

# JOURNAL

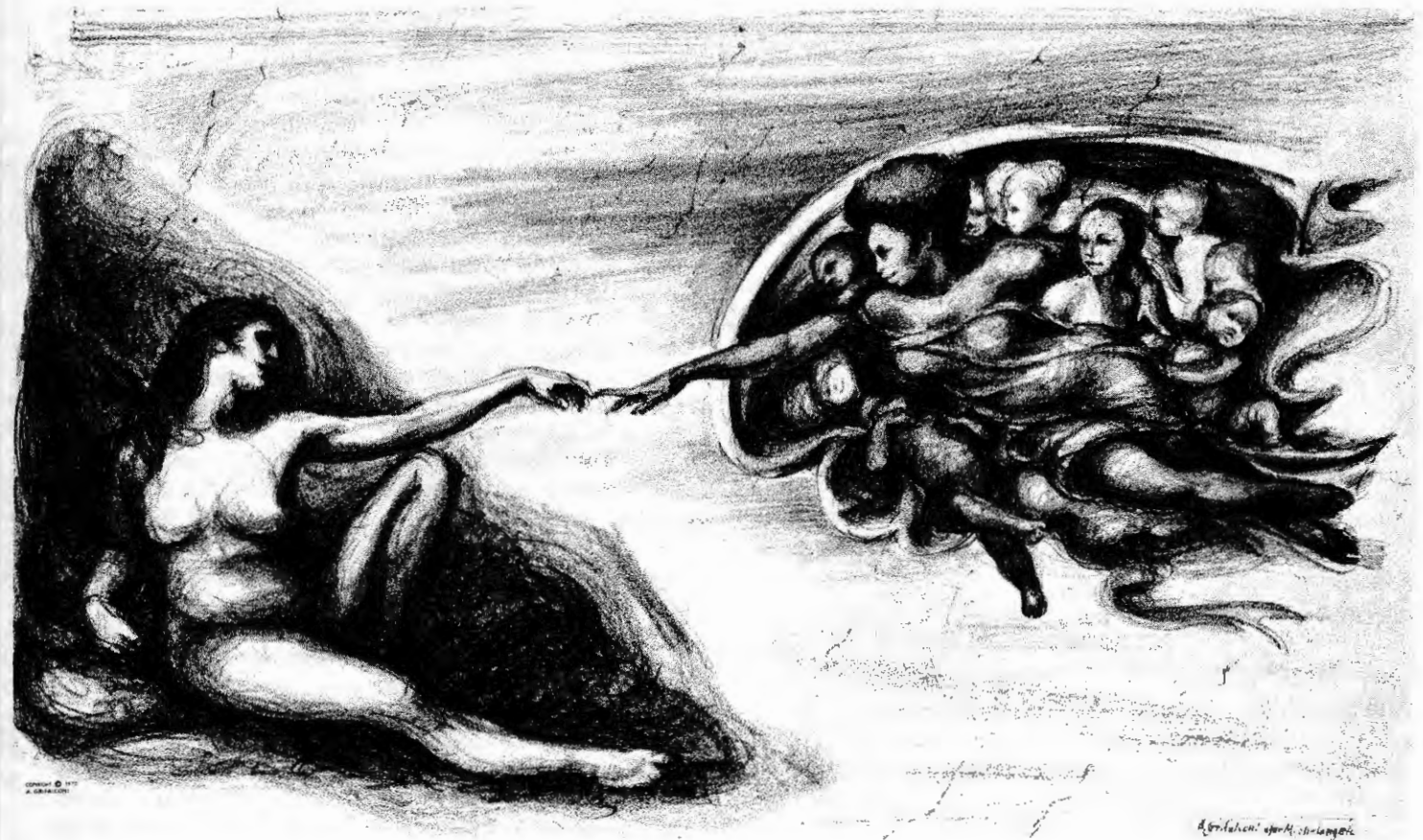
*Quaker Thought and Life Today*

**Special  
Issue:**

**Feminism**

**and**

**Spirituality**



**And God Created Woman in Her Own Image**



# JOURNAL

December 1, 1975

Volume 21, Number 20

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

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

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Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 50 cents; samples sent on request.

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

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

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NOTE: We at the Journal feel more like facilitators than editors of this special issue. The women who responded to our invitation to share their thoughts on feminism and spirituality have written from the depths of their own experiences about the struggles, pains, successes, frustrations and joys of trying to integrate feminism and spirituality within themselves. The material came together naturally and beautifully here. Now we offer it with a sense of excitement about helping to link their spirits—and ours—with yours.

MY HEART jumped when the notice in the Friends Journal invited me to put into words some of the lively, painful and promising relationship between my feminism and my spiritual life. Thank you for a welcome opportunity to look at two important areas of my life and the creative interplay between them! My thoughts have gathered around three main topics: my experience in a women's consciousness-raising/work group; feminism, religion and social action; and ways that a feminist consciousness moves me towards a different perception of God.

The woman's consciousness-raising group is a basic unit within the recent feminist movement as I have known it, generating much of its energy and shape. For six years I have been a member of a women's health education work collective and personal support group. Over time, and with numerous ups and downs, the eleven of us have evolved a way of being and working together that fits our sense of gathering not as experts or professionals or as leaders and led but as women, as equals, exploring common ground and sharing what we know. We try to meet without pretensions, to speak honestly and to listen to each other with respect. We seek to act out of understanding rather than competition. Our experience together has reaffirmed something that women have perhaps always known: that our feelings are as important as the factual information on a given subject, that any project or decision that leaves feelings out is not whole. We have learned, sometimes only after weeks of being stuck, to take the time we need to speak our feelings, and to work through the difficult but creative ones like anger, jealousy, left-outness, sadness. In trying to work as a leaderless group we run into some painful struggles over issues of competition, power and control. Yet gradually our way of making decisions has emerged as a dependable, if sometimes lengthy, process of examining both facts and feelings and then seeking to come to a consensus. (This is very like Quaker meeting for business, as I was pleased to find after I started going to Meeting.)

Although this non-competitive, consensus-oriented

# and Spirituality: A Creative Interplay

by Wendy C. Sanford

way of being and working together does not always operate as well as we wish it would, very often it enables us to communicate clearly and with love, truly respecting and touching that of God in each other. Though we do not actually speak in these terms, I feel the holy spirit move more freely among us than in most of the hierarchical-competitive group situations I have known. In this way my experience of the holy in my life has been stretched and amplified by my experience as a feminist. To take this a step further, it seems to me that our life often offers us metaphors for God, whoever/whatever She is, and for our possible relation to the holy. Certain moments in my women's group have offered me a human, and therefore partial, but nevertheless compelling metaphor for communion.

The listening and co-searching of my women's group and certain women friends have helped me first of all to reconsider myself as a woman, to feel good about myself as a woman, to look at myself in a different way. For me this has meant both accepting my inability to be Super-woman (wife-mother-lover-career person-all-at-the-same-time), and also expanding my sense of what I actually can do, what my powers are. In the group I have been able to release the guilt I felt about my postpartum depression after my son was born, concerned as I was that I must be a "bad mother" for being depressed during what was "supposed" to be such a happy time. Our discussions have helped me affirm the range and fullness of my sexuality—my fantasies, my eroticism, my need to be celibate from time to time, and so on. In some sense through their loving acceptance of me as a woman-person in a society that often down-grades women, my women friends have mediated forgiveness to me, helping me to accept myself in both my light and my shadow and thereby freeing tremendous energy within me.

Here my experiences in Meeting and in my women's group intersect. It is often said that the key element in loving my neighbor as myself is learning to love myself. Both in my group and in Meeting I move with growing certainty towards a self-acceptance which allows me to accept and love my neighbor. In moving towards accepting myself and others, I seem to participate in the welcoming acceptance of a transcendent spirit: I experience an accepting God. There is another way in which my experiences in Meeting and in the group intersect. As I said above, in our group, as in the current women's movement in general, we stress the validity of our feelings: we seek to listen to what our feelings are telling us, as part of our whole selves. In Meeting one evening I suddenly recognized the similarity between learning to listen with respect to my feelings and learning to listen to the voice of God within me. Though these are not identical to be sure, the activity is similar, and each has reinforced the other in my life.

Moving towards self-acceptance, then, like evolving a

non-hierarchical group process for ourselves, is a core activity in the feminist movement as I have known it, with remarkable parallels in my experience of Quakerism and significant effects on my spiritual life. Another central feminist activity is that of challenging our society's stereotypical and limiting images of us as women. Women today are more actively choosing who we will be, generating modes and forms which express us, naming ourselves. Mary Daly has called this our "process of becoming." Many of us experience this movement as holy: we believe that God is present in it, that as far as we can know God we can sense Her in our own becoming. Here, our feminism and our spirituality converge. The excitement, the invigoration, the wrestling and the pain we experience in re-creating ourselves can be a living metaphor for us of the activity of God.

There is a risk—and I hear it in the words I just wrote—of presenting my experience of feminism solely as a pathway to my own happiness or self-realization ("salvation"). Yet feminism has a crucial outward movement as well: until all my sisters are free of (sexist and other) oppression, I am not free myself. Quakerism affirms this view, urging me to respect that of God in every person and therefore to find the oppression of others unacceptable. Although I and many others live this ideal only haltingly, feminist groups in the last ten years in this country have directed powerful energy into social change: into the movements to repeal unjust birth control and abortion laws, to abolish involuntary sterilization, to attain equal pay for equal work, and so on. My own part has been mainly in health education, trying to develop with other women the tools to change an unjust and ineffective health care system. There is a strong connection here to my spiritual and Meeting life. One of the Bible's clearest messages seems to be that a transcendent spirit works in history on the side of the oppressed: the God of the Exodus moves to bring a people out of bondage. Even though I may deeply question what I mean by "God," I feel when I am working against injustice of any kind that I am in a small way participating in God's work.

I want to go one step further here, and I hope I can say it with the humility I feel. As an economically and educationally privileged person, my experience of feminist awakening has given me my only direct way of sensing what oppression feels like for the many millions of people in this country and around the world who suffer continuously under the structural violence of oppressive institutions. I begin to perceive what it is to have one's personhood violated, both externally by stereotype, prejudice and law, and within by internalized self-distrust and passivity. My Quakerism calls me to turn the sensitivity I gain from perceiving my own personhood and freedom violated, towards perceiving the ways that I and the system I often silently condone do violence to others, and what that must feel like to them. Here my religion





*Photograph by Anneliese Garver*

and my politics mutually reinforce each other, though I do not consistently meet their challenge.

Finally I want to explore the ways that my feminism opens and expands my sense of the nature of God. By "God" I mean to refer to the spirit or being that I at times perceive as both within and beyond me, binding me to others and drawing me out of myself. For a long time I was flat-out unwilling to use the symbol-word "God" at all, filled as it was with masculine connotations from the religion of my childhood. But that has slowly changed. A friend said to me last year, somewhat quizzically, "You sure talk about God more than you used to." I do. Sometimes it's out of laziness: "I know that you know kind of what I mean"—letting the terrible and creative questioning go for a minute. Other times when I say "God" it is out of a growing sense of wonder, of unfolding meaning. I can identify a few steps along my way towards this change.

First, there is negation. I do *not* believe that God is that white-bearded old man up in the sky of my childhood; the traditional hymns and prayers do *not* often speak for me; the metaphor of God as Father in no way opens me to holy presence and enabling power; in fact, few of the metaphors-stories-parables of the patriarchal biblical Hebrew culture speak to me of a God who seems to intersect *my* life. Questioning, negating, criticizing, agonizing over the way that I feel blocked by sexist religious language and story—all these have at least pushed me out of my old way of perceiving or not perceiving God. The accusatory, critical dialogue is at least a dialogue. By

breaking the idolatry of God as Father, I allow uncertainty, movement and liveliness to come into my relation with the holy.

It is important for me to say here that Meeting for Worship has given me an invaluable place to do this questioning. It is there that I can seek and feel affirmed as a seeker, that I do not have to pretend any belief at those times when I am in touch with none. In the silence I have been able to move at my own speed and use my own language, feeling supported and nourished by the silent fellow-seekers around me. It is interesting that in the silence I can feel implicitly and powerfully supported by many who would not necessarily agree with the content of what I am thinking about. Our mode of being together, like the truth which generates it, is much larger than our individual differences!

In addition to querying the masculinized God of my childhood religion, I have begun to search for the feminine in the spirit that I feel present to me in Meeting and elsewhere in my life. One way of starting this search has been to look (with the help of a course I am taking at divinity school) into the Bible with an eye for female imagery which may have been lost in translation. Perhaps the God who was preached to me as a totally masculine presence was not originally perceived as such by Israel. This effort to discover the "depatriarchalizing" principle in the Bible is so far highly rewarding and helps me to reclaim my own story in the story of my religious heritage.

Also in search of the feminine in God, when I have had a chance to sing hymns or say group prayers, I have spoken "She" for "He," at first under my breath, then softly with some embarrassed laughing, and increasingly with conviction. In calling God "She" I am not trying to replace God the Father with a bounteous Woman/Mother up in the sky whose mountainous breasts will warm and nurture me. (Though that would be nice!) Since every way of talking about God is a metaphor, a way of hinting at the unknown, I am trying to open up for myself more than the symbol-name God can carry into my consciousness, more channels for the spirit into my life. I am seeking to let my own story be a vehicle for a deeper understanding of and response to God. Thinking of God as maternal, for instance, lets my own powerful experience of motherhood hint to me of God's nature. My own mothering—its yearning, its mute tenderness, its laughter, its terrors and tensions, its abidingness—offers me by analogy, if I am open to it, a partial sense of the complex fullness of God's loving relation to me. And as I increasingly value myself as a woman, the womanness in God's nature means more and more.

Although I don't want to replace a totally masculine image of God with an exclusively feminine one, before I can perceive a holy presence which transcends feminine/masculine categories, I need to respond more deeply to the feminine image. I have learned, however, that it is one thing to refer to God as "She" and another to sense the unspoken "Thou" of my inward prayers as a feminine presence. This feeling of a feminine holy presence seems to come only gradually and unconsciously, as I wrestle on a conscious level with the awkwardness of language and



the newness of the feminine metaphor. I had a partial experience of this the other day, and with it I will end my attempt for now to put into words the interrelationship between my feminism and my spiritual life. After Meeting, feeling puzzled and worried by some personal questions, I went to have brunch with a friend. While she made coffee cake and eggs she listened-shared-affirmed-queried-empathized-suggested-supported as she often does, which both met me in my worry and helped me feel my strength. When the meal was ready we quickly agreed to share grace before eating, and as we sat there in silence I had for the first time in my life a sweeping sense of the feminine, maternal, nurturing presence of God. Perhaps a week of studying female imagery in the Bible and of exploring ideas on women and non-violence with some other friends converged with my friend's warm, encouraging honest co-searching, her ministry, to make this experience possible. It wasn't a matter of saying "She" for God—I just felt Her presence.



*Wendy Sanford, an attendee at Friends Meeting at Cambridge, MA, is a student at Harvard Divinity School, a co-author of Our Bodies, Our Selves, and mother of a six year old named Matthew.*

## Womanhood and Spirituality

"How like the container of the world is woman, in so many ways like the waters of life. In my youth, my days of growing, longing, discovery of the world and of self, I, too, was like the living water. . . . And in the midst of it all, there was an inner knowing, a knowledge of the Spirit of God.

"Spirituality is an individual, personal growing process, deepening as we reach our mature years, the years of wisdom. Now past the years of youth, many of us realize that it is the prime of experience. We have lost the elasticity but we have the endurance. We can and do persist. Now I can view the people around me. I can see and know. Compassion and empathy are a part of my caring. I am growing still and I marvel at the ideas that come forth.

"And God's spirit reigns. I know and experience that Spirit. History tells us that the Spirit was made manifest before and will be made manifest again. My hunger and longing for knowledge of that great spirit buoys me onward. I know for certain that that spirit is called by many names in many places . . . and will return to become once again the essence and being of what we delight to call God!"

*Josephine Johns*

## Of Feminism and Spirituality—My Own

I AM centering down. The soft sunshine and outside setting helps. My new friends help. And that I've been away from "trying" adds new strength and openness to my waiting. I am sensing the touch of the sun on my face and the softness of the country wind. I don't know exactly how I got here; I do know this new sense of spirituality curiously coincides with the settling of myself as a feminist.

After a good ten years of the women's movement being on my "Top Ten Priority List," I think I've found the place for me. It's my feeling like a favorite old pair of blue jeans! I fit just right. I'm comfortable to me and so far seem to wear rather well. I've tried on a lot of different styles and sizes, but they

*by Molly Barnett Falter*

never seemed to last long. I have always wanted only a liveable level for myself to satisfy my personal needs and to somehow help, as I could, other women struggling in their understandings.

So now I can sit in my women's group and feel the warmth of oneness and acceptance. We talk of the fellowship we are experiencing. We share the struggling and searching through our caring. I feel the soaring of unified souls. . . . I feel good! They feel good to me as well. And others . . . and more! The warmth inside me grows. My smile is returned. I can't seem to be without it any more!

My mind searches for roots to these feelings.

I recall an earliest memory: a picture of myself in those shadows of only very young, fidgeting away the few more minutes until I could heel-to-toe-it down to First-day School and a week's worth of chatter. But across the room, a few rows back, standing out alone among those graying shapes—a radiant glow, a stillness and a warmth that seems to hover and spread itself as if a fog, a gentle smile that never wavers. It absolutely amazes me; I cannot fathom what goes on, but only feel the calming of that presence. The comfort in his knowing. . . .

Now as I sit in the fellowship of my Meeting, or of my Sisters or alone, in

God's presence only—I feel this calming and sureness in *my* waiting. I feel a sense of peace I'd thought only possible to those others... across the room, the next row down, but never me. A peace first felt with other women.

I'm well aware my growing isn't over—and of the struggling yet to come. Rather, I see this as a real beginning. I've always known I wouldn't achieve my goals, reach the top of my mountains, by wishing it so, or by wearing myself out trying too hard, too fast. And to soothe my sore frustrations, I've reminded myself frequently: The Climb is often more the glory! But I didn't know till now, almost as a revelation, that there never were two separate goals overriding my life's priorities: my feminism—my spirituality. There were never *two* mountains to climb, first one and then the other. There's always been just one.

No longer can I separate my feminist ideals and my experiences of spirituality. The true experiencing of one is the living and knowing of the other. They are of each other, as I am one. It's the soaring of souls in fellowship. It's the openness and calm I feel as a feminist, as a woman. It's the surety and patience in those moments of meditation and in those moments of struggle for an understanding.

I'm feeling the warmth of a presence. The path is illuminated before me as a woman, as a spiritual being. I've only to follow its Light—to know the glory of The Climb. I'm on my way!

When I was seventeen and in my first poetry class, the following stanzas were a first attempt to understand a troubling in myself. With incredible foresight, my mother suggested I save the poem for possible revisions later in my life. Twelve years later, and some months ago, I was finally able to temper my pessimism.

### Of Quaker Silence

I'm thinking,  
I'm trying...  
not really knowing if it will ever end  
Feeling more that it won't.

The others sit so peacefully.  
Assured.  
Quiet.  
They aren't looking at me.

I feel so restless in my ignorance,  
in this blindness,  
all aloneness  
in the midst of so many.

How can they sit  
just sit and be so lovely...  
so calm and lovely.  
Their hearts and minds as one.

I only wish that someday,  
I can be so lovely.  
And in peace, their "they"  
might possibly be "We."



Illustration by Eileen Waring

### Revision

As they might be already,  
and my not knowing the  
only thing between the  
feelings I so long to share.

I see a waiting,  
as I am waiting,  
though mine with the anxious pace  
of very young,

And still unsettling  
in not knowing...  
But clouds are rising and  
I am seeing the "we" more clearly now.

# What

# Sayest

# Thou?

by Margaret H. Bacon

WHEN THE women's rights movement first surfaced in this country with the Seneca Falls convention of 1848, many contemporary commentators believed that it could be traced directly to the Quaker practice of allowing women to speak freely in meeting and to play a role in church government. Quaker women—Angelina and Sarah Grimke, Abby Kelley Foster, Lucretia Mott—had one after another felt moved to speak in public against slavery despite popular prejudice against women speaking to "promiscuous audiences" and to play an equal role with their male comrades in the business of the American Anti-slavery Society. When they were denied that equality, they began to see the necessity of working for women's rights as well as the rights of the blacks and to understand that human liberation was indivisible. Four Quakers were among the five women who first planned Seneca Falls, and Lucretia Mott was its leading spiritual

resource. A few years later, a young Quaker school teacher, Susan B. Anthony, was recruited, and it was her courage and valor that kept the movement alive for the next fifty years. When she was a very old lady she influenced a young Moorestown Quaker, Alice Paul, who led the non-violent fight for women's suffrage and helped introduce the current Equal Rights Amendment.

All this is well known. What is perhaps less well understood is the relationship of the pioneering of early Quaker women to the present movement. Beginning with Margaret Fell, mother of Quakerism, and her spirited defense of woman's right to preach and prophesy, a succession of Quaker women pioneered—in proving that women could serve in the ministry, in developing the concept of co-education, in opening the professions to women, in exploring such new fields as half-way houses for women prisoners, day-care centers, kindergartens, and self-help housing. In *Notable American Women*, the collection of biographies of women who have made notable achievements from 1607 to 1950, Quaker women appear about 70 times as frequently as they are represented in the current population, even four times as frequently as they were present in colonial American life.

Friends, male and female, have a right to be proud of such a record. But not too proud. Increasingly Friends are being asked why Quaker women have not been more active in today's women's movement and why they have been content to be followers rather than to continue their tradition of pioneering. Increasingly, as the present women's movement falters and runs out of steam for want of a clear ideology and of a firm spiritual base, it is necessary for Quaker women to ask themselves what they owe this movement, which is in many ways a product of the struggles of their great-grandmothers. It is not enough to say "Susan B. Anthony said this" or "Lucretia Mott said that." The time is coming to ask that most uncomfortable of questions: "What sayest thou?"

The Quaker concept of continual revelation is well illustrated by the evolving nature of the struggle for women's rights. Beginning with Fox and Fell, the concept of women's spiritual equality was well understood, but its implications for domestic and civil life were not comprehended. George Fox could send a female disciple off to the New World with his blessings and yet suggest to women that they obey their husbands and keep *relatively* quiet in meeting. Gradually, one pioneer after another received further light: perceiving need for education, for professional advancement, for equality before the law.

Each of the forward steps was received in horror by its age. The fear that women were somehow going to stop being women because they preached in meeting or studied mathematics or spoke before mixed audiences seems silly to us today. It was, however, in its time a very real and burning fear. The pioneers who dared to do such things were reviled and made fun of. They felt very much as though they were taking a giant step off the end of a high diving board in darkness, following only the leading of the Light within.

Today the giant step required of evolving women seems

incomprehensible and threatening to many people. Why change harmless social custom in regard to language, manners, clothes, household tasks? What do women want now? I am reminded of Lucretia Mott in 1849:

*The question is often asked, what does woman want more than she enjoys? What is she seeking to obtain? Of what rights is she deprived? What privileges are withheld from her? I answer she asks nothing as a favor, but as a right; she wants to be acknowledged a moral, responsible being.*

Time and again women have felt that if they could just take the next step: be admitted to college, or recognized in the professions, or change unjust, discriminatory laws, they would have achieved full equality as rational, responsible human beings. Each time the goal has eluded them. Today, women are realizing that some of the barriers to their development are internal. They have accepted the societal stereotype of their sexual role whether they fit it or not and have learned to inhibit and repress those characteristics which do not fit the mode. They realize that they must strike off these internal chains in order to be about the business of fighting for the rights of their sisters around the world.

For if middle class American women seem to enjoy a relative degree of equality, the vast majority of working class women in this country, as well as around the world, are still exploited workers, receiving the lowest wages and standing at the bottom of the ladder to receive adequate medical attention or, in some cultures, even food.

To fight for her sisters, a woman needs all her energies available to her. Yet sex stereotyping has taught her to repress her anger. Anger, in harness with love, can be the most constructive force on earth. Today's self-liberating woman knows that if women all over the world can begin to free their own anger, they can create a great force for

*Illustration by Joseph Levenson*





constructive social change, the sort of force which in other days has led peasants and workers to provide the motive power for a struggle for change. Some people, indeed, see the women's movement as one of the few genuine hopes for social transformation in the overconsuming, materialistic western culture.

Most Quaker women who have responded to the women's movement share these insights. They are interested in human liberation as the ultimate goal, and they see change within themselves and changed social customs as a means to that end. In this they are in step with their foremothers. From Angelina Grimke to Alice Paul, Quaker women have come to the women's movement through a vision of a better world, a world without slavery, a world without war.

It remains now, however, for Quaker women to articulate their own vision, out of their own particular and peculiar heritage. It must be a genuine expression of the stirrings of the Spirit which has prompted them to take some first, tentative steps in this unpopular direction. And it must be couched in the language of the day. Only then will it be a genuine expression of continuous revelation, a walking forward in the Light as we are given to see the Light.

There is a need beyond the Society of Friends for this to take place. Women from other churches, women from the secular women's movement, have increasingly been asking: "What do Quaker women say?" It is not enough to repeat the rhetoric of the movement. We must find our own. We must be able to answer when asked, "What sayest thou?"



*Margaret Bacon, a member of Germantown (PA) Monthly Meeting, is a special writer for the American Friends Service Committee's Information Services Department. She has written numerous magazine articles and several books. She is presently writing a biography of Lucretia Mott.*

"My understanding of the word spirituality is that it is a view of life that encompasses all of its facets and choices with openness to thought and with action suffused with love and tenderness. Spirituality cannot be sectioned off into secular and sacred areas but is integrated with an awareness of God. (Parenthetically, I am still searching for another word for the Love behind the universe that does not imply masculinity.) If we can grant this view, then we must try to make our actions consistent, which is easy to say and difficult to do. At the least when we are permeated with such a belief, action must follow."

—Elizabeth Meeks

# Shaking Hands With The Goddess

by Cynthia Adcock

TWICE IN the last year I have asked my meeting not to call God "he." The practice goes on. I feel personal resentment, which I am not proud of. I think, "Am I of so little importance to the meeting that they will not wrestle with this?" Or worse, "Do they even hear me? Do they decide that God *is* or *ought* to be 'he' ('He')?" The first time I asked, a man came up afterwards and thanked me for speaking, because his personal difficulties with his own father stood in the way of loving God as a Father. Several women wept while telling me of their shared feeling on this question. Does the meeting hear them?

Of late, I consider speaking of God as "she." But it feels like an aggressive act, an unQuakerly revenge, born from a desire to shock. I wait for light on this.

Not so timid was a gay male friend of mine. When he applied for membership to a nearby meeting, his letter of application referred to God as "she." When the letter was read in meeting, the clerk censored this. God, it seems, *has* to be "He."

Why? What qualities in our religious life would be lost if God were female or androgynous? For Quakers, I think with delight and some malice, the question is extra-complicated because every person has "that of God within."

If God were feminine or androgynous....

The male members of our meeting would need to consider the feminine parts of their personalities as valid and valued. They would need to seek out and develop feminine traits in order to find a true appreciation of the divine Whole. They would need to learn from women about nurturing a true womanliness of spirit. They would have to seek out the feeling of being oppressed (as women are)—instead of identifying as people who benevolently aid the oppressed. Perhaps eventually, they might come to

understand the words of the Carole King song:

*We are all in this together,  
and maybe we'll see that one day;  
When we conquer our fear  
together,  
when we finally find a way!*

Are we really members one of another, male and female?

My meeting recently discussed reaffirming its policy of appointing members to committees regardless of sexual preference. (A small number of us in the meeting are gay and/or bisexual—pardon the jargon, folks.) With one exception, the discussion was conducted entirely on a basis of “we” the meeting and “they” the gay Friends. Gay and heterosexual Friends are apparently not members one of another, at least in meeting.

But if Quakers could appreciate the divine feminine within them, they might find unity with gay members of the meeting. Surely, in this heterosexual world, it is a “feminine” trait to love men with one’s heart and soul and *body*. If male Quakers could appreciate their own womanliness, they could make a leap of faith to appreciating men who love other men with heart and soul and body. Similarly, women who love other women could be seen as giving themselves to an appreciation of the God(dess) within.

But, you might say, we don’t worship God with our sexual selves. That belongs to the material world. I doubt it. In a feminist world, with a womanly or androgynous God(dess), things might be different. Over the centuries women have been told to express their love for God and for their husbands and children by giving bodily love. We have given sexual love as a token of our spiritual caring. We have nursed babies, ironed shirts, rubbed backs, changed diapers, kissed, hugged and caressed our men and children to express profound emotional feelings. We *didn’t* express our love by writing plays, fighting wars, or marketing plastics. We did it with our bodies instead. A true appreciation of the womanly God within will help all of us to love our fellow human beings with our bodies.

(I am not arguing that everybody should have sex with everybody. I am saying that the sexual and physical expression of love is as valid and spiritual as any other kind of loving, regardless of the genders involved. I also believe that there is no easy or obvious way to find out what kind of physical loving is appropriate for each of our many

friendships.)

If we were truly members one of another, if we loved each other with our bodies and our souls, Quaker spirituality might find that life and power that we attribute to early Friends. If we nursed each other in illness, if we hugged instead of shaking hands, if we bent our bodies to physical labor on our meeting property—who knows what joy we might find? And I am sure that the Goddess within would take pleasure in our mutual nurturance.

when I truly accepted my own despair and pain could I transcend myself to feel the pain and love of other people. I recall several nights spent in physical and mental near-agony at the loss of a friend. Somehow, out of that came a new way of loving. It felt like trusting my pain meant I could trust joy. I could also then sense the abiding presence of my friend across space and time. And that trust also brought me back to my meeting. I could sense our abiding unity across divisions of sex, race, age and



Photograph by John Taylor

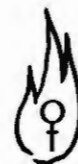
I would like to pursue one further way in which developing “womanly” traits might change the spiritual life in our meetings. Over the centuries women have been told again and again to accept suffering as our lot. We are told that pain in childbirth is natural. The weeping virgin at the foot of the Cross becomes the symbol of motherhood. Men are told, instead, to fight back, to bury their sorrow, avoid tears, think positively, solve problems, go to war. Meanwhile, women feel their feelings and weep. If the Light Within is feminine, perhaps men too will be able to appreciate their own pain and suffering, to give themselves to tears.

Is that good?

I can only speak for myself. Only

sexual preference (again, pardon the jargon). I felt as if my willingness to suffer had unlocked the many gateways to my heart. It was a man who taught me that lesson, but it was a man who refers to God as “she.”

So let us in all reverence worship that feminine divinity that is part of the Light within us all. Then, and only then, will I be able to transcend the rage that now comes when my friends refer to God as “he.”





Photograph by John Taylor

# Casting Off the Chains

by Jeanne Rockwell



Photograph by John Taylor

WEBSTER'S SEVENTH New Collegiate Dictionary devotes barely a sixteenth of an inch to a definition of feminism, calling it "the theory of the political, economic and social equality of the sexes." From female to femme-fatale there are only ten entries.

In an old ten-pound Century Dictionary there are 32 inches relating to the subject, ranging from female "middle English for female, an accom. form in erroneous imitation of male of the correct and more common femelle"—down to the last of 27 entries, "femme de chambre," or chamber maid—quite literally the woman, not man, who picked up the full pots, emptied and cleaned them. In today's somewhat more liberated homes, domestic assignments are divided right down the line, with all rude chores including bathroom bowl cleaning a male task one week, a female job the next.

Contrast this as a measure of changed times with the arcane lore one finds in this 1914 dictionary where feminism, a burning issue of that war-time year, is listed merely as "female character." At issue today are feminism and spirituality, their definition, their extent, scope, implications and rationale. Women are individually, jointly, in small groups and in broad national coalitions attempting to define themselves and their perceived roles in life, to remedy the injustices, not just of a lifetime, but of centuries. If the roles so often imposed on them since birth are seen as unfair and demeaning, they are being cast off, both symbolically and like the real chains with which the English suffragists fastened themselves to the iron railings at Westminster in London in the early days of this century.

## Historic Role of Women

Woman has historically and traditionally, as the bearer and nurturer of life, been concerned with the spirituality of life, the word taken quite literally from the Latin for breath or spirit. It pertains to the soul, to the higher

endowments of the mind, and especially to the matter of Divine influence.

How long and tumultuous has been the passage of the female sex from being sacred guardians of the fires of the Supreme Being to religions in various parts of our small planet that specifically rule that a woman impairs and renders impure the sacred precincts of the place of worship, relegate her to barred anterooms of that place of prayer and swathe her head, face and body in an enveloping veil and tent-like garment that is seen, not only on the nomadic trade routes of the east, but around the Muslim mosques of Chicago, Washington, New York and Los Angeles.

Have we truly come far, as the advertising jingles say, their stridency amplified like the mechanical chant of the tape recorded muezzin? That mesmerizing chant has an ironic and familiar ring, for periodically, down through the ages, and in this country, since the discovery voyages from the late 1500's onward, the status and role of women have widely fluctuated.

You will find few books that so much as mention it, and there is but meager documentation available to authenticate it, but Indian women and girls helped guide early settlers, showed them existing trade trails and river crossings, pointed out to them the food growing and gathering practices and in many instances helped them survive. These women co-habited with the military parties and explorers who were eventually to take over most of the traditional tribal hunting lands; they bore children and today their descendants inhabit every state in the United States.

The settlers of the first permanent colonies here, with the exception of Lord Baltimore's Maryland, were Protestant, many, particularly in Virginia, orthodox members of the Anglican church in which the hierarchy was entirely male. The planners and promoters of a critical minority of these original settlements were more radical Protestants anxious to escape the religious



persecutions of England and included Separatists (Plymouth), Congregationalists (Massachusetts), Quakers and Nonconformists (Pennsylvania) and Presbyterians. The difference between the Separatists and the Congregationalists was that the former, being primarily people of modest means, had no economic stake in the Anglican Church or in any part of the English establishment and indeed felt it was a corrupt and corrupting body. Among the ranks of Congregationalists, however, there were persons of means and education who hoped to reform the Anglican Church, at the same time protecting themselves against persecution by being nominally under the wing of the Church of England. These Americans wished to purify and purge it of all ostentatious rituals and organizational practices associated with its antecedent Roman Catholic religion, governed from Italy by a succession of Popes and Cardinals, all, of course, male. Those who called themselves Puritans felt that, in tracing their theological descent from Calvin, in purifying their religion of all aspects of popery, their Reformation doctrines would best flourish in the isolation of communities of a New England.

### Women as People

Since these early pioneer communities in a harsh climate were primarily rural, there was an ideological predisposition to regard women as people of worth in their own right, reinforced by the urgent need for their contributions to a rural and later village economy. Women were needed and they were scarce. A farmer without a wife and children could not easily reap, preserve and store the crops of his fields. Sheep had to be sheared, cows tended and milked, animal hides tanned and made into shoes and clothes, wool carded and spun and woven, medicinals made from roots and plants.

Marriage among the Puritans had a sort of mutuality that has not often been equaled. Then, the preservation of the small Puritan communities was more important than the male succession; it was God's laws and the scriptural word that counted. Marriages were thus not contracted or specifically arranged, as they had been in England, and while law required a suitor to obtain permission from his intended's father, this ruling was not always invoked. From earliest Colonial times, young men chose their brides and brides their own husbands.

An original feature of the Puritan communities was the practice of pre-contract, which dates at least to medieval times. It was a means of legitimatizing unions that were planned but in which marriage had for various reasons to be delayed.

Under the terms of pre-contract, a couple would appear before two witnesses and declare their intention of marrying. They were then allowed a remarkable degree of personal liberty and privacy. (The New England bundling board is an enduring artifact of this unique practice.) The man and woman then engaged in a kind of trial marriage, sometimes under the parental roof, in which sexual intercourse in this time of pre-contract was clearly dis-

tinguished from casual fornication.

Women and men thus chose each other with a minimum of overt parental supervision. Letters and diaries of the time show that unions under pre-contract left records of many Puritan marriages which were remarkable for spiritual depth, love and durability. Wives and husbands did not for the most part enter marriages ignorant of each other. Such freedom given boys and girls by the Puritans was based on the assumption that all in the community were under God, bound by a sacred spiritual contract.

### Repression

It must also be said that under Puritanism there was, in some families, repression of women to the most extreme degree. Women were believed to be so sexually inflammatory that even their hair had to be covered with bonnets, indoors and out. Indeed, the enveloping black dresses of the time, with their wide white collars, were supposed to hide the body, restrict its enticing movements and prevent sexual passions from being aroused. All bright colors and ornaments, and even the so-called luxury fabrics such as warm silks or furs, even ordinary ribbons to tie the hair, were proscribed as enticements to vanity and sin. This heritage of plain appearance, the wearing of gray, for example, is a holdover among traditional and conservative Friends, designed, in theory at least, to extinguish all individuality and to make class divisions, as evidenced by dress, less obvious.

This repressive system that allowed the male, as head of the family and thus God's interpreter on earth, to rule by rod if need be, was part of English common law. Through a sort of self-binding process women gradually accepted the role of handmaiden and servitor. The father in his role as God's representative stipulated every detail of life in some households, determined daily schedules and access to reading or learning; and, as children arrived with great regularity, bound them out to factories and farms.

In some families to this day, and oddly enough, in many families who belong to the Society of Friends, there is no real equality of opportunity or full access to learning or vocations. It is assumed that any resource the family has will be devoted primarily to the education of the male children. Girls somehow get sidetracked either into marriage or into the so-called helping professions such as teaching and nursing. Then their wages go to help the brother, son or husband qualify as a professional in medicine, engineering or business.

### Disturbing Ironies

Perhaps one of the deepest sources of resentment voiced by women in Friends Meetings, in neighborhood discussions, in political gatherings and in articles and books written on human liberation is that basically, realistically, few women have any control over the direc-

tion of their own lives and how they shall be run. It is this plain fact that accounts for many young women of today refusing to marry at all.

Such feelings are not new, and perhaps one of the most stirring calls for change and a move forward was written in 1792 by Mary Wollstonecraft Godwin, in her "Vindication of the Rights of Women." The essential tragedy of a Mary Wollstonecraft is echoed today by many women. "What difference does it make that I am what one Victorian writer called 'chained by love' to a man whose livelihood is bound up in the Big Deal Automakers company in Detroit," a car company wife once told me. "Yes, I live in a fine house and can run up \$500 charges at Sak's and Hudson's. But am I any more free than Sarah and Angelina Grimke, who wrote about women's rights and southern slavery? I have to live where my husband wishes to live. I am a company wife, chained to a company store and different only in degree and comfort from the wife of a miner or share-cropper."

For close to two centuries American women have fought to free themselves and their families for that spiritual growth that would allow all men and women to work for more open, caring communities, better standards of living, equal education, equal wages for equal work, just tax laws, and a recognition that housework and family care is real work. One of the disturbing ironies of this period is its cycles of freedom and deep repression. Repeatedly, the rising tide of group consciousness and human expectation of a better world has been checked, turned and allowed to ebb, with women inevitably on the lowest level once again. Often, after miniscule gains (freedom to work at low wages in dangerous industries, hazardous to health) women are shunted to the vocational scrap heap. And sometimes they are themselves diverted by organized and periodic crusades to help settle what some historians call unresolved conflicts of global socialization, namely war.

Women's rights, our freedom to develop a spiritually satisfying role for ourselves as individuals and as members of our own and the larger human family, have, significantly, always been intimately connected to the wider problem of human rights in general. It is a fatal perversity that women's place in a rigidly structured society has always changed and broadened during times of war. Especially during the twentieth century, however, women's working lives have been grossly utilized to support those wars and to maintain almost every aspect of industrial and political life, in communist, fascist and capitalist countries.

### Quaker Action

Women's changing role was most visible in Western countries and at the end of the 18th Century when leaders of the French Revolution in 1792 upheld women's political rights, although French women did not get the vote until 1946. The Chartist Movement in England voiced a stand for women's political rights there in 1838, but it took long, steady and sometimes violent campaigns for

English women to gain equality. Full voting rights were granted in 1928, and slowly discriminatory marriage laws were revised there. It was not until 1925 that divorced mothers were allowed the custodial rights to their own children, and not until 1938 were English women even permitted to sue for divorce, a legal remedy which until that time was available only to husbands.

Because of the action of a group of concerned Quakers at a meeting in New York in 1848 and in 1850, women's rights were seen as necessary for the democratization of



Photograph by Margaret Reynolds

the nation. Then as now, the idea that women were being treated as second class citizens, denied legal rights and access to jobs and an equal education, was greeted with scorn, anger and vilification by the various counter-movements.

Against the movement towards female and male liberation, in past years as well as today, is a solidly entrenched media, government, education and business hierarchy that, despite the fulminations of *Ms.* magazine, is run lock, stock and barrel by men. Some of these men are quite fair-minded: they consider themselves active proponents of liberation and particularly favor, in theory, equal rights. In actuality, however, they are so intricately bound into the present system which puts them in charge at every gateway of life, from officiating at births to ministering at funerals, that any real and concrete change in this hidebound, unfair system is a secretly threatening assault on the comfortable *status quo*. Women are more visible today, in front offices for example, but a mere glance at the names on the managerial boards of business firms, staff rosters of

colleges and universities, of publishing boards, managers of local, network and regional chains of radio and TV, tells a different story. Mastheads of newspapers, magazines and trade publications show them uniformly male dominated.

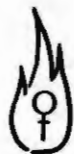
A subtle irony is that token women, by dint of enormous struggle, superior mental and physical stamina and constant work and application, have become individually prominent in some spheres. They have been allowed to do so and praised by the media for doing so as prime examples of how the democratic system works for the benefit of all women, when the truth is exactly the opposite. They are the exception proving the point.

The women's movement today, having been repeatedly betrayed, brainwashed and cheated in the past at distinctly visible periods, can only hope to improve the lot of humanity in general, and girls and women in particular, by exposing this myth of equality via a vastly improved and more responsive educational system, one that rightfully should extend from youngsters in infant schools to old-age pensioners.

Religion in particular has come to play a despotic part in negating the spiritual life of women by channeling the very worship of that which is Divine into a rigidly male-dominated trinity of Father, Son and Holy Ghost. Mariolatry is an active force under this trinity today, venerating and perpetuating as it does the Virgin Mary as a subordinate figure who, through her grace, can intervene between the worshipper and God Himself or His Son.

In philosophically assessing the role of women today, in studying the spiritual forces so allied with feminism in its best and highest sense, one can only conclude, regretfully, that the very nature of this alliance is what has helped enchain women. Basically a nurturing spirit, she remains a cog in a society in which she moves in a concentric circle of Repression, Enslavement, War, Liberation and the Repression again. These cycles are global, overlap everywhere and are tied to conflicting economic philosophies and the political/industrial forces allied with them.

It will take many years and much more than a single International Women's Year to change the forces and educate the counter forces by means of which our small world is so ruthlessly run.



*Jeanne Rockwell, a member of Ann Arbor (MI) Monthly Meeting, is a free lance writer, poet, and artist. She spent this past summer in England researching the ties of present day feminism with the women's meetings of old in England.*

## Quaker Woman Portrait

### Emily Greene Balch

#### A Role Model for

#### International Women's Year?

by Lenore Turner Henderson

WHY IS Emily Greene Balch (1867-1961) unknown by ninety-five out of one hundred Americans and by almost as high a percentage of Quakers? Three distinguished careers—social worker, college teacher, and pioneer for peace through the Women's International League for Peace and Freedom (WILPF)—mark a life of service. Forty years of membership in the Society of Friends, a lifetime dedication to Quaker principles, and the designation in 1946 as the third woman in the world to receive the Nobel Prize for peace suggest that books and pamphlets on Quaker women should include her.

Is the omission due to the fact that Emily Balch thought of herself not only as a Quaker but also as a Christian akin to all the world's great religions? Similarly, she did not limit herself to Jamaica Plain, Massachusetts, or to the United States, for she included herself when she wrote in 1915 for delegates of the World Peace Congress, "lovers of our own lands, we are citizens of the world."

The woman who founded back in 1903 the Woman's Trade Union League would fervently endorse today's Equal Rights Amendment. Yet how profound the contrast between today's leaders of the Women's Movement and Emily Balch's "holy fire," humor, and original mind. Her way was often self-deprecatory—never strident, never hostile. American women today, embarrassed or angered by leaders with whom they cannot identify, seem to long for someone to inspire and unify them. In a



leader with the character, world vision, and charisma of this New England spinster of a past generation they might find a lodestar for International Women's Year.

Her life purpose was a clear and integrating force from age ten when her Unitarian minister, Charles Fletcher Dole, a pacifist, challenged her by his faith in the right. "I consciously dedicated myself as genuinely as a nun taking her vows in the service of goodness. . . . I think I never abandoned in any degree my desire to live up to the Society of Friends and have found in my Quaker membership a constant rebuke and challenge and support."

Sensitivity to ethical conduct was warp and woof of Emily Balch. When she graduated in 1889 from Bryn Mawr she received a fellowship for study abroad but wrote the president and the dean (M. Carey Thomas) suggesting that she surrender it to a more deserving and gifted student. Both refused. She studied statistics and acquired fluency in French in her year in Paris.

At the death of her father she inherited \$500 a year. She pondered the justice of receiving unearned income while her colleagues on the Wellesley faculty had no such stipend and adopted the practice of giving the money away or saving it for worthy causes.

To her passionate ethics she added a fearlessness in expressing her honest views wherever they might have influence. Small wonder that she protested Secretary of State Lansing's view that nations acted solely in their own interest and years later urged John Foster Dulles to state plainly that nations have other things to do than guard their own advantage. When Dulles dodged the issue as "philosophical and juridical," Emily Balch continued to assert that devotion to the world's good is essential among international statesmen.

As headworker of a social settlement—Draper House in Boston—she regarded it as improper to dress more stylishly or expensively than those she served and pondered the initiation of a campaign for dress reform. Tall, angular, partial to grays and blues, the young woman who often unknowingly put on her hat backwards weighed the realities. As an avowed pacifist and socialist in the early 1900's, she elected to "economize on queerness."

The Women's Peace Party, an international group, attracted Emily Balch from its beginning. In 1915, on leave of absence from Wellesley, she sailed with forty-two other women on the Noordam



Courtesy of Friends Historical Library

for the conference at The Hague of some 1200 women from twelve countries. Fluent in French and German, an economist and sociologist who knew European politics, she quickly headed several committees in the group of which Jane Addams, her friend, was the incomparable clerk.

When the conference ended Jane Addams led a small band to the capitals of warring and neutral countries of southern Europe, and Emily Balch led a northern group to interview the foreign ministers of Norway, Sweden, Russia, Holland, and England. Each leader carried an interchange of questions and replies which these isolated statesmen could receive in no other way. The respect and cordiality with which they were received astonished them and encouraged them to pursue their goal of ending World War I.

But the price was high. In 1918 the business people among Wellesley's trustees voted against her reappointment. Emily Balch did not protest. Within a year she served at age 53 at a pittance as Secretary-Treasurer of WILPF. A dramatic evidence of her leadership came in 1919 when 160 women from 16 countries met in Zurich. Jane Addams arrived from Paris bearing the first copies of the Versailles Treaty. The women, some of them half-starved as a result of food blockades, listened in horror as the terms were read. Vehemently they protested, cabling their views to the "Big Four." Amid the turmoil and despair Emily Balch rose, held up her hand and

solemnly pledged that she would spend the rest of her life working for peace. When she invited others to join her not a woman in the audience remained seated.

Her memoranda from WIL's Geneva headquarters constructively influenced the League of Nations. Her letters to every president from Wilson to Franklin Roosevelt affected policy. She organized summer seminars and international conferences, traveled extensively, yet found time to keep in touch with her beloved family, to write the diaries begun at age nine, to draw extensively in ink.

The Treaty of Antarctica began with Emily Balch's idea of 1942. Backed by WILPF, it became a historic document in 1959 when twelve member countries of the United Nations agreed. Never before had a whole continent acted to forbid missile sites or military activity; never before had East and West agreed on inspection.

When she spoke on her 75th birthday in 1942 before a luncheon group in Philadelphia, Emily Balch urged internationally controlled air and water routes. She thought ahead to planetary civilization. But it is likely that her listeners remember that reference less than her remarks when she neared the end of her talk and observed that many were weeping. Instantly and crisply she reassured them: "But this is not my swansong. I intend to live a great deal longer. As my grandfather used to say: 'An old woman is as tough as boiled owl.'"

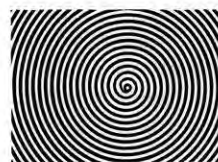
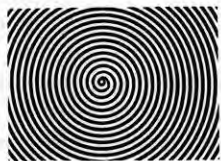
Live she did for 19 years, most of them busy and useful, serving as President and then President Emeritus of WILPF, receiving the Nobel award, writing letters and articles, educating for peace.

Lenore Henderson writes that her interest in Emily Greene Balch stems from 1950 when Emily was a director of a peace committee of which Lenore was secretary. Last year this interest was revived when Lenore participated in a luncheon series on Quaker women at Scarsdale Meeting. "Emily Balch was known by only 3 of the 18 present when I reported on her. In my first sentence I say she is unknown by 95 per cent of Americans. A neighbor whose mother was a lifelong friend of Emily Balch claims that this is a serious understatement. She thinks 99 per cent would be more accurate. I am not a statistician—I am merely trying to call attention to an omission which we ought to correct."

# Our Center

in the

# Goddess



by Cindy Reichley and Margaret Schutz

THE WOMEN'S movement has long been seen as a political movement and, as feminists, we have labeled ourselves in many different ways: liberal feminists, socialist feminists, radical lesbian feminists, to name a few. Each group has been able to identify specific oppressive aspects of our society and to put effort into bringing about change. Without invalidating the importance of these attempts, many of us are now beginning to look beyond altering, or finding a place within, the existing patriarchal structure. We are beginning to create a new form, one which upholds and strengthens us as women, which affirms the interrelatedness of all processes. We are allowing ourselves to live in a reality encompassing more than the rational, one-dimensional, dogmatic truths which have formed so much of this male-dominated society. Our new vision—our new reality—includes the beyond rational, the intuitive, the creative, the spontaneous. It is an existence free of the pyramid-shaped, hierarchical, power-over relationships found within patriarchy. Our existence instead affirms the circular interdependent relationships so beautifully maintained in nature all around us. We are learning to rediscover our beauty as women and to grow together. In the process of searching, we are also beginning to rediscover our past—ages and ages of peaceful, nonmanipulative matriarchal societies which centered around the worship of the Great Goddess.

Our journeys out of the Judeo-Christian male-dominated religious structure and into this woman-centered feminist theology have not been easy, nor have they been always joy filled. Both of us grew up singing hymns of praise and adoration to our Heavenly Father. We listened to prayers and other messages about loving, serving and praising Father God and Son Jesus. When we were too young even to see the sexism rampant therein, we were taught the Bible with one male prophet after another, with women being told not to speak in church and to obey their husbands. In more recent years, we associated ourselves with communities of Young Friends often dominated by men who spoke extensively of obedience to the Lord. We tried hard to relate to that male God but felt a distance from him which made us wonder what we were doing wrong in our lives to create such alienation. For some time we felt that we had no choice, we had either to relate to this male God or have no religious life at all. Finally we began to trust our own perceptions and to follow our own leadings. We started to read such books as Mary Daly's *Beyond God the Father* and even met a few women with a vision of the

Goddess. Her presence began to fill us too, and we realized that as women the force that could fill us, hold us, and guide us must be female.

Who is this Goddess? She is not the virgin Mary, nor is she any one or all of the Greek Goddesses we read of in mythology. She is an ever emergent being-spirit-friend who was with us long before the time of the Old Testament. Her presence is constant, always with a love that is unconditional.

*The Goddess has for me a sense of rightness, of being comfortable, of being just where I belong. Not trying to make something work that won't or trying to make myself fit expectations I've been given. A feeling of being held in my place that is so much home.*

*Journal, Cindy 7/2/75*

She fills us, often to overflowing, and when we do not feel filled, we do not see this in terms of what we are doing wrong. We feel a rhythm of constancy as opposed to the on-off relationship many express with the male God. She holds within her a healing and renewing force. We feel with her a strong guiding quality, gently compelling us to proceed and empowering us to make those changes in our lives to which she calls us. Her force is a fluid one which precludes accepting any one structure or world vision as the answer but compels us to hold an openness to what is called for each moment. Indeed our celebration of the Goddess cannot be a set pattern but must arise anew each time, find its own form spontaneously and then move on. For it is the female, the intuitive, creative self who emerges and continues to change and grow. We are nurtured and upheld by the Goddess in all that we do.

*I began to realize that part of the power of the Goddess to me is that she is so close. She is inside me, all through me, maybe even she is me and I am her. Anyway the communication is so natural and easy. We are just present here one with the other, not striving to find each other. I remember back in the days when I was trying to relate to the Father*

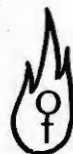
*God, that I was always working someplace very distant from me. I was searching to find him and then trying to understand and communicate with him. I guess I was even trying to serve him, whatever that means. It signifies to me an absence of trust that Father God would need me to serve him. I do not serve Mother Goddess, I trust her. She trusts me. I am a daughter to her, a friend.*

*Journal, Margaret 9/21/75*

Within the Society of Friends, we have met people who find it easier to accept Friends who believe in no God at all than those who perceive their center in the Goddess. It has been difficult for us to come to meeting prepared for worship, for as hard as we have looked for Goddess literature, we have found little. Women need to begin to

write. We need to start communication with each other and share our spiritual visions.

It is becoming clear that feminism and spirituality cannot remain separate. We must hold a holistic understanding of the world and cease to be bound by our rational intellects, which the patriarchy has told us are our only valid expression of a religion which teaches passive following and acceptance of society as it is. An integration of our political and our spiritual selves will leave us ever open to new visions, always questioning as that creative force within us grows.



## Women Around the World

### YFNA Women's Caravan

## Feminism: A Growing Process

### To Friends Everywhere,

Greetings from this summer's Women's Caravan! As Quaker feminists traveling in the ministry among Friends, we have hoped to serve as catalysts and have been encouraged by the beginnings of fruitful dialogue among you.

Often we asked Friends to share their first reactions to the phrase "Quaker feminism." Two responses have remained with us: 1) Quakerism is able to contribute a religious basis and depth of thought to the strength of feminism. 2) The words are redundant. We need only remember Quaker women such as Susan

B. Anthony, Abby Kelley Foster, Lucretia Mott and Alice Paul (among many others) to realize that we also have a strong heritage to draw upon for our work in the feminist movement now. For us to have the same strength in this movement that we have had in peace and civil rights, we need the commitment that feminist issues are centrally important to us. "Quaker feminism" can be redundant only if we choose to make it so.

The self-selected nature of our audiences was a recurring problem. Only those open to feminism came; those who most needed to hear us often stayed away. Happily, however, many of the Quakers with whom we spoke seemed

free of the more crippling effects of this culture's sex-role stereotyping. Yet more often than we liked, women were distracted from our meetings by food preparation for potlucks or by the demands of childcare. In most cases, men opened the discussions and spoke at length; women spoke less frequently and tended to qualify the stronger statements they made with such prefaces as, "Well, maybe no one agrees with me on this, but...." Even among many Quakers who were engaged in alternative lifestyles, a sexist division of labor was apparent. Thus, to those women Friends who have "never felt oppressed," and to those men Friends who have "always been for Women's Libera-



tion," we say: Please look again. The manifestations of sexism are usually as destructive as they are subtle.

The Caravan often saw Meetings and individuals responding creatively to the force of feminist issues. During our presentations, women affirmed the validity of our concerns with smiles, nods and supportive statements. We met parents actively concerned that the growing of their children be in an enabling, nonsexist environment. Many Quaker women, and a few Quaker men, were involved in N.O.W., in Meeting support groups, and in consciousness-raising groups. In one city we were pleased to hear a feminist singing group, of which two Meeting members were a part. At the General Conference of Friends in Berea, the problems of sexism, reflected in the preponderance of male speakers and in the sexist wording of hymns, evoked a thoughtful response from that week's ad hoc Women's Support Group. Certain members of that group plan to meet during this coming year, some working specifically to prevent the recurrence of similar discrimination at Ithaca in 1976 and at future General Conferences.

These efforts are vital in beginning to effect necessary changes. Yet we question: How basic a restructuring of society must take place if the liberation of women and men is to be both permanent and profound?

Everywhere—among the six of us, and throughout Quaker Meetings—the Caravan encountered some of the deeper issues of feminism. To one of our queries, "What do Quaker women do about rape?" we have not yet heard a good response. In one Meeting, we met a pastor who was consistently discriminated against in her attempts to be hired in a team ministry with her husband. In some other meetings, we met lesbians who had left Quakerism because they felt a lack of support for their more radical feminist views or for their lifestyle. Friends were often concerned about what they saw as the destructive separatism of the women's movement and wondered whether human liberation, instead of "merely" women's liberation, would begin to remove some of the evils of the male-dominated society in which we now live. Yet for others, the effects of patriarchy pervade even their religious lives. For example, those Quakers whose experience of the Deity is the Goddess instead of the male God of the Judeo-Christian tradition have experienced many difficulties within their Meetings and in the larger society.

All of these are problems which

demand from Friends neither simplistic solutions nor neglect, but thoughtful dialogue. Yet often among Quakers we found a fear of conflict so great that fruitful discussions on feminism were difficult and an enriching resolution of disagreements within the Meeting virtually impossible. The Caravan has found tools such as role plays and the Quaker Dialogue format (in which each person in a group speaks to a particular topic as the rest listen without comment) to be very useful in creatively and productively effecting change. We suggest Meetings use these and other group process tools to deal with their conflicts.



Illustrations by Eileen Waring

As Friends, we need to ask ourselves, "How can Meetings foster a commitment to the deep-seated changes to which feminism impels us and support members making these changes? We as Friends should not point to our testimony of equality before examining how well we are, in reality, living up to it. We hope that Meetings will carefully scrutinize their own inner functionings. As Meetings provide members with opportunities to share their feelings as women and as men, we will be better enabled to minister to each others' needs. We hope that Friends will see the necessity of including in their Disciplines queries regarding women and men and that Monthly Meetings will begin to formulate such queries. The establishment of women's and men's groups within the Meeting can provide a supportive framework.

The use of sexist language limits children in the development of their full potential and is contradictory to Friendly principles of speaking clearly and plainly. We hope that Friends will become more sensitive to those of us who feel excluded by sexist terminology by ceasing, for example, to use "he" as a generic. We hope that hymns and songs which refer to a solely male God will be revised to become more justly inclusive. We suggest that First-day school resource material be reviewed and that concerted efforts be made to include more Quaker women in our histories. Particularly, non-parents and men should share equally in the Meeting responsibility for its children.

Everywhere, we have felt the need of Friends for intervisitation and for other forms of communication. We have hoped to speak to this need and encourage others to venture forth in the itinerant ministry. We also encourage Meetings and individuals to use Quaker publications as means in exploring the potential of their seekings with others.

Being open to the process of continuing revelation calls us to deal with conflict and change. It calls us to be open to the workings of the Light in these times, in this society. Feminism, as the Caravan has experienced it, is part of this growing process and offers Friends opportunities to learn more of each other and of the Light within us.

*In joyous sisterhood,*

Cindy Reichley  
Dee Steele  
Lisa Lister

Rachel Osborn  
Margaret Schutz  
Sally O'Neill

# Thinking For Ourselves

by Lisa Garrison



Illustrations by Peggy Kauffman

I CAN only begin to report on the incredible experience of spending ten days at the International Women's Year Tribune in Mexico City meeting with women from over eighty different countries, and all ages, races and classes.

Participants in the Tribune represented non-governmental organizations and other interested groups, such as Friends Peace Committee of Philadelphia Yearly Meeting, which sponsored me. The Tribune differed from the UN conference, held in Mexico at the same time, in that it provided an open platform for discussion where all could be heard. Work sessions were held each day to cover such topics as Peace and Disarmament, Health and Nutrition, Third World Craftswomen and Development, Education and Law, and the Status of Women. This schedule also permitted women to request rooms for discussion. By the conclusion of the Tribune, at least thirty meetings were occurring each day, reflecting the broad variety of issues being raised—from women and spirituality to crimes against women: rape, the persecution of lesbians, and the medical crime of denying women the right to abortion.

What Third World Women conveyed was their fear that United States withdrawal from Vietnam will encourage an intensification of our military and corporate interests in Latin America. Everywhere we went in Mexico, the reality behind this fear confronted us. US products filled the stores, we saw Woolworths and Kentucky Fried Chicken—even in remote villages.

The signs of US affluence and consumer goods made a poignant contrast with the poverty of large numbers of Mexican women begging on the streets. It was not uncommon to see women and small children begging into the late night hours, a reminder of the oppression of women in a country which

does not provide single women with children any welfare assistance. The issue of discrimination towards single women was to come up again at the Tribune, which some press had reported to be "one big Mother's Day."

The class tensions in Latin America are similar to what we find in this country. The American women's movement, largely middle-class, has focused on issues of equality, while Third World women, out of necessity, have been concerned with issues of survival. There was a good deal of dissension at the Tribune between participants who wanted to talk about equality issues and avoid divisive political discussion and those who felt that poverty and other social conditions that affect women are rooted in politics. In my own experience the two are impossible to separate.

The first day of the Tribune we filled the Centro Medico to listen to the opening speeches. A Mexican woman sat down next to the empty seat beside me and I fumbled with my earphones. Maria Echeverría, the wife of the president of Mexico, was speaking on how the role of women must be to create a world free of oppression, a new dimension of peace, and how we must fight all forms of dominance.

Suddenly a loud whisper interrupted my concentration. "Is that seat taken?" A Mexican woman with a large pocketbook started to push her way through the row to sit in the empty seat.

"Esta ocupado," answered the Mexican woman beside me.

"But I must sit there," the other woman nearly hissed. "I am a journalist from the Presidency."

"Pero mi amiga viene," replied the woman. "My friend is coming."

"I tell you, I am a journalist from the Presidency!" the Mexican journalist cried, wildly gesticulating and pointing to her namecard.

"My friend too is a journalist from the Presidency," said the Mexican woman.

Still, pocketbook and all, the journalist from the Presidency took the seat.

Equality, development, and peace. The enemy was inside us. We laughed with the Mexican woman, somehow shocked into sisterhood. And we thought twice. Was it possible to unite as women when our different classes created a rift between us that seemed so hard to bridge?

American women had to listen and learn from such encounters, and the dramatic quality of the meetings between Third World women was the first time many women had really spoken out about their lives. When Señora Allende described the terrible torture of women in Chile, we shared a deep sense of outrage and solidarity.

One afternoon, I sat down next to an older woman to relax. We began to talk, and she told me that she is Belgian-born and lives in Cuernavaca, where she works to organize older women's liberation in Latin America. She was resting because she was a little tired of answering the questions of so many newsmen who wanted to know why an old woman was attending the Tribune.

"But how do you organize older women?" I asked. "What do you do with them?"

"Heavens!" she replied. "We don't wash and feed them! We're interested in older women thinking for themselves."

Thinking for ourselves. Despite all disputes at the Tribune and the press coverage (most of the press were men), women did unite in Mexico City, and friendships were formed across the world, as well as working relationships between groups. The men came too—NOW members, newsmen, and even agents.

Some women met as a folk arts group

and wrote a performance, a musical-dance expression of woman as a squash blossom, rising from the ground. An African Tribal Queen taught us a fertility dance, an Indian woman performed a courtship dance, and the seeds of the squash blossom grew into women entering all the different fields of the world—as doctors, teachers, farmers, judges, and photographers. We accompanied ourselves with flutes and drums and together found a primitive heartbeat of woman that could revitalize our development process as nations in a technological world. It was a joyful and moving creation to reach together in these nonverbal ways.

One evening at the conference a group of Quaker women sat up late into the night, writing amendments for the World Plan of Action. The representative of Friends World Committee for Consultation would not sign two of these amendments on the grounds that Friends had not sufficiently discussed them to agree upon a stand.

They are:

- 1) The issue of rape and the need to take action to prevent this violence towards women, and
- 2) the right of women to choose or refuse abortion.

His refusal to sign these amendments angered some Quaker women. Abortion was approved some time ago by Pacific Yearly Meeting. It is important that we be willing to take a stand on issues which give women control of their own bodies. I would like to see these issues become subjects for future Quaker dialogues and meetings make their positions clear.

On our return trip from Mexico, Teddy and I stopped in Santa Fe, where we spent an evening sharing with Friends there, singing our songs, and discussing the Tribune. After the children were in bed and we were preparing to leave, one Quaker man came up to us and said, "It's just like John Woolman, only it's 1975. A Quaker Women's pilgrimage!"

I wonder if John Woolman ever felt his own knees shaking as he talked about women's strength. I don't think he spent hours on the sides of roads, repairing broken springs in the accelerator of a blue truck. But I do know that we are all on our pilgrimages, making Friends and reaching into the unknown, and that women are finding new ways to define ourselves as adults in this world, responsible to ourselves and our communities. And peace is "not a state of non-belligerency," but a path towards justice that involves listening and acting

in the face of many obstacles.

The last workshop that I attended at IWY Tribune was to plan an International Tribunal on Crimes Against Women to be held all over the world this winter, including New York City the last weekend in February. It is essential that women committed to developing a spiritual approach concerning our womanhood become involved in the planning of this Tribunal. The task of staying positive, with a loving reverence towards life, must go hand in hand with eradicating the injustices towards women.

Right before the conclusion of the Mexico Tribune, we met three women from Guerrero, Mexico, who grow coffee. Although they were being closely followed, apparently by agents of the Mexican government, they were allowed to speak and hand out leaflets. In Guerrero, the people are living in terror of the military who occupy their province. Over 150 of the campesinos (farm workers) have been taken from their homes, never to be seen again by their families. Often the money which the women make from growing coffee is taken from them and they are accused of guerrilla ties. Here are women simply trying to live their lives and yet in danger. The urgency of their stories hit me with an impact I could not shake off for days. When I left the Tribune I was very afraid.

We wanted to travel through Mexico before our return to the U.S., and the Women's Rights Committee of New York Yearly Meeting, through their representative Grace Jacob-Han, helped us finance this trip. We traveled in our truck towards the coast and unexpectedly found ourselves in Guerrero. Every thirty miles along these beautiful mountain roads we were stopped by soldiers who pointed guns in our faces and searched the truck. Travelers here are not tourists; you are suspected of smuggling ammunition to the people of Guerrero. South of the U.S. border, the turmoil and social upheaval is a lot more serious than the occasional newspaper reports that reach us indicate. The revolution had become very real.

Since then we have had word that women have been exiled from their countries as a result of speaking out in Mexico. American women approached the Tribune with missionary zeal, anxious to learn of our sisters' struggles. In the spirit of freedom of speech we began, and women from all over the world joined in this openness. We have no way of knowing the consequences of this un-

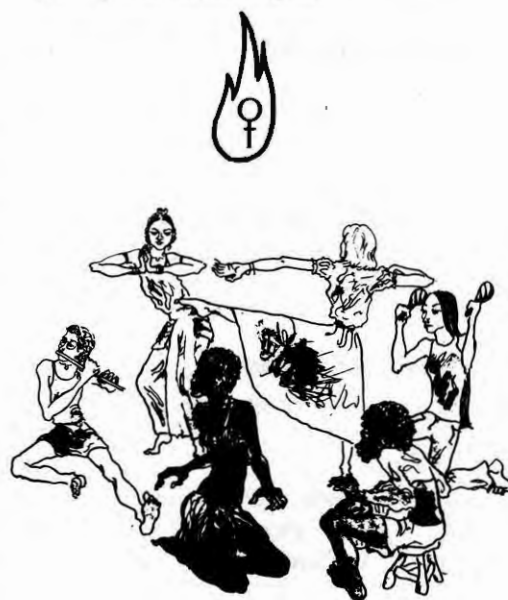
less we continue to stay in close contact. Recommendations have been made that the UN form a watchdog group to ensure the protection of women who spoke out in Mexico.

But the UN continues to play down IWY. The World Plan of Action, a UN document passed at the conference this summer, is supposed to guarantee the integration of women into the development process within ten years, provided that member nations comply. It has been reported that when this document was worked on again in UN sessions, almost all the speakers were men, and when women's issues were brought up, the response was that these things are assumed and needn't be discussed further.

Can women's needs ever be assumed as "taken care of" in a world where the UN and government positions are dominated by men?

I now see that my experiences during and after the conference provided a positive affirmation of my journey as a Quaker woman. Sexism and patterns of dominance affect women all over the world and operate within the Society of Friends in very destructive ways. As we reach out in the community with understanding of and commitment towards women's issues, we must simultaneously turn within our own organization and deal with our internal conflicts.

Saralee Hamilton of the AFSC Nationwide Women's Program put it like this: "We need to reflect on ways that we must change our approach to include a feminist perspective on traditional issues, rather than just recruiting woman power to implement work that has already been decided upon."





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*Joan wrote this poem while imprisoned  
at Niantic for taking part in the October  
4 witness for peace at Pratt and Whitney  
Aircraft, a large defense contractor in  
Hartford, Connecticut. She was re-  
leased on October 25.*

Listen, Women—  
a word with you  
a cry of pain  
a birth of thought

Women—  
you lock my door  
cage me in  
and walk away  
Can I call you Sisters?

Women—  
you do the shit work  
you obey men-made rules  
in men-made structures  
Can I call you Sisters?

Women—  
you're trapped-caught between  
law makers and law breakers  
you enforce/re-inforce  
the rape of dignity  
even when you do it gently  
Can I call you Sisters?

Can you—should you  
humanize the inhuman?  
make tolerable the intolerable?  
make acceptable the unacceptable?

Women—  
you are (like me)  
second class citizens  
sex objects  
indentured servants  
the weaker sex  
the bitches and broads of society

who are  
hired and fired  
used and abused  
exploited and controlled  
ruled and roled  
for power and profit  
in the name of democracy  
by the great white fathers  
and their institutions  
as it was in the past  
is now  
and ever shall be  
a phallic world until the end

UNLESS

We—you and I  
break out of these structures  
risk our securities  
unlock our fears  
join in trust  
and labor together  
to bring forth a new life  
of Sisterhood  
that heals the wounds  
castrates the rapist  
topples the mighty  
frees the exploited  
fills the hungry  
destroys the institutions  
creates community  
and restores dignity to *all* persons.

Our work is not to "reform" their  
systems.  
Ours is to *transform* this world.  
(May I call you Sisters?)

—Joan Burds

## Feminism and Pacifism

The pacifist feminist (or feminist pacifist) of today must try to make her (and his!) position clear. Each of us can only speak for one's own state or stage of understanding, of course, and even the word "position" implies a rigidity I consider inappropriate to the pacifist feminist. Implied for me in both these terms is an egalitarian society which minimizes (not forcefully, but by option) differences of sex, race, culture, religion, and economic class—in other words a democratic socialism which insofar as possible is decentralized, demilitarized and non-exploitative, enabling all individuals to choose their work and life styles (this includes religious, cultural and sexual practices) as freely as possible within a framework which allows for maximum creative expression and minimal hierarchy or exclusiveness.

In such a society—probably never to be achieved but at least a direction many of us want to aim for—the words pacifist and feminist would be irrelevant. One only takes on the odd label of "pacifist" in a society which assumes militarism as the norm, and one only takes on the label "feminist" in a society which assumes male-dominated sexism as the norm. In a peaceful egalitarian society ("socialist-humanist" or whatever term one chooses) the nurturing, life-affirming qualities which have been associated with women's roles, and the aggressive, self-asserting and self-expressing roles which have been associated with men in most societies of the past few thousand years would be in balance (or in dynamic tension) both within individuals and within society as a whole.

—Ann Morrisett Davidson



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## A Review Essay

# Feminism and the Oppression of Language

by Jennifer Tiffany

**The Language of Oppression.** By Haig A. Bosmajian. *Public Affairs Press, Washington, DC, 1974. 156 pages. \$4.50.*

FIRST, HAIG Bosmajian's book is worthwhile reading: he describes the languages of racism, sexism and war-making in a moving and well-documented manner. He calls on us to "identify the decadence of our language, the inhumane uses of language, the 'silly words and expressions' which have been used to justify the unjustifiable, to make palatable the unpalatable, to make reasonable the unreasonable, to make decent the indecent," a worthwhile task! But his analysis is incomplete and the power of his book suffers for it. Bosmajian discusses the languages of oppression admirably but does not go to the root of the matter: the oppression of language itself.

Bosmajian argues that 1) language is a

filter through which reality is perceived and understood; 2) languages such as those of war-making, racism and sexism distort our perceptions of reality and give rise to oppression and false hierarchy; therefore we must *construct* a form of language which creates a non-oppressive reality. Throughout his book he presupposes a world which can be adequately described by this constructed language, a static reality. His position implies that truth is conditioned by language, rather than *vice versa*. Bosmajian's ideas do not in any adequate way speak to the possibilities a real feminist vision creates. Feminism has the power to give language a whole new place in the world. Bosmajian calls for linguistic reforms; feminism demands linguistic revolution.

The feminist vision says that language must be a reflection of reality but is doomed to being only a momentary reflection of an ever-changing reality. The relationship between the world and language which Bosmajian assumes is turned upside down and language is given a new role: even rational systems become purely symbolic. Traditional theory assumes that there can be *one* system of thought and language which can encompass and describe the world. A feminist vision says that this cannot be: the world is ever-changing and while it can be described in very rich and very beautiful symbols, those symbols are valid only for a time and stand in the company of other equally valid, rich and beautiful symbols. The truth can be expressed in any language, and in none. To limit thought and language to one set of symbols is to attempt the impossible: the freezing of reality. And, it is wrong.

Many traditions have many names *and no name*, or a name which cannot



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## Review Essay Continued

be pronounced, for God. To divide the world by names (book, chair, moment, me, you) is an arbitrary act and must be undertaken with a great deal of humility. I must constantly remember that a name is a passing symbol: it implies a permanence and a staticity in its object which simply does not exist. I must recognize the names I use as arbitrary, though often beautiful, symbols of a reality which lies beyond their grasp: the names must never veil the reality.

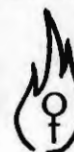
The Word as reflection of reality, as symbol by which that reality is pointed to and shared, calls for a new use of language. If we are not to impose divisions but to reflect a Presence no less real for all its change, we must wait for reality to speak *through us*—as in the Zen practice of writing *haiku*, as in silent meeting. Then my use of, perhaps, Christian symbolic language will not stand in conflict with your use of Buddhist or Marxist language. All divisions of the world are in one sense arbitrary: they cannot fully encompass the reality they point to. In another sense they are richly symbolic: each symbol makes known a

new dimension of that which it describes. Each symbol enriches all symbols.

When I find the use of "mankind," "God...He" inadequate and infuriating it is not that I want to replace one static, incidentally male-centered language with another, equally static though female-centered or androgynous. One of the major insights feminism has brought me is that reality is nameless and ever-changing. One root of the pain and anger many feminists feel at sexist language is the false freezing of reality, its (our) entrapment in masculine generic forms, its (our) being deprived of the right of expression in non-masculine ways. Interestingly, it often strikes me that people who oppose non-sexist or woman-centered alternatives often root their protests in a *hesitancy to change* some time-hallowed, male-centered mode of expression.

The aim of feminist linguistics is not to create new verbal boxes but to redeem the use of words, to give them a new and living relationship with the world. Words exist not to struggle to freeze reality but to enrich it, reflect it and symbolize its being. Inseparable from the redemption of language and its taking on its proper relationship with the world is the redemption of symbols which have been hedged out by centuries of frozen, inflexible symbolism. In our male-centered world, the symbols most often made invalid and fearsome and evil are those which have to do with Woman. (See the Hetaira poem.)

Feminism does not call for the creation of a frozen, woman-centered language, but a liberation of language and symbol so that reality is free to express itself in whatever terms are most clear and sharp within any moment.



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*Editors note: What do you believe is the role of language in oppression? What should Friends do about their own language? What should the Journal do, if anything, to make the magazine a non-sexist publication? The Journal's Board of Managers and editorial staff are seeking clearness on those and related questions and would welcome reader response. The results of our deliberations and yours will be printed in a future Forum.*

the starting point: to

redeem

Hetaira

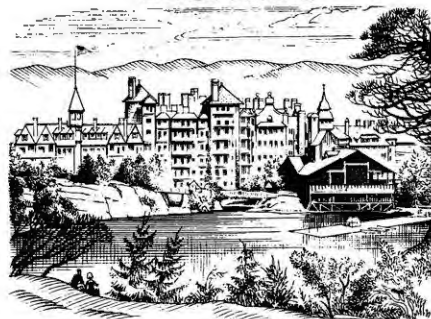
at first abyss i am frightened  
falling falling  
nameless, a black void—  
woman i am dizzy  
and this rush of current through me  
says i am void  
empty it says i am drained  
and  
utterly free  
utterly free, Hetaira,  
utterly free i am frightened because  
what is freedom  
falling falling in this  
black void  
this wind  
rushing through me:  
to have no substance no

constraints Hetaira no names  
to keep things back  
from falling flowing  
into one another  
i feel powerless no  
constraints to lift me no bars  
to climb no named world  
to stand against  
just rushing rushing wind  
and this void so  
utterly full  
i seem to fall forever through it  
because it has no name  
and all things unnamed are  
one all things unnamed are one:  
Hetaira!

Hetaira, mythic goddess of mirrors who  
reflects and has no substance of her own but  
reflection and sometimes it seemed absorp-  
tion and the power to invert a world, was  
until today the woman-image i feared the  
most.

by Jennifer Tiffany

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**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

**London?** Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, Friend End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

## Books and Publications

**Wider Quaker Fellowship,** 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

**By Jesus,** 48 stories, postpaid 2/\$1, 12/\$2.95, single copy 75 cents. **Friends General Conference,** 1520 Race St., Philadelphia 19102.

**Sampling a century** of Midwest Quakerism. Illinois Yearly Meeting, established by Indiana and Baltimore Yearly Meetings in 1875, has published a "Centennial Sampler" (Scrapbook). Eighty pages of people, places, and events with pictures. \$2.00 prepaid. Order from Helen J. Nelson, McNabb, IL 61335.

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**In Barbados.** Comfortable house on South Shore on fine bathing beach; three double bedrooms, two baths; walking distance to stores. Ideal for two couples or a family. Cook, maid and all utilities included in rent. \$200 per week, minimum rental, two weeks. Available now through Christmas holidays. Telephone Burdsall, (413) 528-5232, or write Realtors, Limited, Coleridge St., Bridgetown, Barbados.

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

**Wanted:** Ithaca 1974 photos of me (curly hair, beard, glasses) and friend (short woman, curly hair). Simple living, folk dancing. Neil Fullagar, 2424 Haste D-13, Berkeley, CA 94704.

## Positions Vacant

**Resident couple** for 1-3 years, beginning in late summer 1976, at Quaker Center, Ben Lomond, CA. Must be Friends and/or have had experience with AFSC or other Quaker organization. Couple should be capable of assuming responsibility for a variety of tasks at the mountain retreat center. Salary and furnished house. Write Howard Wolcott, 1030 Parkinson Ave., Palo Alto, CA 94301.

**Elderly lady** seeks companion to live with her in comfortable suburban house and mountain home in summer. Simple cooking and light housework. Knowledge of German and interest in music desirable but not essential. Drivers license helpful. Salary and arrangements flexible. Box B-659, Friends Journal.

**Manager** of a small Friends boarding home near Media. Fulltime live-in position. Friends preferred. Mather Lippincott, Chairman, The Harned, 505 Glenwood Ave., Moylan, PA 19065.

## Positions Wanted

**Quaker woman,** skills in research, writing, editing, teaching, Ph.D. in Asian studies, seeks challenging employment in Chicago area. Box K-658, Friends Journal.

## Schools

**John Woolman School,** Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

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**For Families** whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

## Services Offered

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## Travel

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# Meeting Announcements

## Alaska

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

## Argentina

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

## Arizona

**FLAGSTAFF**--Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

**TUCSON**--Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

## 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 10 a.m. 22502 Woodroge St., 94541. Phone: (415) 651-1543.

**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.

**MALIBU**--Worship Group. Call (213) 457-3041.

**MARIN**--Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

**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 and First-day classes for children, 11 a.m., 957 Colorado.

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

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

**RIVERSIDE**--Unprogrammed worship, First-day school, 10:30. Phones: 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. Phone: (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 St. Phone: 752-7440.

**SAN JOSE**--Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

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

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

**SANTA MONICA**--First-day School at 10, meeting at 11. 1440 Harvard St. Call 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**--Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

**WESTWOOD (West Los Angeles)**--Meeting 11 a.m., University YWCA, 574 Hilgard (across from U.C.L.A. bus stop). Phone: 472-7950.

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

## 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 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

**STAMFORD--GREENWICH**--Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

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

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

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

## Delaware

**CAMDEN**--2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

**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. 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

## 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.

## Florida

**CLEARWATER**--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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

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**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. Phone: 696-1380.

**MELBOURNE**--Meeting and First-day School, 11 a.m. Discussion follows. 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 St., Orlando 32803. Phone: 843-2631.

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

**SARASOTA**--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 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: 939-4717. Quaker House. Phone: 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. Phone: 549-4010 or 457-6542.

**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. Phones: HI 5-8949 or BE 3-2715. Worship 11 a.m.

**CHICAGO**--Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

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

**DECATUR**--Worship 10:30 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 Lombard 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.

**MENARD**--Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

**PEORIA--GALESBURG**--Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

**ROCKFORD**--Meeting for worship every First-day, 10:30 a.m. 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 I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214, or 987-7367.

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

**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 East Stadium Ave. Clerk, Merrit S. Webster. Phone: 743-4772. Other times in summer.

## Iowa

**CEDAR RAPIDS**--Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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

**DUBUQUE**--Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

**IOWA CITY**--Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

**MARSHALLTOWN**--Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

**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

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

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

## Kentucky

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

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

## Louisiana

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

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

## Maine

**BAR HARBOR**--Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

**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.

**ORONO**--Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

## 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. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

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

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

**COLUMBIA**--A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, clerk, 5209 Eliot Oak Rd. 21044. 596-5212.

**EASTON**--Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**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., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

**AMHERST--NORTHAMPTON--GREENFIELD**--Meeting for worship 11 a.m. First-day school 10 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 and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**--Meeting for worship, 10; adult discussion, 11:30. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hildale Dr., 48105. Phone: 769-3354.

**BIRMINGHAM**--Phone: 646-7022.

**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, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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

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

**KALAMAZOO**--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## 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

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

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

**ROLLA**--Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Building, First and 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., 3451 Middlebury, 458-5817.

**RENO**--Meeting for worship and First-day school, 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 and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

**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 227-8210.

**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 Street.

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

**MONTCLAIR**--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and 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**--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

**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 10 to 12 noon.

**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: (201) 782-0256.

**RANOCAS**--First-day school, 10 a.m., meeting for worship, 11:00 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, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

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

## New Mexico

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

**GALLUP**--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

## New York

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

**AUBURN**--Unprogrammed meeting, 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantaneu, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

**BROOKLYN**--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

**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) 628-8127.

**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 St. Phone: (607) 733-7972.

**GRAHAMSVILLE**--Greenfield and 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. Phone: (518) 943-4105.

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

**LONG ISLAND** (Queens, Nassau, Suffolk Counties) — Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

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

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day School 11 a.m. Open house 2-4 p.m. 1st and 3rd First Days except 1st, 2nd, 8th and 12th Months.

**HUNTINGTON-LLOYD HARBOR**—Friends World College, Plover Lane. Phone: (516) 423-3672.

**JERICHO**—Old Jericho Tpk. off Rte. 106 near junction with 25A.

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

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

**ST. JAMES—CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. Phone: (516) 751-2048.

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

**SOUTHOLD**—Colonial Village Recreation Room, Main St., 11 a.m.

**WESTBURY**—Post Ave. and Jericho Turnpike. First-day School (Primary) 11 a.m. (516) ED 3-3178.

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

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-7532.

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

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. Phone: 433-2367.

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

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

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Locker, Sunset Drive, Thornwood, NY 10594. Phone: (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. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

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

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

**SCARSDALE**—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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

## North Carolina

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

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

**CHARLOTTE**—First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 688-4486 or John Stratton 383-5371.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**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**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

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

**WOODLAND**—Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

## 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 Drive. 791-2220.

**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.

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

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

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

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

**TOLEDO**—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. T. Canby Jones, clerk. (513) 382-0107.

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

**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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day School 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. Phone: 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 Pennsylvania, reconstructed manor home of William Penn.

**GETTYSBURG**—First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 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 11:15 a.m.

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

**HAVERTOWN**—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, Havertown. 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, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 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; phone: 241-7221 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 Wain Sts., 11 a.m.

**Germantown Meeting**, Coulter Street and Germantown Avenue.

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

**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**—W. 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., Pennsbury. 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 Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

**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.

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

## Rhode Island

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

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

**WESTERLY**—57 Elm St. Unprogrammed worship, 11, 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 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

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

## Texas

**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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. Phone: 732-2740.

## Utah

**LOGAN**—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone: 752-2702.

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

## 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 for worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone: 492-3431.

**ST. JOHNSBURY**—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

## Virginia

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

**LINCOLN**—Goose Creek United Meeting for Worship and First-day School 10 a.m.

**MCCLEAN**—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: 262-9062.

**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.

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

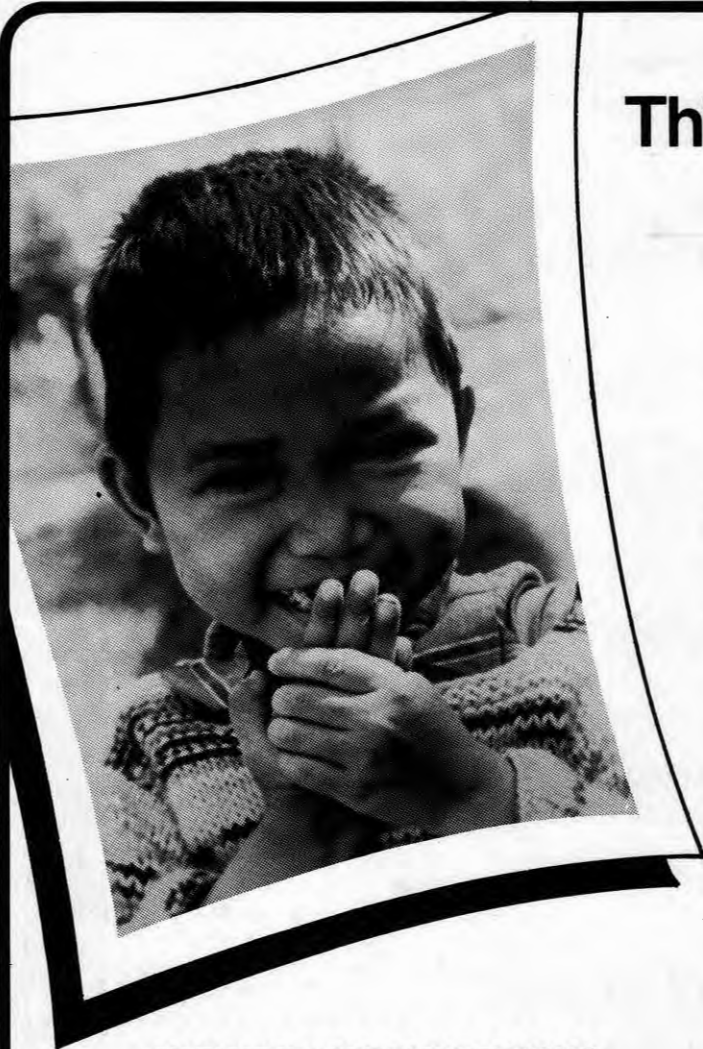
**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

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





**This Christmas...**

# **Give a sweater to a child in North Vietnam!**

## **SWEATER SPECIFICATIONS**

- SIZE** from American children's size 5 to 12 only
- COLOR** all colors are acceptable
- YARN** acrylic yarn is requested, as acrylic does not shrink
- STYLE** both cardigan and pullover styles are acceptable

**AFSC is sending sweaters to North Vietnam as part of its contribution to the FRIENDSHIP Campaign, a nationwide coalition of religious and peace groups providing people-to-people aid to Vietnam.**

**AMERICAN FRIENDS SERVICE COMMITTEE**

This Christmas you can build for peace by helping to heal the wounds of war.

The heavy bombing of North Vietnam has destroyed all but one sweater factory.

There are six million children in North Vietnam. Unless help comes immediately, many of them will be cold this winter.

Here is an opportunity for Friends once more to demonstrate their faith in the power of love to transcend all artificial barriers between peoples.

- ☐ I am sending a sweater/s to AFSC for Vietnam.
- ☐ Enclosed is my contribution for the AFSC Sweater Project.
- ☐ I have written my Congressperson urging reconstruction aid to Indochina.

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