.

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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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

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 McCadoo, 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—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 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 664-1923.

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.

MENARD—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, 328 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 967-7367.

INDIANAPOLIS—Lantern 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: 262-0471.

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 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: 866-2198.

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, 5118 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. 839-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, 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. Worship and First-day school, 10 a.m. Worship sharing, 11 a.m. For information, call 876-2231.

Massachusetts

ACTON—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, 8 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—Summer schedule: Wednesday evenings 6 p.m. potluck, worship, 40 Pond St., J.P. 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: 636-4711.

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 756-0276.

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, 16790 Stanmoor, Livonia 48154.

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.

MARQUETTE—Lake Superior—10 a.m. Sundays. Forum follows, child care. 228-7677, 475-7959.

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: 928-6159.

ROCHESTER—For information call Sharon Rickart, 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 Gilliam Rd., 10 a.m. Call 818-931-5256.

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—Discussion 10-10:45 a.m. Meeting for worship 11 a.m. October-June, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone 323-1302.

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: 603-868-2594.

CONIC MEETING—Maple St., Conic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

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 10 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, Milford 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 Highland 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: 863-4697 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: 465-9084.

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. Parade. Phone TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 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 8th St. Phone: 607-733-7972.

GRAHAMSVILLE-Catskill (formerly Greenfield-Nevinslink). 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: 258-4214.

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, 8th and 12th months.

HUNTINGTON-LLOYD 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.

SOUTHOLD—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., 80 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 Angell, 131 Popham Rd., Scarsdale 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12024.

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 Jennette, 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. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care, 253-7151 or 338-6972.

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. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 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. 218-653-9595.

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. 774-5139.

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. 926, 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-Makefield—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—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: 269-2899.

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.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

GOSHEN—Goshen, Intersection of Rt. 352 and Peoli 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.

LANSLOWNE—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. 926.

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 Klinger, 717-458-5244.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickle 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 Ravaccon-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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

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

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

Frankford, Unity and Wain 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 10:30 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., New-town Square, 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, 10 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.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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 Wadley. Clerk, Peter D. Clark. Phone: 697-1828.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wada, 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

ALEXANDRIA—1st & 3rd Sundays, 11 a.m. Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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: 867-8497

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 Mininger, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 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.

A Call to Compassion

Since 1948, there have been four major wars in the Middle East, blighting the lives of four generations. Each surprise attack, each military invasion leaves human tragedy in its wake.

In the past, AFSC has received unsolicited contributions when crises have caused severe sufferings.

This has not happened in regard to recent events in the Middle East, and we wonder why. Have Friends come to take human suffering for granted? Has partisan feeling smothered compassionate response?

In a fresh effort to address this recurring catastrophe, AFSC announces the creation of an . . .

Arab-Israeli Assistance Fund

. . . to respond to human need in all countries affected by the conflict as quickly as possible.

Disbursements will be made in consultation with the appropriate Israeli and Arab authorities and will be undertaken without regard to political considerations.

Some of the fund will also support ongoing AFSC humanitarian work in Gaza, Jerusalem, and the Negev.

This fund has been created to express compassion in visible form. Please send us your contribution.



AMERICAN FRIENDS SERVICE COMMITTEE

1501 CHERRY STREET, PHILADELPHIA, PA 19102

☐ Here is my contribution to the new AFSC Arab-Israeli Assistance Fund

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