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FRIENDS JOURNAL

Quaker Thought and Life Today

The Account of the White House Seven





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Photographs—Chris Simpson and Joy Humes

To meet requests for additional copies of the July 1/15 Women's issue of Friends Journal, 2,000 16-page reprints have been printed. They are available at 30 cents each (20 cents each for orders of 15 or more). Send payment with order to Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102.

Quips & Quotes

The "crafter so long to lerne" (Chaucer) is one quotation which John Alan Lee, member of Toronto Monthly Meeting, Assistant Professor of Sociology at the University of Toronto and author of *Colours of Love*, uses to express his conviction that love is not a human birthright. It must be learned, practised, developed, by each human being, for "within us dwells an expanding God, whose richness of expression grows with each human act of loving."

QQ

Mt. Toby (Massachusetts) Meeting of Friends, which initiated the Amherst Peace Vigil (December 1966 to August, 1973) is now interested in helping "a group of persons" who have already secured the approval of the Amherst Town Meeting for planting a commemorative tree (perhaps disease resistant elm or beech) with a permanent plaque. Anyone interested in helping the group raise the "four or five hundred dollars" necessary to carry out this project could send a check made out to Amherst Weekly Vigil For Peace to Marian and John Adams, 75 Puffton Village or Leone Stein, 53 Harkness Road, of Amherst, Massachusetts 01002.

QQ

"Do not lose the voice of the child within you. His small cry and laughter will bring you freedom in fenced-in places."

—Betsy Crom, in *Among Friends*, Illinois Yearly Meeting

QQ

In its response to a query about pride in being different and Quaker smugness in their sense of "the Light," Princeton (N.J.) Friends Meeting suggested that "We need to learn more about other beliefs and practices . . . how we transmit our respect for other beliefs and forms of worship to people of various faiths is most important. We are closer in attitude to many of the world's religions than we are perhaps to our evangelical Quaker friends of programmed meetings. Distance is an important factor in tolerance. . . . It may be wise to start building tolerance and respect towards those closest to us."

QQ

FRIENDLY CONCERN, because of our too busy lives, should be more than superficial. . . . Our monthly meeting discussions are . . . focused primarily on issues of property, finance and meeting mechanics. The agenda is normally so packed that any member with a deep personal concern would have to be George Fox himself to rise and gain the full attention of the meeting. . . . (Such concerns) do not have priority, but are dealt with at the end of the agenda when many members are worn out or have left. . . . Couldn't we have at least the first hour of monthly meeting kept open for hearing personal concerns?"

—From various monthly meeting newsletters

The First Word

Darkness and Light

FEW IF ANY issues of Friends Journal will cause as much reaction—negative or positive—as this one. And few articles will raise more important questions about the basic facts of life in modern American society than “The Account of the White House Seven.”

The more we read the manuscript, the more we asked how a nation that professes to be trying to serve a God of love, of mercy, of justice can allow the kinds of conditions described in the article to exist? What brutalized dehumanization within our jails and prisons are we ignorantly aiding and abetting in the name of “correction”? How long will it be before we reap in violence what we sow in apathy?

Eventually, reality began to dawn on us as it dawned on two of the women who helped write the article. “In the space of one short afternoon,” they said in describing their introduction to the Women’s House of Detention in Washington, D.C., “our whole world had been turned upside-down. Here we were in a world where the criminals we had been so afraid of a few hours before turned out to be women with troubles—just women trying to get along in the only ways they knew how. It was the people on the *outside* who were unthinking, uncaring. Inside the cell were care, compassion, tears, worry and sorrow. Outside were the animals.”

The world of white, middle-class, comfortable Americans—which also is the world of most American Friends—needs to be turned upside-down just as Mary Ann Bridge’s and Ann Louise Walker’s worlds were that afternoon. We need to see, as they saw, that it is “more than lack of money that prevents change. The most important solutions have to do with dignity and the worth of all human beings. . . .”

If “The Account of the White House Seven” has no other positive effect, we hope it encourages some of us “on the outside” to refuse to accept the lack of dignity and worth that has become a fact of life for millions of Americans. As individual Friends and as meetings we *can* do something about it—if we care enough to make love and mercy and justice not just words but realities.

As we read the original manuscript we also were reminded of our own religious search. Although we have not gone through anything such as Bob Martin relates

in the article, we have pondered the same questions, had the same doubts, felt the same frustrations.

For us, like Bob, the questions, doubts and frustrations have persisted. We, like Bob, have asked, even begged, for answers. Instead, we have found only silence.

At times like those we wish for the steadfast faith of early Friends, the quiet confidence of a John Woolman, the peace of mind that on occasion has flowed over and around and through us and filled us with a sense of the Presence such as Bob experienced as he and the others prayed on the White House lawn.

“It was very strong, personal, emotional,” Bob says of “this surge of love flowing from a Power that could not be defined but also could not be denied. I was overwhelmed,” he continues, “by this Presence, this strengthening, guiding power, and I felt as never before that That which we call God was very tangibly with me, in me, around me, shutting out all emotions, all feelings, all thoughts but Divine Love.

“Through all the suffering which was to follow,” Bob goes on, “the memory—better yet the immediate recall—of that Presence was to comfort and sustain me.”

There are no answers at the end of the article, but the questions it raises are so important and touch so many issues of modern life that for those reasons alone we would be justified in sharing it with our readers.

In addition, it is so essentially and typically Quaker in its experiential nature that it seemed to fit spiritually—if not neatly and comfortably—into the tradition of journal-keeping that Friends can trace all the way back to George Fox.

Above all, it is a deeply moving account of how the lives of seven people were permanently and radically changed because one summer day they sat down on the lawn outside the home of the leader of this country and prayed in the manner of Friends and in the name of God for peace.

We offer it without further comment except this: “In the beginning was the Word, and the Word was with God, and the Word was God . . . In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.” Yet. JDL

One summer day in 1973 seven people sat down on the lawn outside the White House and prayed in the name of God and in the manner of Friends for peace. What follows is their own description of what happened to five of them and why their lives will never be the same.

The Account of the White House Seven

Narrative compiled by Bob Martin

Individual contributions by Mary Ann Bridge, Doris Brown, Abby Hadley, David Henderson, Bob Martin, Ann Louise Walker, and Rodger Whitehead

IT WAS A bright, hot morning in Washington as four men and three women, ranging in age from 20 to 41, slowly moved toward the east gate of the White House grounds as part of a long line of tourists. It was August 9, 1973, the 28th anniversary of the bombing of Nagasaki; American bombs were falling in Cambodia.

Up and down the line and across the street other people were picketing and distributing leaflets. Entitled "A Call To Worship For Peace," the handouts read as follows:

"We are gathered here today . . . as Quakers and others who are moved to bear witness in the manner of Friends to hold Meeting for Worship in memory of all victims of war and violence. . . . We appeal to Richard Nixon and to each person present to join with us in silent worship sharing our deep concern and active search for that peace which is not merely the absence of war but is harmony and a creative relationship among people.

In coming here today we act in no disrespect for the laws of this nation but in accordance with the dictates of our conscience and our concept of a higher law.

It is our firm conviction that no plea of necessity or policy, however urgent, can release either individuals or nations from their duty to follow the law of love."

The seven people who agreed on this statement—Mary Ann Bridge, David Gelling, David Henderson, Bob Martin, Ann Louise Walker, Rodger Whitehead, and Lucy Witt—varied widely in backgrounds, concerns and motivations. What they held in common was a conviction that they had experienced a leading, which they could not deny, to join together in Quaker worship at the White House.

Convenor of the group was David Henderson, 22, a psychology student living in nearby Arlington, Virginia, a member of Langley Hill Monthly Meeting in McLean, Virginia and co-chairman of its peace committee.

Since the end of June, David had been following with interest a series of pray-ins at the White House sponsored by the Community for Creative Non-Violence (CCNV).

by David Henderson

After discussing with members of the CCNV their feelings about the actions, I felt in early July a leading to lead Friends into participation in a similar non-violent witness.

Gathering together as individual Friends who shared a concern for non-violent action, we decided to hold a memorial meeting for worship at the White House to commemorate the nuclear bombing of Nagasaki and for the victims of all wars and violence.

We chose to hold this meeting at the White House in order to be in concert with the other ongoing religious witnesses and because the White House represents the leadership that could prevent so much violence.

Early in July there had been a meeting at Quaker House in Washington, attended by over a dozen Friends from four area meetings, to discuss the possibility of going to the White House.

Lucy Witt, 41, an attender at Langley Hill, had been at the meeting. A resident of Vienna, Virginia, she was a volunteer worker at the Washington Peace Center located

in the Florida Avenue Meeting House. Now she was in the tourist line.

Working with Lucy at the Peace Center was Rodger Whitehead, 21, a Washington resident. The only one of the seven who did not consider himself a Quaker, Rodger had been to the Quaker House meeting and he, too, was in line near the East Gate.

Another who had been at that meeting was Mary Ann Bridge, 27, mother of two girls, an attender at Langley Hill, and long active in community organizations in suburban Fairfax County, Virginia.

The three others in the line had decided to participate at a later stage. One of these was Ann Louise Walker, 40, a resident of Washington and chairperson of the religious education committee of the capital city's Florida Avenue meeting.

by Mary Ann Bridge and Ann Louise Walker

In any act of public witness there are at least two groups of participants, the actors and the observers. Our original thought was that our action might touch some of the tourists, and if we were arrested, the officers who arrested us, and if it got to court, the jury. For the most part we did not think in terms of those who were bound to be most influenced by it all—ourselves. We were prepared for or at least we had some half-realistic expectations about the outward journey. It has been the inward journey that has proved so altogether unexpected. We found that God does not always lead us where we expect to go.

To start with, a leading in itself is an amazing thing to happen to two suburban housepersons (we had seven children between us, ranging in age from six to seventeen). We led very regular lives, tied to schedules, sick children, PTA, First-day School, and a hundred smaller tasks that seem to fill each day to overflowing. Yet when the leading came, something moved within us that simply would not be put off. Its pull became more urgent than all the thousand and one demands that filled our days.

Ann Louise received the call August 5 while attending Baltimore Yearly Meeting in Westminster, Maryland. She was the first of the two of us to face the initial hurdle, that of finding the courage to follow where the Light seemed to be leading us. She asked her worship-sharing group to pray for her, pray that God would give her strength to step out and participate in an act which might bring her public ridicule.

A line of an old Quaker hymn, "when Friends by shame are undefiled," applied to us because neither of

us really wanted to become a public spectacle—not even for God or to witness to that which we regarded as a true leading in our lives.

Who would help us as we strayed from the common path?

We also were afraid. Right until the very last minute we doubted that we would have the courage to take an action that might end in our arrest. Others who had prayed before us had been arrested. As we slowly moved toward the White House gate, we were unsure and nervous.

Another in line at the White House was Bob Martin, 27, a journalist living in Reston, VA, who had been attending Langley Hill Meeting and involved in other aspects of Quakerism for several years, and also studying Eastern philosophy.

by Bob Martin

I was at home alone, meditating, when the call came to me, clear and urgent, on August 4. I had to go to the White House to meditate there for peace, and if arrested I had to go to jail to witness there.

I was very troubled by this compelling feeling, not knowing that others were feeling the same call. Being alone and in search of clearness I turned first to the venerable Chinese book/oracle, the I Ching, asking it "Should I meditate for peace in the White House?"

The first part of the book's answer counseled me to be filled with "firmness and strength within, manifesting itself outwardly as yielding and gentle." The situation described in the question would be characterized by joy and success, and perseverance in a righteous cause would be favorable. But there also was a dark note: "Coming joyousness (then) Misfortune."

The second part of the I Ching's response described the situation which would follow that of the question:

"As a result of resolute action, a change in conditions occurs, a break-through. Resoluteness. One must resolutely make the matter known at the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something."

The next day, at meeting for worship, I discovered that my leading to go to the White House was shared by other Friends from my meeting. This strengthened

my sense of clearness, which was finally consolidated at a worship-sharing meeting later in the week.

Why the White House? I saw it as a source where thoughts of war radiated and where counteracting thoughts of peace should now originate.

The last member of the group to make the decision was David Gelling, 20, a member of Plainfield, NJ, Monthly Meeting. A Washington resident working in a Quaker House pre-trial release program, David had felt the concern in early August. He had finally decided to join the others that very August 9 morning "out of frustration with the bombing."

It was near 11 a.m. when the seven walked through the east gate, stepped off the pavement onto the well-tended lawn, and formed a circle on the grass. David Henderson invited the tourists to join them, then the group fell silent.

by Ann Louise Walker and Mary Ann Bridge

As we stepped out onto the east lawn, our fears stilled and we were filled with a great calm, for it was clear Who would sustain us. The problem really was that in our everyday lives we had depended solely on our human resources, when we could have opened ourselves to God's strength and love, which is always there if we can accept it. Having taken that leap within, we found ourselves able to follow the path that was opened to us, day by day.

In the courtyard we sat in a circle on the warm as-

MARY ANN BRIDGE is a mother of two children in Fairfax County, VA, attendee at Langley Hill Monthly Meeting and has been active in various community organizations.

DORIS BROWN is a member of Langley Hill Meeting and of its Overseers and Religious Education committees.

ABBY HADLEY is a member of Langley Hill Meeting and chairs its Ministry and Worship committee.

DAVID HENDERSON is a member of Langley Hill Meeting and chairs its Peace Committee. A resident of Alexandria, VA, he is teaching at a child development center and working with a non-violent conflict resolution group from Quaker House and the Washington Peace Center, as is Abby Hadley.

BOB MARTIN is a graduate student of religion at Columbia University and Union Theological Seminary, attending Morningside Heights Meeting in New York City.

ANN LOUISE WALKER is a housewife with five children in Washington, D.C., a member of Washington (Florida Avenue) Monthly Meeting and clerk of its Religious Education committee.

RODGER WHITEHEAD is a staff person at the Washington Peace Center.

phalt with hands joined under the dark trees of August. The meeting was deeply gathered and each of us came from that meeting with a great feeling of joy and peace which was to serve as a source of inner strength through the events that followed. We felt touched by a Divine Presence that morning, and if the Light did not penetrate the darker corners of the White House, it nevertheless did deepen the spiritual center of each of us and made us better able to communicate the love of God to people encountered in our daily lives.

After a few minutes, officers of the Executive Protection Service surrounded the seven, reading aloud from a legal warning. A few minutes later they were arrested one at a time and led to a side courtyard of the White House, out of sight of the tourists.

There, in a quiet White House backwater, the meeting for worship resumed as the police watched quietly, waiting for the arrival of a paddy-wagon. Ministry was given. After about a half hour, the meeting was ended by handshake and the seven—with the exception of two people who went limp—were led off to the precinct house. It was about 11:35; precisely one year later Richard Nixon would cease to be President.

by David Henderson

The meeting for worship was a very powerful gathering, so powerful that worship was maintained despite our physical removal from the White House lawn. I feel that each attendee was moved to appreciate the significance of the witness in his or her own way. I myself was heartened by the non-violent commitment demonstrated by those participating Friends.

In our interaction with both arresting and processing police, we attempted to be mindful of the humanity of each officer and to encourage them to do the same. The two of us who went limp at the time of arrest explained to the Executive Protection Service people that we intended no hostility toward them, but could not in conscience cooperate with the arrest procedure.

After being removed from the lawn, we encouraged the arresting officers to join the meeting for worship. They did not, but allowed us to continue.

I, as well as others, addressed all the police by their given names and introduced myself in the same manner, trying to bridge the gap in the roles in which we had been cast. During the processing we attempted, and I feel succeeded, in keeping up the spirit of communication.

by Bob Martin

The meeting in the courtyard was serene, yet it overflowed with a great outpouring of love that embraced all those who worked in the White House, from the President to the police officers standing over us, as well as those suffering in Cambodia and elsewhere. It was very strong, personal, emotional, this surge of love flowing from a Power that could not be defined but also could not be denied.

I was overwhelmed by this Presence, this strengthening, guiding Power and I felt as never before that That which we call God was very tangibly with me, in me, around me, shutting out all emotions, all feelings, all thoughts but Divine Love.

It is, of course, impossible to really describe the spiritual highpoint of my life. But through all the suffering which was to follow, the memory—better yet the immediate recall—of that Presence was to comfort and sustain me.

The "White House 7," as they would come to be known to some ("Quaker 7" to others), were arraigned that evening in District of Columbia Superior Court, charged with "unlawful entry," a misdemeanor, and released on personal recognizance for trial in September. Bob Martin, however, refused personal recognizance and spent the night in District of Columbia Jail, cell block four, third floor, before being released by judge's order the next morning. During in-processing, his watch was stolen by an inmate.

by Bob Martin

The bombing of Cambodia continued; no one knew if the President would accept the Congressional cut-off date. I was a free person again, and the injunction to meditate for peace at the White House had not stilled; I had to go back.

On August 14 Bob joined some sixty others, including Daniel Berrigan, just off parole, in a CCNV-sponsored pray-in at the White House. At arraignment he refused to post \$10 bail and was sent again to District of Columbia Jail, a hundred-year-old fortress in eastern Washington. This time he was not released.

by Bob Martin

Why did I go to jail?

A year later this question still bothers me. The answers I can perceive exist on many levels.

On the mystical level, I felt I had heard a clear leading to go, not only to the White House, but also to jail. But where my leading to go to the White House had included a sense of specific purpose, the leading to go to jail had not. There was no sense of "obey, because . . .," only the sense of "obey."

On the intellectual level, there seemed to be a clear connection between the White House and the jail, and it was not by accident that the government drew a line from the White House through police and court to the jail.

The White House was the focus of a pattern of thought which failed to recognize the humanity and the divinity of the defenseless people of Cambodia. The White House instead seemed to regard the people killed by its bombers as numbers, meaningless statistics, whose fates were of no interest or concern.

The jail was another focus of the same thought-pattern. There, too, one found little or no recognition of the humanity—what we revere as the divine Light in every one—of the men confined, most of them untied. There, too, human beings were mere statistics, body counts, their numbers more important than their names. And there, too, I could continue to witness to my belief in that of God in everyone.

I also was protesting against the bail system, under which the privileged, the white, the middle class escape the pre-trial confinements which go automatically to the poor and black. In good conscience I could not take advantage of the privileges available to me.

Even in jail, however, I could not escape those privileges. I was sent directly to cell block four, third floor—the privileged area where I could and did play chess with Gordon Liddy, where one-man rooms for 45 respectable prisoners were never locked. The floor had its own library, its own recreation room. It was a haven of peace and quiet, with friendly guards, a good place to read. In a word, comfortable.

During Bob's week on the third floor of cell block four, the rest of the jail was boiling over. The "dormitory" cell block erupted into riot and flames that drew massive news coverage. Above him, on the fourth floor, fires and publicity marked another protest.

The third floor remained tranquil, but guards continued

to urge Bob to post bail and leave. On August 21, one week after his arrest, Bob was summoned by a guard captain, C. Cobb, who urged him to leave, then told Bob he was reportedly in danger of sexual assault on the third floor and offered to place him in solitary.

When Bob declined solitary, the captain transferred him over his objections, to cell block two "for your own protection."

Cell block two held over 200 inmates, all but two of them black. Included were those with the most serious charges against them. Inmates considered it one of the two most violent sections of D.C. Jail.

by Bob Martin

I had been in no real danger among the respectable, mostly older inmates on the third floor, despite what the captain had said.

Looking back, it became obvious to me that the jail administration, knowing my Quaker background and journalism profession, wanted me out of the jail so that I could not report to the rest of the world, in an articulate fashion, the frustrations, tensions, and legitimate grievances of the men locked inside.

I cannot help but conclude, as many others knowledgeable about conditions in D.C. Jail have concluded, that I was deliberately set up by the Department of Corrections for a mass rape on the assumption that such an assault would quickly force me out of the jail and that I would, as all male rape victims had done for as far as memory stretches, remain silent about the experience.

During the "indoor recreation" periods of August 21 and 22 Bob Martin was overpowered, beaten, threatened with death, dragged from cell to cell, and forcibly raped some sixty times.

Jail officials later told reporters that "jail guards do not usually venture into cell-blocks during nightly recreation periods—when Martin was attacked—because the guards themselves might be attacked."

Finally Bob escaped from his tormentors, two of whom were selling him for cigarettes to the others, and collapsed, sobbing, at the cell block gate, where guards retrieved him. After a midnight examination at D.C. General Hospital, during which he remained handcuffed, he was returned to the jail hospital, untreated either for physical injuries or emotional trauma.

On the morning of the 23rd, Lucy Witt paid \$10 at Superior Court. Eight hours later, Bob was finally released. Lucy drove him to Reston, where he was seen by his doctor.

"There are rapes every day," the Washington Post

quoted Ralph Turner, head of the guards' union, as saying, "but a man is not going to tell you that another man raped him."

by Bob Martin

The I Ching had forecast "danger" and "misfortune." I had been warned by several people that I was risking rape in going to jail. I had ignored the warnings.

Sure, I knew that jail rape was an everyday occurrence. But I didn't think it would happen to me, or that if it did, I would have the strength to endure it. And after my overnight stay of August 9 I felt secure in the expectation of spending my time in a safe area.

When the crisis arrived, my inner strength proved inadequate. Like most males, I had failed to understand the psychological dynamics of rape, particularly gang rape.

The only thing I can be proud of is that, when violence struck, I held to non-violence. Perhaps it was more out of fear than principle but I did not strike back. Perhaps my refusal to fight, my initial reaction of passive noncooperation, was interpreted as an incentive to rape.

By the end of the ordeal I was in a state of complete mindless panic, filled with terror, pain and helplessness. There was nothing left to sustain me, no thoughts of God, no meditation, nothing. Fear had driven all else from my consciousness.

By the next day, August 24, Bob had recovered somewhat from the initial shattering trauma. Being a journalist, he immediately thought of going to the news media with his story, in the hope that exposure might help prevent future rapes. After consultation with the others, a news conference was arranged to be held in Quaker House.

The resulting publicity was massive and prolonged. All three newspapers carried major, lengthy stories; newspapers from Hartford to Miami picked it up from wire services; all three network-affiliated TV stations carried filmed interviews.

One television station and one newspaper carried editorials. Under the headline "Nightmares at D.C. Jail," the *Star-News* wrote:

"Sometimes it seems as if we have been covering the sins and sorrows of D.C. Jail for more than a hundred years. And considering the age of that institution, no doubt we have.

"Still, we can't remember any time in the jail's unhappy history when it was the house of hor-

rors it appears to be today. . . .

"It's time to clean house, starting, we suggest, with the superintendent. . . .

"It is particularly ironic that the victim of this latest nightmare chose to go to the jail rather than post collateral because he 'wanted to understand at an experience level what the prison system is all about.' He survived the lesson but only just. And being a man of uncommon understanding, he may also survive its after-effects.

"But the jail is full of young men, many still in their teens, less equipped to withstand the ravages of man's inhumanity. Deprived of their freedom to run, or even to hide, they must be guaranteed protection by those who pen them up. To do less is betrayal at its worst."

On August 27 Bob, Lucy, Mary Ann and other Friends joined a picket line at the jail formed by the Coalition for Survival of D.C. Prisoners, consisting of some twenty organizations, among them Quaker House and the Washington Peace Center.

The following day Bob met with William Schaffer, a Washington attorney, who agreed to represent him, on a contingency-fee basis, in a future suit against the D.C. Department of Corrections. Schaffer felt that a successful suit would bring great pressure on jail officials to make major changes in the system. Bob also gave a deposition for a suit already pending in the courts by the Public Defender Service against the Department of Corrections.

by Mary Ann Bridge and Ann Louise Walker

With the news from the jail we were forced to face the fact that man's inhumanity to man was a daily occurrence very close to home. Perhaps at this point you are wondering why we were not more aware and how we could plead ignorance of what happens continually in the prisons of this country. All we can say is that until that time it had no real impact on us. It was an acknowledged horror but not a living one.

David Henderson had said that we were praying for a peace which was not merely the absence of war but a creative relationship among peoples. It came to us that perhaps we had looked too far away and that now we were being forced to see that the real battlefield exists wherever a person debases another person to the point where he or she can no longer see himself or herself as a child of God but as a tool of destruction.

In the beginning we had an idea of where we thought our witness was going and what it might accomplish. At this point it was fast becoming clear that what had begun as a search for peace was leading us to

where there was no peace, to a place Friends have often been led—to the jails and prisons. Our trial began to take on new dimensions.

by Abby Hadley

Most of Langley Hill Meeting heard of the action of the "White House Seven" after the act. The news was received with general approbation for the spiritual basis of the action.

A committee of clearness was formed to meet with those involved. This committee had the advantage of being part of thinking through Quaker reactions to the legal process. This proved to be a spiritual as well as a learning experience for the clearness committee and helped them to interpret the resulting chain of events to the meeting.

On September 5 and 6 the "White House 7," minus David Gelling, who pleaded *nolo contendere* (no contest), went on trial in the District of Columbia Superior Court before Edmond Daly and jury, pleading not guilty.

The historic Quaker testimonies regarding judges were followed without difficulty. The six also decided to represent themselves. All six testified and were cross-examined by each other.

by Ann Louise Walker and Mary Ann Bridge

We could not bring ourselves to be represented by counsel, feeling that to do so would be participating in a kind of cat-and-mouse game with the government. We felt that rather than seeking to support our legal innocence in court, it was our simple duty to speak the truth of how we were led to that place and why we were moved to praise God and seek His light and love on that particular day.

by Bob Martin

It seemed to me that one of the basic roots of several historic Quaker testimonies was the insistence that nothing should come between one person and another in their communication: neither titles nor grammar nor oaths nor honors. For that reason, I did not wish to interpose a lawyer between myself and the twelve people of the jury and the judge. I wanted to speak to them as human beings rather than in their official roles.

There was not, however, complete harmony among the six defendants over the type of defense to be presented. At least one defendant believed that two others had injected issues of a legal rather than a moral nature into the trial. Some felt that the testimony of the arresting officers was misleading, and therefore they contested some of the facts of the case. By far the greater proportion of the testimony and summation, however, was directed exclusively to moral issues.

The judge allowed considerably leeway in presenting these issues and was helpful in assisting the six through unfamiliar trial procedure. With six "attorneys" defending each other as well as themselves, this could and did become rather complicated at times.

While there were several meetings of the defendants, the issue of moral *versus* legal defense was never addressed clearly enough for all six to become fully aware of each others' views and intentions. Likewise, media coverage of the trial tended to ignore the moral issues of the case.

In his charge to the jury, Edmond Daly came down hard against the "moral" defense. After two hours of deliberation, the jury returned its verdict: guilty.

The next day all seven met their probation officers, whose task it was to recommend which sort of sentence (the maximum being six months) would best rehabilitate the convicted criminals. Daly set sentencing for September 26.

Meanwhile, Bob Martin's ordeal was focusing public attention on conditions which others charged with crimes faced in jail. On September 16 the *Post* carried two of many letters to the editor which were printed during this period. The first, from Jackson Day, said:

"In the days of Roman despot Nero, Christians caught in the act of prayer were tossed to the lions. . . . In these enlightened latter days . . . Christians caught praying at the White House are tossed in the D.C. Jail where they are savagely beaten and raped."

The second letter, from Florida, said Bob "has been severely psychologically damaged by this horrible crime. How many others does it happen to who are afraid to speak up?" The writer was his mother.

On September 18 the District of Columbia City Council held public hearings on the general topic of rape. Invited to testify, Bob told the Council:

"It is stated that the crime of rape has thrived on, above all, silence. This is nowhere as true or as painfully obvious as in the case of rape of men in our prison system. Everyone who has been involved with 'corrections' for any length of time knows that rape is a constant feature, indeed an institution, in the prison system. And yet no one speaks of it. Even the police department refuses to investigate these rapes and maintains its curtain of silence. Our public officials, including members of the City Council, have been equally silent."

After speaking to the inadequacy of medical care and psychological counseling for male rape victims, Bob spoke of the futility of sending an inmate back to jail for perpetrating a prison rape. He then described, as he understood it, the most common sexual situation in the prison system: a powerful inmate takes himself a young or weak one whom he uses for his own gratification while protecting him from other inmates not party to the 'bargain.'

"Finally," he told the Council, "I would like to speak to what I see as the causes of prison rape.

"First, there is the need for sexual outlet on the part of the human male and female. Our prison systems, and indeed our public officials, seem to believe that a young man checks in his sex drive along with his civilian clothes and valuables when he enters jail, then picks it up again on the way out. This is absurd. Such an attitude can only have persisted in the face of massive public and official indifference to prison conditions.

"Nor is masturbation the easy answer. It is frowned upon by the lower-class culture in which most inmates grow up (see the Kinsey Report on this point). Even worse, it does not satisfy a fundamental part of the human sex drive, which is for another human being to participate. Tell the inmates to rely on masturbation and you will surely perpetuate the rape system.

"The only answer to this problem is to recognize that inmates not only need food, water, shelter and clothing but also intimate human contact and sexual outlets which are normal to them.

"The City Council has rejected heterosexual sex for inmates, whether by design or inaction, in the past. By your inaction you have assumed responsibility for homosexual rape on the part of frustrated inmates. It says a lot to me that the Council, by its action or inaction, clearly prefers the homosexual rapes to the heterosexual love. It is high time that you woke up to the values you espouse thereby and change them!

"Second, there is the frustration and hostility and tendency to violence which are generated by the very experience of being locked up. Believe me, it is so.

"I came into the D.C. Jail as a peaceable, non-violent person, known among friends and acquaintances for my equanimity and even temper. At the end of a week in that institution, but even before the rapes had started, I was experiencing fits of rage, surges of anger, intolerable frustration, feelings of hostility and destruction. How then, I ask you, must it be to a young man who has grown up in an atmosphere of violence and who is condemned to this environment for months and years?

"The only way we can combat this contributing factor to prison rape is to tear down the walls and the tiny cells and completely rebuild the structure of our correctional institutions.

"Third is the most basic factor of all.

"The prison system is designed from beginning to end to take human beings and turn them into objects and numbers. At no point does the jail system attempt to reach out to an inmate's humanity, at no point does it try to nurture the spark of goodness which lies in every human being. It cares not if goodness is prominent in the personality or if it is buried beneath mountains of fear and hate.

"As one guard told me, 'When I got this job they told me I was supposed to help the prisoners. Then they turn around and give me a regulation saying I'm not supposed to talk to the inmates. How the hell can I help them if I can't talk to them?'

"What happens when an inmate is visited by a wife or friend at the D.C. Jail? His human contact with human society consists of a conversation over a telephone and a sighting through a thick plastic screen. There can be no hand-holding, no kiss, no tender touch. That is how the D.C. Jail views human relationships.

"When a man is taken and put into this environment, treated day and night as an object not worthy of human status, he will inevitably react by treating others in his situation as if they, too, were objects.

"When a man is put in a small cage like an animal, he will inevitably come to act as he is expected to—like an animal.

"It is in this condition that man rapes another man, and woman another woman. And it is in this condition that they are eventually returned to human society.

"Even if prison rapes do not interest you, think about these men returning to society in this condition. And then think about your prison system, which you have set up and which you maintain.

"May the Spirit of the Lord be with you all."

On September 21 Bob met with a team of U.S. attorneys, who had decided to take the rape case to a grand jury. This was followed by a series of meetings with Justin D. Simon, assistant U.S. attorney.

Five days later the "White House 7" came up for sentencing. Edmond Daly offered the group three alternatives: five days in jail, \$25 fine, or a year's conditional probation.

Each of the seven made his own decision, often with anguish. David Gelling accepted probation. Lucy Witt and Bob Martin paid fines. Rodger Whitehead and David Henderson were taken to D.C. Jail.

by David Henderson

Since we were isolated from the prison population, we were deprived of the opportunity to get to know the other prisoners. One positive aspect of this isolation, however, was the chance we had to be with the guards in a situation in which they did not feel physically threatened. This situation enhanced communication and allowed us to get to know each other as people. We talked about our families, our backgrounds, our goals in life, etc. The guards seemed to be aware of the inadequacies of the jail system. I believe it was unusual and refreshing for them to relate to us (prisoners) in a friendly fashion.

Mary Ann Bridge and Ann Louise Walker were taken to the Women's House of Detention.

by Mary Ann Bridge and Ann Louise Walker

We felt that a fine was economically discriminatory. We also could not in conscience accept probation for a full year. The judge wanted us to swear that we would not break any ordinance, but we could not agree because we did not yet know where the Spirit would lead.

The final alternative, jail, frightened us, but we accepted. We met in worship after sentencing, then were taken to the cell block in the basement of the court. The women were separated from the men and we were placed with the other women awaiting trial, sentencing, or like us, waiting for transport to the Detention Center.

To read about prisons or to visit them while one is safe on the outside does not begin to come near the emotional reality of what prisons are like for those who have no choice but to be in them. When we were found guilty and knew we could go to jail, our friends were very concerned, particularly in light of what had happened to Bob. They spoke to us of things they heard had happened in prisons, things that portrayed the prisoners more like animals than human beings.

We were frightened even before we were ushered into the cell, unsure of what the women would be like or how they would react to us. There we stood confronted by a fact that we had been unable to face. How different we were! We stood there in our Sunday-

go-to-Meeting clothes, Ann Louise clutching her Bible. We were so White and so Middle Class and they looked so Black and Inner City.

The women stared back silently, blankly hostile.

A heavysset woman reared back, eyes narrowed, hissing, "My mother belongs to a Sanctified Church. I mean, man, she's S-A-N-C-T-I-F-I-E-D. But she's STILL some MEAN BITCH!"

A voice, tight-lipped with disgust, came from the second bench over: "My family's Jehovah's Witnesses but I got tired of all that crap. Prayin' don't get you no place."

"God don't take care of nobody," a third voice chimed in. "If you don't take care of yourself ain't no God gonna take care o' nobody."

Hostility swirled around the room, resolving into a menacing silence. We sat down as inoffensively as possible, hoping to ride out the storm, not knowing how to dispose of the obviously offending Bible.

The room was bare of any furniture but three backless narrow benches bolted down on the middle of a black terrazzo floor. The windowless walls were glazed, pale yellow tile, long since obscured by dirt. The floor was covered with drifting piles of trash: candy wrappers, crusts of dried bread, cigarette butts. . . .

The benches were too narrow to sit on, too narrow to lie on, so we perched like twelve strange birds on a wire. We watched the other inmates out of frightened eyes. We may have made up an even dozen, but we were an odd lot of humanity. There was a slender girl in beautiful clothes who could have stepped off the cover of *Vogue*. An older woman huddled under a ragged dirty coat in the back corner was going through withdrawal. A tall woman with a bleached afro and honey-colored skin lifted her head from the bench she was trying to stretch out on, stared us up and down, then smiled a slow secret smile.

"You know, man, y'all don't look a thing alike, and, man, I always say you whites look alike to me!"

The room dissolved into helpless laughter.

Tension snapped.

Slowly we all began to talk. Everyone had a story to tell; how she came to be in jail this time, what she was charged with. One woman stopped in the middle of an extremely funny episode and said, "You must think I'm some kinda fool. Better a fool than cryin' my eyes out night and day."

Most were in for drug-related crimes, crimes committed to support a habit. Their involvement with

drugs was to forget: "to," as one woman said, "feel nothing." Prostitution, gambling, petty victimless crimes: all were committed to support the habit which kept pain at a distance. It became clear to us that these women were intelligent but poor, ill-trained, and possessed of few if any skills which could help them legitimately make their way in society. And they were black.

Several of them had read about us in the papers and were fascinated by our crime. They wanted to know if anyone else went with us. We explained that there were four men and three women.

"I bet the men took off and left y'all to take the rap."

"No," Mary Ann explained, "they are on the other side waiting to be transported to D.C. Jail."

"D.C. Jail?"

"Man, that is some (curse) baaad place!"

They took great pains to assure us that things were bad in the Detention Center but not bad in that way, because women look out for each other, not like men, cutting everyone up all the time.

There was a long period of silence, finally a woman spoke up. "Well, all I can say is if you can't (curse) pray at the (curse) White House, what the (curse) hell CAN you do?" Everyone chimed agreement and with a few apologies for the bad language we were accepted into the 1010 (the inmate's name for the jail located at 1010 North Capitol Street) sorority. They were not only accepting us; they were downright protective. One glance told them that we had led sheltered lives and were obviously not street-wise enough to take care of ourselves, so they set out to educate us.

In the space of one short afternoon, our whole world had been turned upside-down. Here we were in a world where the criminals we had been so afraid of a few hours before turned out to be women with troubles—just women trying to get along in the only ways they knew how. It was the people on the outside who were unthinking, uncaring. Inside the cell were care, compassion, tears, worry and sorrow. Outside were the animals.

Much later we learned the reason for our charged reception. Some women had been coming down to the cell block exhorting the inmates to be saved and repent of their ways and pray for their sinful souls. When they saw Ann Louise's Bible they thought we had come to "save" them and they decided to give us an appropriate reception.

Some of the women were never called and had no

idea why they had been brought to the court from the detention center. At the time it seemed absurd that people would be moved from place to place with no seeming purpose. Later it became clear to us that many things happened to the prisoners with no explanation or logical reason given by the system. The rules seemed to shift from moment to moment and one never knew where one stood at all.

At 5:30 the marshalls came down and we were handcuffed and driven from the court jail to the detention center in an old van. We entered the building and passed into another world.

First we were sent up through several locked doors for supper which consisted of macaroni, corn (cooked until it was gray), and heavily breaded fish and cake. This was our introduction to the diet inside, which was predominantly starchy but occasionally well-balanced. We were then thoroughly searched, fingerprinted, interviewed for the last in a long series of police forms, and relieved of our personal possessions, even the Bible. We were truly separated from our outside identities and we are not sure we will ever regain them.

The room we were to live in was down a short hall from the processing room. It was a combined sick-bay and pre-trial or short-term holding facility and because of that the population varied from 11 to 21 in a given day. Because the population was so transient we were subject to many more prisoner counts. There were other problems, too. The room was about thirty feet square; unshaded neon lights with tinsel of a Christmas long past clinging to the ends hung from a dingy ceiling. All four windows were so obscured by screens and dirt that one could barely distinguish night from day. The walls were the color of dirt—whatever color they had been was long since indistinguishable.

The only inmate now with us who had been in the cell block in the court had not said a word the entire afternoon. As a result, we were quite at sea and not sure of what we should do next. So we went to bed.

During that first night we were introduced to the real flavor of prison life. The guards lounged in front of a large television set that blared all night. They interrupted the TV noise only for counts and arrival of new prisoners, at which times all the lights went on and everyone awakened. The beds were folding cots that were put away, stacked against the wall, when not in use. The mattresses, however, were not put up but placed on various beds already in use. Thus, every time

a new woman came in during the night the person who happened to be sleeping on an extra mattress or two was awakened and her bed stripped to get the mattress.

The first thing we learned at 1010 was that there were no rules except what the guards decided to do. The next thing we learned was that there was nothing for the prisoners to do. Once beds were made activities ended except for those to be assigned a work detail. Facilities within the building that could be used for educational purposes are for various reasons closed to prisoners. There is a library, but while we were there no one was allowed to go there or have any access to books.

by Mary Ann Bridge

For me the most awful thing was the lack of medical care. The woman in the bed next to Ann Louise had an infected vein in her leg and was running a high fever. We asked the guard on duty for help. Her response was that it didn't matter because the girl shot dope into that vein.

That night the girl became delirious and was semi-conscious for hours. It was not until morning that a nurse came in and saw the girl, and it was still later before she received medication.

Guards have the prisoner who is really sick at their mercy. For the most part they allow situations to reach a do-or-die point. Their most common response to a plea for help is to ignore it because the prisoner is an addict.

One prisoner had undergone surgery just before her arrest and was taking antibiotics ordered by her private physician. She was denied her prescribed antibiotics and was left to go untreated for days, during which time she suffered pain and other severe symptoms. The inmate begged the guards to check with her doctor to verify the prescription. No one responded to her and when we asked why, we were told that the woman was an addict and only wanted drugs. No one in the institution was interested in verifying whether the medication the prisoner brought with her was indeed the antibiotic she claimed it was.

One ludicrous note was the outdoor recreational facility—a tennis court without any equipment. I could not imagine anything less appropriate in an inner city detention facility.

by Ann Louise Walker

For me, the tragedy of prisons is that they offer no help and no hope. At the detention center a woman faces her life very much alone. At every step along the way there is a reminder of the various punishments that will befall her if she strays from the straight and narrow, but society does not offer much of a helping hand. There are few rewards and little encouragement for those who may be trying to face the truth of their shattered lives.

One morning after breakfast I was sitting in the hall outside the dormitory reading the paper. The other chair was occupied by an inmate named Pat. She kept her tough-looking face expressionless most of the time, but when she laughed her face softened and one could glimpse a pretty, dark-haired girl with beautiful dark brown eyes and a soft, sensuous mouth. When she first began the ritual rounds of the courts and prisons, she had been a heroin addict. Several years and \$20,000 later she would claim addiction to two drugs: methadone and heroin. (Your tax dollars at work!)

She was sitting with her head propped up in one hand, the other free for the ritual of chain smoking. Ellen Banks walked by. Ellen was a mother to us all—loving, giving, worried about our welfare. She spoke to Pat reprovingly: "I know you're sitting there worrying about yourself. Worry, worry, worry. Listen girl, it ain't gonna do you no good to sit and think about that stuff all day long."

I glanced over at Pat. She began to cry.

"What's the problem?" I asked.

"I come up before Judge Alexander in two weeks and I'm worried about what's going to happen. What if he suggests I go into a drug program instead of jail? If I do that—if I go into one of these drug programs under court order and run—then I'm really in trouble. So maybe I should just take my straight time and serve a year, year and a half here. It wouldn't be so bad. Then I'm free and clear. Don't owe anybody anything. But if I do that I know I'll end up right back here again. I must be crazy. Otherwise why would I keep doing this to myself? Why would I keep on taking drugs and ending up here?"

She sighed, took a long drag on her cigarette and continued softly, "I was evaluated for the drug program at Alderston. They wouldn't approve me for that. They said I was irremediable—irremediable." She rolled the word out of her mouth again slowly, syllable by syllable, ir-re-me-di-a-ble. "That means you can't

be helped—ever, doesn't it?"

I mumbled, embarrassed, "I think it means something like that."

"That's what I thought." She began to cry quietly again.

Pat was 19 years old.

by Mary Ann Bridge and Ann Louise Walker

It would take us far too long to detail all that happened to us in 1010. Besides, outrage runs its course and pales, and we have been asked to be outraged at so very much. Yet nothing has ever touched us as deeply or has moved us as strongly as the plight of the women in the center. We were and are outraged by the physical suffering of those denied medical care, by the spiritual suffering of souls living in a contained environment where one never sees the sky, by the emotional pain of separation from or even the loss of children, and by the total hopelessness of knowing that no one cares enough to offer real help.

The problems of communication are massive. Inmates are supposed to have one telephone call every day, but often that is denied. Telephone calls from attorneys are upon occasion not relayed to the inmate. Mail is opened and more often than censored, it is "lost," as an inmate learns when she gets the envelope with no letter.

Yet in the face of all this, some still hope and still continue to desperately search for help in finding their way out.

These women are for the most part not the perpetrators of violent crime from whom society needs protection. Nor is this place to which they are sent a facility to help correct what is wrong in their lives, despite the term "corrections." Women's corrections, because women's crimes are different from men's crimes, should be different from men's corrections, but this fact is not acknowledged by most penal systems. Women make up less than a twentieth of our prison population and, therefore, they are all too often treated as the ultimate afterthought, the castoff offender. The irony is that with the proper facilities they are probably the most easily rehabilitated offenders.

The guards as well as the prisoners are victims of the system. By the time we left, it had become clear that more than lack of money prevents change. The most important solutions have to do with dignity and the

worth of all the human beings in the building, both guards and inmates.

Now you understand our journey and that which was opened to us on the anniversary of the Nagasaki bomb on that small piece of White House lawn.

Peace, what is Peace? Is it ending the fighting with outward weapons? Is it fostering harmony and creative relationships among men and women? Or perhaps Peace is where each of us is led to find it, and there to live out in some sense of service what our vision, our leading, has opened us to.

While four Friends were serving time, Bob Martin went on trial in Superior Court for his arrest of August 14. All but eight of his 58 co-defendants pleaded *nolo contendere* and were given suspended \$50 fines by H. Carl Moultrie, a family court judge brought in to handle the overload of prayer cases.

Seven defendants were tried together, using a political defense. Their jury hung.

"United States vs. Robert A. Martin" went to trial alone on September 28. Of the 26 prospective jurors on the panel, eleven were disqualified.

Representing himself, Bob testified on legal, moral and religious issues, including an explanation of karma and of silent meditation. In the course of the two-day trial, he also cross-examined three prosecution witnesses and introduced three witnesses of his own: Sean Jones, Mark McHenry, and Paul Stickney, a Florida Avenue Friend.

Bob closed his summation of the case with these words:

"The Spirit of Truth . . . is called by many names . . . by whatever name you call it, it exists within your heart and soul, and it speaks to you in silence.

"I said at the beginning of this trial that there is no one else to speak for me. But perhaps you will understand me now when I say that I do have an advocate, who speaks to you in the depth of your soul, in silence. Seek out that spirit now, and let that spirit speak for me."

When the jury returned on October 1, the foreman announced in a clear voice: "not guilty." There was much rejoicing in the small courtroom.

The following day, Ann Louise and Mary Ann held a news conference to discuss conditions in the Women's House of Detention. While the *Post* carried nothing, the *Star-News* featured a 21-paragraph story under a prominent headline and a photograph of the two women.

For Bob, however, one act remained to be played in this drama.

On October 12 Bob was given a subpoena in which he was "commanded to appear before the Grand Jury Branch of the Superior Court . . . as a witness for the United States Government" in the "Matter of Assault on Robert Martin."

For some 45 minutes Bob spoke to the grand jury about

conditions in the jail and the incidents in which he was involved. Then the grand jury recessed and he was subpoenaed to return ten days later.

by Bob Martin

This was a time of agony.

The physical injuries and the psychological reaction to the rapes were devastating enough. I was enduring uncontrollable crying fits. Surges of anger would set my body to trembling even while my mind was cool. I was paralyzed by fear in any situation with sexual overtones and felt very uncomfortable in any large gathering of males. Relations with loved ones were extraordinarily strained.

Now I was faced with an awful decision: to cooperate in the prosecution of the two young inmates who had led the rapes, to bring suit against the Corrections Department, or to drop out of the legal process.

The prospect of giving my assailants a still longer prison term went contrary to the deep convictions expressed to the City Council. Yet many who were working to change the penal system felt that the first prosecution of a prison rape case would set a significant precedent and have a real deterrent effect on such situations in the future.

Bill Schaffer was advising me that the civil suit would be considerably handicapped if I did not go through with prosecution of the inmates. He was confident of winning such a suit, but warned me that the government would probably defend itself outside the court by launching a smear campaign in the press against me and those close to me.

The testimony and cross-examination in either trial would be another terrible ordeal. But coverage of the suit would be a great boost for prison-reform efforts. Bill concluded that the case was good from a legal or cause-oriented perspective, but possibly devastating personally.

I had never been one to abandon a struggle I believed in, had never given up a good cause out of personal considerations. How could I give in to intimidation, abandon my principles, cave in to the forces of evil?

Torn between my rigid principles and my private pain, I spent weeks in hell trying to come to a decision. Where was that Guiding Light? These were times of terrible depression. I am sure I could not have endured

it without the vigorous support of the meeting.

The meeting provided not only the clearness committee, which explored with me every angle of the decision, but also psychological counseling. More important than either of these, perhaps, was the spiritual strength which flowed from the meeting to shore up my weakness.

It was not until October 20 that I felt any prompting from the Spirit. Meditating alone, I suddenly felt the touch of the Comforter. I should not prosecute either inmates or officials.

For the first time in two months, I felt peace.

The next day, at a called meeting for business, Langley Hill Meeting agreed to send a letter to the prosecutor and grand jury. Citing the Book of Discipline of Baltimore Yearly Meeting on the treatment of civil offenders, the meeting went on to say:

"We support our attender Bob Martin in his decision, reached after painful deliberation and seeking guidance of the Spirit, not to seek or assist in prosecution of inmates for offenses committed against him in the D.C. Jail August 21 and 22, 1973. We urge the grand jury and the U.S. attorney's office to respect that decision.

"In light of the above statement from our Discipline, we urge that methods other than an extension of incarceration be developed to cope with the problems of rape in correctional institutions."

The following morning the subpoena was not honored; instead the grand jury was given the meeting's letter.

There was no response, no further subpoenas were issued, and the matter came to rest.

by Abby Hadley

Questions arising within Langley Hill Meeting were whether the White House action was done in the name of the meeting and why the participants had not sought clearness from their monthly meetings before the action.

The only official action of the monthly meeting was the letter to the grand jury.

Both the meeting and the smaller group involved in following along with the legal process seemed to feel there had been sufficient material and spiritual support.

No claims were made by the participants that Langley or any other meeting was sponsoring their actions, nor did

any of the newspaper articles ever mention any monthly meeting. Even when Langley Hill did act as a meeting, it was not reported as such.

by Doris Brown

Many of the White House Seven were attenders at Langley Hill and one was a new member. They surprised the meeting by their action of stepping out of the line of visitors to the White House and stopping for a period of silent worship on the lawn. It would have been nice if they had come to the meeting first.

I recognize that the situation at the time was very frustrating, but somehow, I have never felt that a confrontation that is likely to end in arrest is especially effective. Usually it doesn't make a position any clearer to the public, although it may occasionally give an opportunity for being heard. Sometimes it is a last resort. There are many other ways which seem more effective to me. Marches, large legal demonstrations, or small ones at strategic times and places, letters to the editors, lobbying your Congressmen, Senators and State Department officials, debates and street corner speeches are some of them.

Even though I agree with many of the principles the group was trying to express, I do not think the action appropriate and feel many in the meeting also wished the action had not been taken, particularly without more preplanning and thought. Langley Hill is a close-knit meeting, however, where members and attenders stand by each other, so we stood by the White House 7 and we still do. A good mother does not desert her child even if he or she has acted unwisely, nor do we desert our good friends.

by Ann Louise Walker

I did not notify my meeting (Florida Avenue) of my planned participation in the Nagasaki Day action because the group involved in both the planning of the action and the support group were drawn from many area meetings. Also, Baltimore Yearly Meeting gave approval for the meeting for worship—not as an official action of Baltimore Yearly Meeting but by giving approval to those individual members of area meetings who felt led to take this step.

Doris Brown states she has never felt that a confrontation which is likely to end in arrest is especially

effective. She suggests other ways such as marches, letters, lobbying, streetcorner speeches, etc. I agree that these can be very effective forms of action, but last summer none of those "spoke to my condition."

I participated in the action more because of the domestic Watergate scandals than the cause of international peace. The part of our statement that spoke to me was "search for that peace which is not merely the absence of war but is harmony and a creative relationship among people."

Surely there can be no creative relationship with a people who are being bombed, but on the domestic scene the Watergate testimony by Ehrlichman, Halde-
man, Dean, Mitchell, and others seemed (to me at least) to show that the most powerful men in our government were not open to being in creative relationship to the people they governed. They seemed to regard human beings as voting blocs or interest groups to be manipulated, courted, and even lied to.

I was very distressed at that time and wondered what I could do to counteract these forces in our government. In my mind, I went through various alternatives. As Doris suggests, I could lobby my Congressmen, etc., but this type of action is most effectively directed at specific issues, e.g., a bombing halt or impeachment. I was more concerned about a general atmosphere of disregard for simple honesty, candor, and forthrightness in dealing with people. This evil atmosphere as a natural consequence gave rise to bombings and burglaries and cover-ups and disregard for national minorities.

"Be ye not overcome by evil," says the Bible, "but overcome evil with good." I was feeling very overcome last summer.

What good could I do? Give my children another lecture on the importance of truth-telling? What attitudes were they absorbing watching the leaders of their nation describe perjury as "going the other way"? How could I counteract that influence?

In First-day School we would be hearing the Biblical stories of Abraham, Moses, Amos and Jesus and studying how they spoke out against the evils of their day. But who would be the prophet for today? Who would talk to the children about the world in which they would be making critical decisions in a few years?

Could I be a prophet in a small way? How? Should I preach along the dusty roads? Doris Brown suggests street-speaking but I'm terrible at public debate because I forget everything I want to say.

"Be ye not overcome by evil, but overcome evil with

good." Once again the nagging question: what good could I do? Finally the answer came. I would do the only good I was capable of doing. Even a fool can turn his heart to God. I needed no special talent, only the courage to take the step.

I would go to the White House, seat of the executive branch of the government, where daily decisions were being made that seemed to concern themselves solely with worldly gain and power, and there I would do a foolish and mystical thing. I would pray to God. By this action I would say to my children and the children of my meeting: in all this mess and confusion I turn to God for help.

I seek primary help and guidance. I do it publicly. I will not be overcome by bureaucratic lies. I do not value being a "team player" above all else. I will stand alone if need be. When all else is lost, "to walk in the Light" will lead you home.

Epilogue

by Rodger Whitehead

Well, those are the facts, as the officer would say, but the main question is "Why?" What effect did we feel seven people praying for peace, inviting arrest, would have on this nation's policy of military madness?

Some people have remarked that what I did was unnecessary because the action came just days before the legislated bombing cut-off date. These folks forget that there was also a peace treaty signed in January, 1973 which supposedly brought the war in Vietnam to an end. Perhaps American bombs are not dropping on hospitals in Hanoi, but the war does continue in a more covert, clean, efficient American way. Now we simply pay for the war with American money rather than American blood.

To those who think the war is over, I ask for an explanation of the American-supervised imprisonment and torture of more than 200,000 political prisoners in South Vietnam.

To those who claim we have "peace with honor," I ask for an explanation of the 1984-style American-run and -funded computerized file and surveillance system, which when completed will provide a dossier on every man, woman, child and perhaps even water buffalo in South Vietnam.

To those who say we are entering a "generation of

peace," I ask who is paying the bill to provide the Thieu dictatorship with the world's fourth largest air force?

To those who call Henry Kissinger the "architect of peace," I ask why we have 10,000 advisers in South Vietnam, why we are developing a CIA-run Phoenix Program (political assassination) in Thailand, why did Canada withdraw from the international commission that was to supervise the "peace"? Why?

I am only 22 years old, yet I've done every legal thing possible against this war. I've marched, given speeches, written, picketed, leafleted, lobbied. In essence, I've tried everything short of violence to end this war yet it still rages on. Justice and peace are denied.

In my 22 years I've seen the peace movement become the anti-war movement and the peace sign replaced by the more militant clenched fist, denoting resistance. I've seen violence, hatred and fear perpetrated by both the government and the movement in the name of peace.

I would hope that by praying for peace and by accepting the punishment for such a "crime" my action would symbolically encourage others who share my beliefs to continue in as gentle, creative and nonviolent a manner as possible our revolutionary struggle.

The latest note in this account was struck on July 15, 1974, when Bob Martin was operated on in an attempt to repair the rectal damage of the previous August. Three weeks later it appeared that the operation had not been completely successful and Bob's doctor told him some effects of the injuries would remain with him for the rest of his life.

by Bob Martin

"The old masochistic surrender is allowed to repeat itself in a more refined, not to say sophisticated, manner. We would contend that the fundamental religious motorics of Christianity cannot be understood if one does not understand this and that, furthermore, the plausibility of Christianity (at least in its major orthodox forms) stands or falls with the plausibility of this theodicy."

With these words from *The Sacred Canopy*, Peter Berger touches upon the two problems which, looking

back on the events of a year ago, trouble me the most today. The first is the role of masochism in religion: the theodicy problem is the problem of God and suffering. Both have for a long time been major issues in the psychology, sociology and philosophy of religion and I can but briefly touch upon them here.

I have many questions, but few answers.

Was there a masochistic, a self-destructive element in my own decision-making, a subconscious agenda of which I was not aware? Was it because I did not know fully my own motives that I did not look the consequences of my actions straight in the eye, that I was not prepared for them, and could not handle them?

Would this very question ever have arisen if I had not been transferred out of cell block four?

The Spirit moves in strange ways. Who can say that God cannot make use of even our neurotic traits, His wonders to perform? Certainly religious history, including that of Friends, is full of objectively self-damaging behavior undertaken in the name of a Higher Cause.

Can this, however, excuse us from the attempt to discover such traits, and try to understand them and their consequences? For in understanding them can we better prepare for them, handle them, and so minimize the personal costs of our obedience?

Why was I called to such suffering? What did it accomplish? How can God lead me into such evil? The answers to these questions are even less clear.

The damage for which I call the Lord most to account is that which has undermined my capacity for trust in human beings, for tenderness, for love; that which has ruptured my integrity and my hopes for more open, honest relationships with my fellow human beings. These are losses which, a part of me wants to say, no God has a right to demand.

And yet I know the healing process is at work here. Is it not the same Healing Spirit?

I also resent the loss of my youthful innocence—the innocence of not knowing that the ocean of darkness and evil in the world has the power to overcome us—even as I recognize in the loss a new stage of maturity.

What can I see, a year later, in the way of accomplishments?

There is somewhat more public awareness in Washington of the problems of prison rape. Several newspaper stories dealing with other prisoners have raised the once-silent issue. One judge released a young man

because he could not be protected from repeated rapes. A handful of Washington-area Quakers are more involved with penal reform. We have not sent our own bombers back.

Otherwise, nothing seems to have changed, either in the Corrections Department, the City Council, the jail, or Cambodia.

Certainly I will never be the same again. Perhaps I will look back twenty years from now and think, "this was necessary, this was for the better, these bitter les-

sons had to be learned, and that is why you were lead that way." Perhaps.

Or, in Peter Berger's terms, is the theodicy not plausible? Is the conviction of being led by a higher power—a conviction derived from the experience—a fraud? Did the Presence felt so vividly at the White House have no purposes in mind? Is the experience of God a self-imposed hoax?

And finally I turn to the question of Job:
"Canst thou by searching find out God?"

I wonder

Do they know
What it is
To be
Lonely?
Do they know
What it is
To reach . . . out
For help
Only
To have everyone
Turn his back
to them?
Do they know
What it is
To hurt
(really hurt)
Deep down
(inside?)
Do they know
What it is
To receive looks
That have
The sting of
A whip
Or words
That cut like a razor?
Do they know
How
A man
Feels
When he wants to

Cry
For help
For love
For affection

But knowing
He can't
Because
He will be
Laughed at
Mocked
Called a fool
A Bum
or Worse?

Do they know
What it is
To exist
(just that)
Exist
Without reason
Just existing
Waiting
For
Death

To take them away
From a merciless world
Knowing
that when
Death

Does come
No one
Will care?
Do they know
Just a little bit
About
These things?
My God!
I
hope
not

I hope
They
Never Know
What it is
To feel like
This
I hope
They *never* know
What it is
To feel
completely
utterly
hopelessly . . . alone

God
Protect
Them please!!!

SHERMAN BROWN

Creativity Confined

by Joy N. Humes

I SAID GOODBYE to the men in the art class at the Virginia State Penitentiary, let myself be guided back through the yard and the barred gates by the guard, and came home to write this story. In the space of a month I—a 42 year-old white woman, college professor, sometime writer—had visited the prison half a dozen times for several hours at a time, had met and come to know quite a few inmates, and had learned something at least about the U.S. penal system.

My investigation into an area about which I, like most people, knew little, had begun quite by chance. I happened to see a television interview of the artist and convicted murderer, Don White, whose rehabilitation has been documented in *To Die is not Enough* by Donald Delano Wright. White, who has had a one-man show in Seattle, has testified eloquently to the therapeutic value of his art work:

"... I paint for relief. It's therapy. I get an idea and I figure out that if I can put it on paper, it'll go out of my mind. I kinda think that if I'm gonna be shut off, that's the only way I can remain—by putting it on paper."

Significant as is his achievement, White is but one of the many artists—giving that term its broadest sense—who have created their works within the confines of prisons, mental asylums, camps, despite seemingly insuperable obstacles. The Russian writer, Solzhenitsyn, deprived of pen and paper, memorized the poems he wrote in his head: only fourteen years later was he able to record them. Olivier Messiaen, composer of religious music, wrote his *Quartet for the End of Time* during World War II in a Silesian prison camp for the only instruments in camp—a violin, a clarinette, a battered piano and a cello that lacked one string. Van Gogh, Ezra Pound, the Marquis de Sade produced paintings, poetry, plays, respectively, from mental institutions. The list, if it could be compiled, would cut across centuries, disciplines, and nationalities: imagine Socrates, Villon, Cervantes, Dostoyevsky, Verlaine, Wilde, Bonhoeffer and Genet discussing their prison experiences and their var-

ious arts together. From U.S. prisons in this century have come the works of such persons as "Leadbelly," Chessman, Leopold, Angela Davis, Cleaver, and King.

All of which is not to say that confinement encourages creativity. Far from it. While we pay lip service to the concept of rehabilitation, most creative work in prisons goes on in spite of, not because of the system. This was dramatically brought home to me by the dearth of information on the subject: very little has been written and, in point of fact, very little is being done to encourage or even allow creative endeavors among prison inmates. Those few programs which had been written up had been chosen precisely because they were unusual. Most are quite new, dating back only as far as 1972.

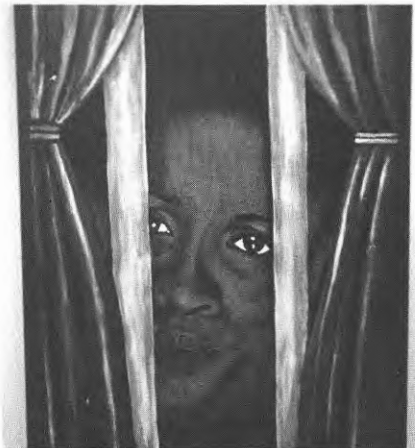
The state of Illinois has led the way in prison reform under Peter B. Bensinger, Director of the Illinois Department of Corrections. In 1968 Governor Richard Ogilvie, appalled at the conditions he found in Illinois prisons, appointed Bensinger to head a task force to investigate the problem. Ogilvie was so impressed by the latter's report that he named him as Director. Bensinger proceeded to introduce reforms across the board, obtaining higher pay for guards, eliminating unusual punishments and punitive use of drugs, and in general seeking to give the inmates a sense of human and personal dignity. In keeping with this he set up educational programs and encouraged works in the arts. Today Illinois has a prison art program supported by outside artists

and ex-inmates such as the Chicago artist, Ben Bey. The first inmate exhibition took place in Chicago in 1972, with the help of the Clement and Jessie Stone Foundation. Stone also supports the Shop for A.R.T. (Art Rehabilitation and Training) in Chicago.

In the aftermath of the Attica rebellion in 1971, various groups have urged adoption of rehabilitation programs of artistic instruction for prisoners. The Black Emergency Cultural Coalition has worked within the New York state prison system, involving as many as 5,000 inmates. The coalition helps support the Malcolm X Art Center in Harlem, which provides working space and counselling for ex-inmates. Within the prisons it has helped provide art and art appreciation programs, and arranged for outside exhibits.

Often prison art programs owe their existence to the dedication of one or two individuals. The black artist, Benny Andrews, saw the need for some constructive diversion of energy after Attica. He appealed to the Museum of Modern Art's Junior Council, enlisted three artists as volunteer teachers, bought supplies with his own money, and persuaded prison officials to let him hold classes once a week in the prison chapel. Selections from the resulting art have been exhibited in the Museum of Modern Art and other New York galleries.

Another example of an individual single-handedly setting up an art program is that of James Harithas, Director of the Everson Museum (Syracuse, N.Y.) in the maximum security prison of Auburn. Harithas was able to get financial backing from a New York business. He then hired former inmates to help him train prisoners for jobs in the arts, and to arrange inmate exhibitions. The first such exhibition to be held at a major museum in the U.S. took place in 1973, at the Smithsonian. This exhibit, consisting of 53 pieces by 21 artists, toured the country, going to Washington, D.C., New York city, Baltimore, Houston, and Los Angeles. It's worth noting that in neither this nor the Chicago exhibition was a single woman artist represented. If art programs are rare in men's prisons, they



are virtually non-existent in those for women!

In other fields of creative endeavor, a writers' workshop was founded by an inmate and former advertising man, Robert Dellinger, in 1972 at the Federal Correctional Facility on Terminal Island, San Pedro, California. Gordon Liddy of Watergate fame is presently a member of the workshop, as is Bill Bonanno (the central figure in Gay Tulesi's novel about organized crime, *Honor Thy Father*). One workshop member, Pat Yim, a counterfeiter, has sold four T.V. sketches to Hawaii Five-O, one of which has already been produced. Dellinger has continued to head the program since his release, and has had some professional help from Rod Steiger.

More typical is what I learned when I called the Recreation Department at the Pennsylvania State Penitentiary. I was told there were no programs at all in art, creative writing, or music. Finally I asked, "What do you have?" After a pause at the other end of the line, "Well, we have football in the fall."

Edward Bunker, now serving time at the U.S. Penitentiary on McNeil Island in Puget Sound is a good example of the creative artist-convict. Bunker is a published writer (*No Beast So Fierce*, W. W. Norton, 1973), and has been in and out of reformatories and prisons since the age of ten for offenses which include forgery, burglary, safe-cracking, assault with a deadly weapon and robbery. He says of himself:

"I'm a convict-writer, the two descriptions being equal, and in precisely two years I'll finish this five-year term for aiding and abetting a bank robbery and will be released into (or upon) society. By then I will be either a successful writer or once more a menace. The countless possibilities of life have narrowed for me to a choice between crime and writing, one personally nihilistic and socially destructive, the other creative and perhaps constructive. I feel they are the only choices open to me."

Bunker goes on to document the difficulties and restrictions the convict must face. Manuscripts must be handwritten, outlines and finished products submitted for censorship, works may not deal with criminal exploits, may not name or criticize any government official. If longer than 6,000 words they must go to Washington, D.C. for ap-



proval. Finally, since the prisoner is not allowed to conduct business while incarcerated, he cannot accept compensation. As Bunker bitterly observes, "The regulation allows unpublished authors to submit handwritten manuscripts of dog stories to be published free; it is hardly an incentive to creativity."

To get some first-hand information I arranged to visit the Virginia State Penitentiary in Richmond. Here I found a number of creative programs, all quite new, and most thanks to the administration of James Howard, since resigned. There is, for example, a monthly news and literary magazine, F.Y.S.K. (Facts you should know) which was started about a year ago. Its dual purpose is to teach printing and journalistic skills and to inform the public about inmates and their problems.

The remarkable Spring Street Theater is also a year old, and has given three productions. Its initial performance made prison history, for it was the first time any correctional institution in the U.S. has permitted the general public to attend. Associate Director Ron Greenfield says, "Do you know what this theater means to us? It gives us something to get up in the morning for."

Three inmate bands must take turns practicing in a small music room. They are able to visit other state institutions

and hope soon to perform outside to earn money for purchase and repair of equipment.

I spent most of my time with the Academy Art Club members during their Wednesday morning class and was tremendously impressed by the seriousness of the men. Larry Wright is perhaps typical. Wright is a young (21) black man who has already spent five years in prison, nine months of that on Death Row for first degree murder. At a second trial he was sentenced to sixty years, which means he will become eligible for parole after serving twelve. He is totally self-taught, his work stark and strong, concerning black people.

Sherman Brown, another young (26) black man who has a life sentence for murder, also concentrates on black subjects. His "Behind the Curtain" (page 500) catches the anguish and frustration of the prisoner, as does his poem, "I wonder" (page 499).

In my conversations with the men three subjects inevitably came up: the possibility of eventual release; their rehabilitation; public indifference. "It's your money, taxpayers' money. Wouldn't you think people would like to see how it's being used?"

Modest as they are, the creative programs at Virginia State Penitentiary are a tremendous means of therapy and rehabilitation, and that, of course, is what prisons are supposed to be about. But public apathy and distrust allows such programs to limp along with almost no funds or to be scrapped altogether. Few people think about the creativity confined within prison walls: few people think of prisons at all. A poem that appeared in F.Y.S.K. tells it like it is:

No Ones—by a. l. street, jr.

only time you think
of the *no ones*
is when you're forced
to think of *prisons*.
your knowledge of these
'contradictory walls'
is only propaganda to you.

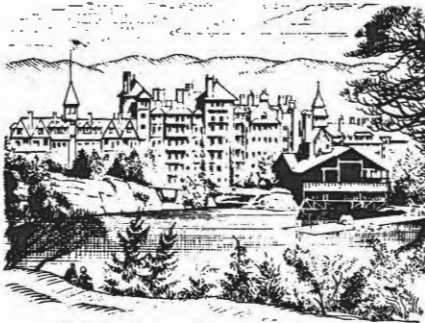
what you only care about
is yourself.
not human beings, or
the *no ones* within
what you hear of them
will be true, for
behind these walls
is where they are made.

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Letters to the Editor

In Defense of Wealth

THE DAY MUST have been very rainy, something like the weather experienced by his famous ancestor, to have called forth the preposterous thought of "Dancing Around the Machine" (Noah Vail FJ 5/1) as the means of relieving unemployment. I do not usually read an article that starts off so far out of key, but somehow I did this time and found myself the subject of it.

While heredity and accident have much to do with the distribution of wealth, the principal factor is the ability of the people who accumulate it. Usually it is the product of a combination of hard work, vision and extraordinary management. . . . America has had more of these kinds of men than any other country (but) . . . if we continue to make it impossible for such men to function, our standards will decline to the level of the more controlled societies. . . . Our prophets wouldn't have the tools to work with if a great many people had not been successful as organizers for the production of wealth (and) our country would not have been able to send abroad more than \$200 billion in aid since World War II. . . . Yes, there have been large oil profits of late, but only as compared with inadequate profits in previous years. Moreover, most of the current big profits are

the result of marking up inventories which can only be replaced at much higher costs. Noah Vail might not believe it, but our country is already decapitalizing itself (because) profits and reserves are inadequate to replace equipment at higher costs. Again, the inflation from which we all suffer is directly the result of government intervention in its constant increase of the quantity of money—from \$36 billion at the close of World War II to \$275 billion at the present time.

HOWARD E. KERSHNER
Buena Park, CA

Reconciling Influence

WE HAVE READ of Near East Yearly Meeting's effort to act as a reconciling influence on the passionate violence now wracking the Near East. . . . As a start toward the voluntary fund for purchasing properties and getting people settled in permanent homes, our meeting has sent a small contribution of \$20 to Jean Zaru, Clerk, Friends Boys School, Ramallah, Occupied West Bank, Israel.

MARTHA MCCORD ROBINSON
Clerk, North Branch Meeting
Dallas, PA

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — VI 3-7472

100 Congressmen

THERE IS A FAMOUS APHORISM that the truth will make us free. It is so only if it is acted upon. . . .

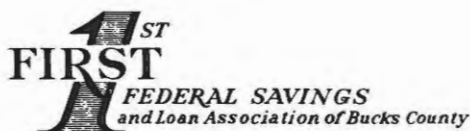
Poetry, as Emerson said, is the force of a few words. And, as usual, a poet said it better than I can in prose. In this case it was Emily Dickinson:

"We never know how high we are
Till we are called to rise;
And then, if we are true to plan,
Our statures touch the skies.

The heroism we recite
Would be a daily thing,
Did not ourselves the cubits warp
For fear to be a king."

Cut it out and send it to your Congressman. As Father Robert Drinan, a Massachusetts member of the House of Representatives, has said, about 100 Congressmen with moral standards, ethical sensitivity, and great energy could

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be the rallying point to redeem our country. It is cynical to believe that there are fewer than that number already in our capitol.

R. LESLIE CHRISMER
Pennsburg, PA

Huxley's Hoax

I'M TOLD we are supposed to freely express our anger. (As a good many Friends are aware, I usually have. . .) But how can one express anger at a Quaker publication that has no provision for printing letters to the editor? Obviously, one turns to the *Friends Journal*, which has.

I have just received the latest copy of the *Pendle Hill Bulletin*, with a laudatory sketch about Aldous Huxley and his alleged "insight" into Quakerism. In it is described his only visit to Pendle Hill (at which time, it is admitted, he had had no contact with Quakers at all) during which "He sat in the living room of Main House discussing how early Friends knew when to close Meeting for Worship. He discussed the telling of time by observation of shadows on the wall, by hunger pangs, etc."

A good friend of mine was present on that historic occasion, and a retelling of the experience forms one of her favorite stories, which she always concludes with "and they hadn't a clue!"—a judgment which seems to me validated by the comments about shadows on the wall and hunger pangs. Any good Quaker minister or elder knew when the worship was over by its quality and intensity, which had nothing to do with lineal time.

The *Bulletin* also contains various quotations from Huxley's writings in which Quakers are mentioned, several of which, on such subjects as "quaking" (a "disturbance in the organism") and children in Meeting (a "mistake") strike me as utterly cockeyed.

I am getting just awfully, awfully tired of weird philosophers gazing at Quakerism from the outside, taking no responsibility whatever for Quaker life and worship, and then telling us what it is all about. I am getting even more tired of our contemporary tendency to grab at their remarks, no matter how unfitting, and spread them around as if they were somehow of value to an understanding of Quakerism simply because they are written by "names."

The Quaker faith was not begun by, built by, or maintained by erratic philosophers with strange ideas, but by or-

dinary men and women, even as you and I, with an intelligible faith and the tenacity to attempt to practice it. I would not swap one serious Quaker farmer, businessman, teacher, social worker, machinist, or student off the back bench for all the Heards and Huxleys and Wattses in the world.

Hey, this guy is really teed off, isn't he?

J. H. McCANDLESS
Alburtis, PA

The reviewer of *The Story of Honey Hollow* (FJ 5/15) calls John Muir "The Quaker Naturalist." To my knowledge John Muir was a great naturalist and stimulated interest with a great many people in helping to build and keep much of our "Wilderness World" in the USA. But he was never a Quaker!

ELIZABETH CORWIN
So. Norwalk, CT



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Announcements

Adoptions

BATCHELDER—Born on July 20, 1973, arrived on July 4, 1974, DANIEL BRINTON BATCHELDER, to William A. and Norma Batchelder, members of Morningside Heights Meeting, New York, NY.

Births

SAUNDERS—On June 3, STUART THOMAS SAUNDERS III, to Susanna Knowlton Terrell Saunders and Stuart Thomas Saunders Jr. The mother and maternal grandparents are members of Haverford (PA) Meeting.

THOMPSON—On April 18, MATTHEW GILPIN THOMPSON, to Eric Eastburn Thompson and Joan Mattheiss Thompson, members of Stony Run Meeting, Baltimore, MD.

Marriages

LOESCHER-VELAZQUEZ—On July 5, in San Juan, Puerto Rico, MARTA VELAZQUEZ and F. WILLIAM LOESCHER. The groom and his parents are members of Radnor (PA) Meeting.

STEVENS-BUSHNELL—On June 29, under the care of Hartford (CT) Meeting, EMILY WILLISTON BUSHNELL and JOHN HANNUM STEVENS. John and his parents are members of Twin Cities Friends Meeting.

THOMAS-BRIGHAM—On June 15, under the care of Birmingham (PA) Meeting, ANN DYER BRIGHAM and GLENN ELLWOOD THOMAS. The bride and her family are members of the Birmingham Meeting. The groom and his parents are members of the Louisville (KY) Friends Meeting.

Deaths

CLEMENT—On July 25, LOUISE K. CLEMENT, aged 84, a member of Providence Meeting, Media, PA. She taught in Japan for six years, at Moorestown (NJ) Friends School and Westtown Friends School. She is survived by two sisters, Fredrika Hillard of Manchester Center, VT and Melissa Muller of Hudson, NY; and a brother, John, of Waterbury, CT.

PEELE—On May 7, ELSIE C. PEELE, an active member of Woodstown Meeting and of the Friends Home Committee, and formerly active in Philadelphia

Yearly Meeting Representative Meeting and Publications Committee. She is survived by a son, Henry W. of Woodstown, NJ; a daughter, Dorothy P. Kramme of Monroeville, NJ; and by eight grandchildren and two great-grandchildren.

PUSEY—On July 3, MARY SICKELS PUSEY, a member of Swarthmore Meeting, at Foulkeways, Gwynedd, PA.

SHAW—On July 8, CAROLINE D. SHAW, aged 61, an active member of Richland Meeting, Quakertown, PA. She is survived by her husband, Wilmer.

WILSON—On June 9, RUSSELL E. WILSON, aged 80, a member of Camden (DE) Meeting. He was vice-president of the board of directors of the Friends of Wesley (College) and a trustee of his meeting. He is survived by his wife, Mary L. Wilson; a daughter, Barbara Skinner of Land View, WA; and two grandchildren.

Personnel

DAVID O. STANFIELD, associate general secretary of the General Services Commission of Friends United Meeting in Richmond, IN joined the administrative staff of Guilford College, Greensboro, NC in July. A 1944 graduate of Guilford, David Stanfield has become the new associate director of development and is responsible for major gifts and deferred giving.

Friends Committee on National Legislation welcomed three new legislative interns to Washington, DC, this fall: Anne M. Holzinger of Columbia, PA; Thomas (Tim) V. Atwater of Concord, MA; and Edward E. Honnold of Media, PA. These three college graduates are part of the Friends United Meeting's Voluntary Mission Program and will spend one year with FCNL, researching information, preparing materials on specific issues, and handling other office "chores" when needed.

AFSC Alumni Called

A SMALL GROUP of American Friends Service Committee "alumni" in the Washington, DC, area who want to stay in closer touch with one another and with the Service Committee plans to have Lou Schneider, new Executive Secretary, for a fall meeting. Ex-AFSC workers, overseas or domestic, are asked to call AFSC, HU 3-3341.

Coming Events

October

4-6—Missouri Valley Conference, Rock Springs Ranch, Junction City, KS. For information contact: Anne Moore, 1007 Alabama, Lawrence, KS 66044.

4-6—Piedmont Unprogrammed Friends Fall Conference, Quaker Lake, NC. Registrar: Carol Walker, 434 Logen Street, Burlington, NC 27215.

19-20—Gwynedd (PA) Meeting invites all those interested to their 275th Anniversary. The program begins at 1:30 p.m. Saturday. Lowell Wright will speak at 2:30 p.m. on "To Be a Friend." For further information, write Gwynedd Meeting, Gwynedd, PA 19436.

19—The inauguration of Franklin W. Wallin as ninth president of Earlham College will take place at 2:00 p.m. Reservations for the 7:30 p.m. dinner will be received by the Alumni-Development Office of the college. Tickets are \$5.00 each.

November

2—American Friends Service Committee's Annual Public Meeting, 4th and Arch Street Meeting House, Philadelphia, PA.

4-8—Training workshop for simple living organizers, designed for people who believe that a simplified lifestyle is a crucial ecological, political and economic witness for our time. "Churchmouse," 4719 Cedar, Philadelphia, PA 19143.

8-10—Friends Committee on Economic Responsibility will hold its third national conference at Quaker Hill, Richmond, IN. The session will be an action-oriented meeting and workshop focusing on the HOW TO methods of socially responsible and ethical investing. Individuals desiring to attend as "at-large" participants, contact Harry J. Tischbein, Conference Coordinator, Wilmington College—1205, Wilmington, OH 45177 or call (513) 382-6661 (241).

9—Philadelphia-area Women's Workshop, 9:30 a.m. to 4:00 p.m., 4th and Arch Street Meeting House. Plenary sessions and workshops will include the following topics: the history of the Quaker women's contribution to the women's movement; the older woman;

mothers and daughters; young Friends; and the single woman. All women are cordially invited to attend. For further information, contact Nancy Williams, Friends Center Corporation, 1520 Race Street, Philadelphia, PA (215) LO 8-4111.



Site of Anniversary Celebration

Gwynedd Monthly Meeting Gwynedd, PA

Gwynedd Monthly Meeting is celebrating the 275th anniversary of its founding at formal ceremonies on Tenth Month 19 and 20. While members look back in pride on its rich history, they also look forward with anticipation since the past exists as the roots for both the present and the future. In acknowledging its heritage in its celebration in October, the Meeting will be dedicating itself to the search for the development and enrichment of a challenging future.



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Books and Publications

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

COMPARATIVE RELIGIOUS STUDY: "The Eternal Voice—Down Through the Ages." Quality paperback builds bridges of understanding between people of all faiths. \$2.00 postpaid. Legacy Press, P. O. Box 783, Rhinelander, WI 54501.

For Rent

TO LET: OXFORD, ENGLAND. New, furnished apartment in co-op. Two bedrooms, study, American conveniences. Four miles to downtown. Overlooks golf course. Inquire: Betty Nute, 501 W. 123rd St., New York, NY 10027. (212) 666-8048.

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HAVERFORD. One wooded acre near Haverford College, public transportation, estate country. All utilities. \$25,000, Box H-622, Friends Journal. Telephone (215) 688-7013.

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Positions Vacant

ASSISTANT FARM MANAGER, kitchen worker, work leaders needed for therapeutic community/psychiatric halfway house. Contact Kent Smith, Gould Farm, Monterey, MA 01245. Tel: (413) 528-1804.

WANTED: Housekeeper-single woman or couple, to live with elderly Friends, Henry and Lydia Cadbury of Haverford, PA. No cleaning. Driver's license desirable. Wages and schedules negotiable. Telephone collect, daughter, Winifred Beer, 609-429-9232, evenings.

FRIENDS RETIREMENT COMMUNITY seeks Assistant Director. Business management training or experience required. Fringe benefits good; salary negotiable. Box W-619, Friends Journal.

FINANCIAL MANAGER and other administrative staff for Friends' Community Project, to build a new Quaker community in eastern Massachusetts. Initiative, creativity, and willingness to accept responsibility necessary. Will be part of small staff of new, developing organization. Contact Lloyd Lee Wilson, 24 Rutland Street, Watertown, MA 02172.

Schools

WOOLMAN HILL SCHOOL—Deerfield, MA 01342. Small alternative educational community on 110 acre farm overlooking Connecticut River Valley. Fifth year. Apprenticeships, arts, crafts, academics, winter work/travel experience. For 20 good people, ages 14-20. Learn to live and work cooperatively. Write or call 413-773-9065.

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Dorothy Hagar Albright.

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Wanted

BEDFORD CENTER (Bedford Street Mission) Philadelphia. Quaker scholar seeks information on whereabouts of Board Minutes and other records before 1935, as well as the extent of Quaker participation in its management from its inception. Leonard Blumberg, 1050 Woods Rd., Southampton, PA 18966.

OCTOBER 1 to JUNE 1. Congenial female companion for older able-bodied, retired schoolteacher who wishes to remain in own home and not be lonely. Modern house on Maine island. Ocean view. Good quiet place for writing or hobbies. Share expenses. Box O-624, Friends Journal.

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Meeting Announcements

Alaska

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

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

Argentina

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

Arizona

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

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

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

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

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

California

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

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

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

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

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

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

LONG BEACH—Meeting for worship, 10:00 a.m., 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.

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

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

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

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

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

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

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

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

SAN 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. 367-5288.

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

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

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

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

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

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

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

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

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

Canada

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

District of Columbia

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

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

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

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

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

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

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

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

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

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

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 846-3148.

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

CRETE—Thorn Creek meeting, (Chicago south suburban) 10:30. 700 Exchange. (312) 481-8068.

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

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

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

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 964-0716.

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

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

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

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. Phone 262-0471.

Kentucky

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

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

Louisiana

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

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

Maine

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

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

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

Maryland

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

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

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

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

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

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

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

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 877-0481.

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

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

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

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

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

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

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (Phone: 761-7284).

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

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

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

Missouri

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

ROLLA—Unprogrammed meeting for worship, 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.

Nebraska

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

Nevada

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

RENO—Meeting for worship, 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 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 through Friday 11:30 a.m.-1:30 p.m.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

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

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

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

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

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

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

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

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

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

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

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

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

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

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

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

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

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. Northern Boulevard at Shelter Rock Road.

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

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

2 Washington St. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

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

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

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

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

Ohio

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

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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

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

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

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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. No first-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

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

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

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

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 998-2462 or (717) 323-5498.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 15th & Race Sts.
Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

READING—First-day School, 10 a.m. meeting 11 a.m. 108 North Sixth Street.

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

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

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

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

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

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

UPPER DUBLIN—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

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

Tennessee

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

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

Texas

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

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

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

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

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

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

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

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

Utah

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

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

Vermont

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

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

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

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

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

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

Virginia

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

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

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

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

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

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

Washington

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. (414) 272-0040 or 962-2100.

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

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

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by Helen G. Hole

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| October 21 | Friends Schools and Colleges in the Twentieth Century. |
| October 28 | The Quaker Concept of Authority: a Basis of Institutional Governance. |
| November 4 | Quaker Education: Has it a Future? |

Helen Hole has recently retired from Earlham College, where she served as Professor of English for twenty years and Acting Provost for two years. She is now giving her time to writing, occasional teaching, and Quaker concerns. Her main interests over the years have been English literature, non-Western literature, and Quaker education. She will be on the Pendle Hill staff during the fall term 1974.

Note: We hope to tape this lecture series as part of our Pendle Hill Tapes. Copies of the five lectures should be available by mid-November.

Pendle Hill, Wallingford, PA 19086