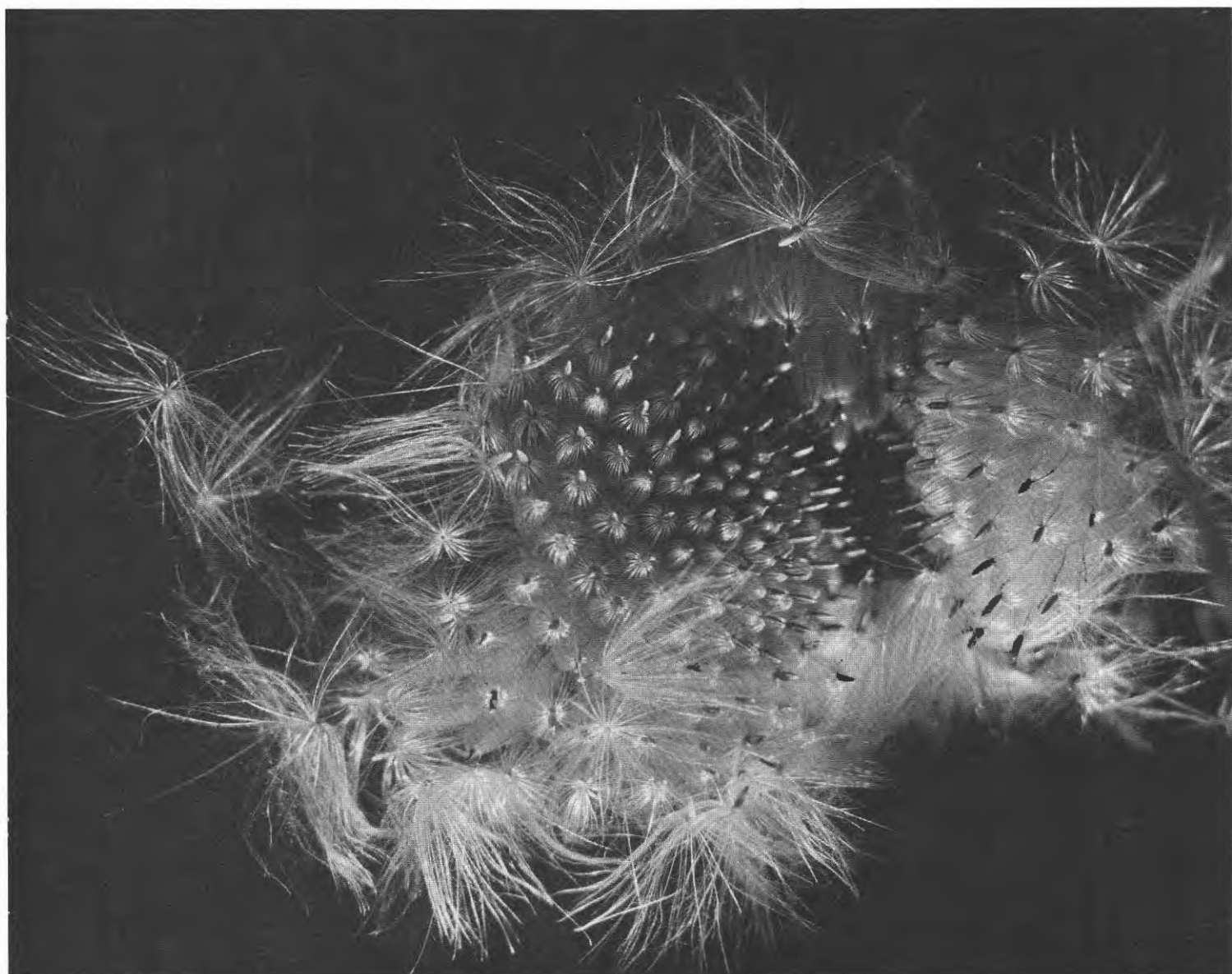


*October 15, 1973*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



Strong is the Soul, and wise, and beautiful:  
The seeds of godlike power are in us still:  
Gods are we, Bards, Saints, Heroes, if we will.  
—Matthew Arnold



# FRIENDS JOURNAL

October 15, 1973  
Volume 19, Number 17

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

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

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

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

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

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THE PHOTOGRAPH ON THE COVER was taken by Harriet Hadley in her back yard. She and her husband, William, live in Collegeville, PA, and are members of Gwynedd, PA, Meeting.

## The Growing Edge

MILWAUKEE FRIENDS supported the recommendation of a member of Ministry and Counsel and in the process extended their community in a very concrete way recently when they loaned money from their emergency fund to help a meeting attendee—a welfare mother—make a down payment on a low cost condominium housing unit. Since the mortgage payments are less than rent this assistance will mean she has more money as well as her own home.

**Tax resister Lyle Snider was tried June 11 in Greensboro, NC, for willfully filing a false and fraudulent W-4 form (see FJ May 1, 1973).** Over 80 supporters of Lyle and his wife, Sue, including students and staff from Carolina Friends School and Quakers from several North Carolina meetings, gathered at a pretrial celebration and at the court itself. Despite conflicts with the court system (Lyle was cited 16 times and Sue once for contempt because of refusal to stand for the judge), Lyle reports, "Sue and I and other supporting witnesses were able to communicate extensively and powerfully on the spiritual nature of our war tax resistance." The jury required over a day of deliberation to find Lyle guilty. He was sentenced to 8 months for tax resistance and 30 days for contempt of court, and Sue was given 10 days for contempt. All sentences are being appealed.

Lyle writes of the trial experience: "We created a presence of love in and around the courtroom . . . fused with a strong and unequivocal witness for peace and nonviolence. Many people felt that the trial . . . had changed their lives in a very significant way . . . The suffering of the Indochinese people is still very much with us in our thoughts and prayers. We continue to search for ways of expressing our love and compassion for these people."

**Philadelphia Friends were given the opportunity this year to offer support for the sufferings of some historic allies—American Indians.** Four Indians had been charged with aggravated assault, conspiracy, and other offenses in an incident involving very questionable police behavior and the death by shooting of a fifth Indian. The magistrate's trial in September, 1972 brought a conviction on all counts despite inconclusive and conflicting testimony. A retrial by jury was held this July after numerous postponements, in which presentation of further evidence including a film of the incident resulted in total acquittal for the defendants. Friends played a major role in the Indian Defense Committee, a coalition of Indian, religious, and social action groups set up to organize support for the case. The Yearly Meeting Indian Committee served as treasurer for funds at the Indians' request. Many meetings raised money for legal defense and other expenses, and provided housing and meeting space. Over half of those present at the July trial were Friends. One Indian called Friends "the backbone" of support during the long months before the second trial.

## What We Are Called to Do

HAVE YOU EVER read or heard a particular word, not thought very much about it at the time, then noticed it a few other places and finally found it coming back to your mind again and again? That's what has happened to me recently with the word "numinous."

Actually, I don't even remember precisely where or when I first noticed the word; perhaps in some of the material about the life of Howard Brinton. Then I saw it in another manuscript, later in a letter, and still later in a magazine article. This morning the word suddenly and unexpectedly came to mind as I was skimming through a new Pendle Hill pamphlet written by David Richie about his almost forty years of heading up workcamps in Europe, Asia, Africa and here in the United States.

These paragraphs, first written by David in 1950 during the depths of the Cold War, were what first appeared "numinous" to me: "Our religion, if it means anything, means that we believe we can find a basis for peace and fellowship with the Russian people. This does not mean that we must trust people we know we cannot trust. It *does* mean that we must try to love people whom we *think* we cannot trust and trust God whom we know to be the Father of us all.

"Our hope for a better future is not based on our doing, or not doing, this or that. It is based upon the revelation of God's Eternal Love in the life and crucifixion of Jesus Christ. There is the great fact of history: Christ loved like that because *God loves like that*. God's love in Christ, Christ's love in us—here is our ultimate hope."

Other passages, too, seemed "numinous." Indeed, the entire pamphlet gave me much more insight into the roots of David's faith—in her introduction Mildred Young describes it as dauntless love—from which the workcamp commitment grew. But then I thought, "Is it 'numinous' you're really recalling, or is the word 'luminous'?"

What made the question especially intriguing was the article in this issue by Morgan Harris on the need to understand peace. His article had been a "luminous" one for me because it had answered some questions about what peace both is and is not. Morgan says, for example, that "peace is not merely the absence of war." Instead, he defines it as "a continuous process of settling peacefully those disputes which otherwise would develop into conflicts, strife, violence, fighting and death. Peace is settling disputes by ballots instead of bullets."

Now someone might argue that this is not the only definition of peace, but it certainly is one definition—and one that makes a great deal of sense to me. So I found his thinking "luminous." But was it "numinous"? And which was David Richie's, "luminous" or "numinous"?

Obviously, it was time to refer to the dictionary—the six-inch-thick, twenty-five-pound unabridged one at that! Here is what I found:

*numinous*—n. That element in the religious object (the holy) and in religious feeling (consciousness of the holy)

which is characteristic of all vital religion, moral or non-moral; the awe and awe-inspiring quality associated with religion and diety.

*luminous*—adj. Shining; emitting, reflecting, or suggesting light . . . full of light . . . enlightened; also clear; intelligible.

There is quite a difference between those definitions, and I spent considerable time wondering which of them really applied. Then it occurred to me that they both might apply—to both pieces of writing. But even as that thought came, so did another: Isn't the continual searching for and application of the luminous-numinous what we Quakers are called to do? Aren't we the custodians of George Fox's concept of the Light as an essential part of the Holy? If there is anything precious and profound that Quakers have to offer, might it not be this blending of holiness and light?

And then one more thought came. What we really are called to do is not define what is holy but to live it; not to seek to understand light but reflect it; not to say but to *be*.

So I have gone from learning that "numinous" meant the essential part of holy to rediscovering that there is no essential meaning except in being. Now, where do I go from *there*? JDL

## Discipleship

✓ WRITING in The Mennonite about "What's holding the layman back?" Robert L. Roxburgh says, "Jesus didn't outline the prospects to Peter, James and John; he just said, 'Follow me.' Discipleship is not a vague response to God or a long course in preparation for life, but a day-by-day risk of faith to do what he calls us to do. Surely this is why Dietrich Bonhoeffer's *Cost of discipleship* has spoken to so many. In it he issues the radical call: 'When Jesus bids us come, he bids us come and die.' Should this secular age once witness laymen who have so responded, then the living Christ will come alive to eyes that have been blind and ears that have been closed. Vitality will take the place of form. The Holy Spirit will replace machinery and perhaps once more the world will be turned upside down."

Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can even do much to help it. . . . The spirit of liberty is the spirit which is not too sure that it is right. The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

—Learned Hand



# The Technology of Peace

by Morgan Harris

THE SUFFERINGS endured in the Vietnams of the world are not because bad people make war but because good people don't understand peace.

Because of this lack of understanding, most of the activities carried on by those who believe themselves peacemakers appear to me to be irrelevant. They are based on the assumptions: (1) that evil persons, hidden away in government, make war; (2) that confrontations, peace demonstrations, peace vigils, petitions, burning draft cards, interfering with the shipment of war supplies, going to jail, sacrifice, even self-immolation will cause these evil doers to quit making war; and (3) that this will produce peace.

What is wrong with these notions?

## Differing Relationships

(1) As I observe the world I do not see war being made by evil persons because they are evil. Those who work in the Pentagon and who made the decisions to carry on bombing in Vietnam live in the state of Virginia and would not dream of bombing their neighbors in the state of Maryland. The difference in their acts arises out of the difference in the relationships of Virginia and Maryland in contrast to the relationships of the U.S. and Vietnam: it does not arise out of their character.

(2) It is also doubtful that war resistance brings war to an end (although there may be more truth in this assumption than in the other two). While those who participated in war resistance, sometimes at great sacrifice to themselves, naturally want to get credit for ending the war, to the objective observer looking on, the result of their efforts is questionable. The war in Vietnam continued for nine years in almost complete disregard for their opposition. In getting the U.S. troops out of Vietnam, a more important factor than the activity of peacemakers was the activity of warmakers—the North Vietnamese. The major reason the U.S. finally withdrew from Vietnam is that its military forces were unable to gain the victory. American history books will never say it, but Vietnamese history books will put it bluntly: The U.S. military forces were defeated.

## A False Assumption

(3) The assumption that because the war has been brought to an end we now have peace—this is completely false. This fallacy is deeply embedded in our culture. The American Heritage Dictionary, for instance, defines peace as "the absence of war." This is about as helpful as defining darkness as "the absence of light" or defining knowledge as "the absence of ignorance."

Peace is not merely the absence of war; peace is a continuing process of settling peaceably those disputes which otherwise would develop into conflicts, strife, violence,

fighting and death. Peace is settling disputes by ballots instead of bullets.

It is a complex process, one that requires constitutions, courts, campaigns and the complicated apparatus to make it all work. In fact, the technology of keeping peace is just as intricate and highly developed as the technology of making war, but most people don't recognize it.

## Gradual Elimination of War

By applying this technology people have eliminated war from progressively larger areas of the earth down thru the centuries. One of the earliest legends we have—the story of Cain and Abel—portrays a time in human history when, if a man felt he had been wronged by his brother, the only way he could be avenged would be to take a club and beat his brother's head in. No one knows how many centuries it was before this unsatisfactory method of achieving justice was replaced by individuals joining together in a tribe and selecting a chief to whom disputes were referred for settlement.

After that, members of the tribe did not kill each other, but tribes still fought. By the time the Europeans landed in America, however, some of the tribes on this continent were banded together in federations, and there was no longer war between those tribes.

As tribes settled down into cities, there were long ages during which cities fought each other. Babylon, Jericho, Troy—the legends of cities at war are still with us, but the practice is so long abandoned as to be forgotten. Peace between cities is so solidly embedded in our culture that anyone who seriously proposed that Chicago go to war with Toledo, or San Diego with Phoenix, would be looked on as a lunatic.

## The Lesson Is Plain

There is no mystery about how war has been eliminated — between individuals, between tribes, between cities, between states, and provinces, and nations. War has been eliminated by joining together to form a larger government. England and Wales fought for centuries. Three hundred years ago they joined together, by common agreement, to form Great Britain, and they have not had a war since. The cantons of Switzerland fought five wars in 300 years—wars in which every canton participated at one time or another. In 1847-8 they formed a federation, and they have not fought again—nor ever expect to.

The historical development is clear. The world now has areas in which millions of human beings live at peace with each other. Our own nation has fifty proud, independent, sovereign states organized into a federal union in which 200 million people live with absolutely no fear that their states are going to make war on each other.

The lesson is plain: war can be eliminated. We can have peace in any area—any size area—even the whole world. A federal union can be created by the citizens of any nations who want to get together, and it will result in peace

*Morgan Harris, a professional writer, is presently teaching a course in "Writing for Publication" at the Beverly Hills Adult School. This is a chapter, slightly revised, from his forthcoming book, Would You Rather Have a War?*



among those citizens—those nations.

"But," the skeptic may say, "What about the Civil War? Our federal union failed to assure peace there. Therefore, it is not true to say that federations can guarantee peace."

This is a fair challenge; we need to face it. There are other federal unions in the world: Australia, Brazil, Canada, Switzerland, as well as the United States. Among all the nation-states in all of them put together there has been only one war in 200 years—a record that compares favorably with the hundreds of wars that have been fought during these two centuries between the states and nations outside of federal unions.

But there is more to the answer than that. We have to recognize that a federation, to succeed, must have the undergirding of common values. To have a successful world federation, humankind must also have world community—common unity. This means shared human values and cultural values. It means respect for and maintenance of civil liberties.

### Why Federations Succeed

The founders of our nation understood that a federation requires enough democracy that the citizens of each member state (or nation) elect their own rulers and representatives. In Article IV, Section 4. of the Constitution, they wrote: "The United States shall guarantee to every state in this union a republican form of government. . . ."

Although they do not explain the reason for this, it is important that we understand it as we work for a world federation to guarantee world peace. The reason is this: The strength of a federation arises from the fact that it derives its authority from individuals—its own citizens, who are also citizens of its member groups (states or nations). When a member of the U.S. Congress acts in a way that is offensive to the governor of his state, that governor cannot recall him. The congressman is accountable only to his own constituents.

The result is that the congressmen from any state—say Ohio—do not think and vote as a bloc, representing the interests of Ohio against those of other states. They vote as individuals. The Democratic Congressmen from Ohio will unite with Democratic congressmen from Florida and Oregon, in opposition to Republican congressmen from Ohio, Florida and Oregon. The ties in such a situation are across state lines.

### And Leagues Fail

In an organization where the people do not elect the delegates—the United Nations, for instance—the delegates do not represent the people. They represent the nation and the government that appointed them, and that will recall them if they displease that government. Thus the United Nations is a nation-vs-nation organization, and the lines of division within it are the same as those which divide the nations elsewhere.

There have been many leagues down through the ages, and enough federal unions during the past 200 years that we can study them historically. We find that no league has ever succeeded, nor genuine federal union failed.

To be united—to be cohesive—a federal union must derive its authority from the people, its own citizens, and not be dependent on the states or nations comprising it. It is equally true that, to maintain peace, it must exert its power only on individuals.

For instance, when President Nixon established economic controls in August 1972, the governor of Texas announced publicly that Texas would not go along. What would have happened if the President had ordered the Pentagon to attack Texas? All Texans would have been driven in self-defense to fight back, to fight alongside and in support of their governor (even those who may not have wanted to support him). Innocent people would have been wounded and killed. It would have been the maximum of stupidity.

What did President Nixon do? Instead of turning to the Pentagon, he turned to the Attorney General of the United States who informed the governor of Texas that if he refused to obey the federal government he would be taken into court and tried.

This is how peace is maintained—by dealing with individuals—in courts of law where the innocent are separated from the guilty, and only the guilty punished.

There is a currently popular term, "world law," which is ambiguous on this point. Do the people using it mean law bearing on individuals, or are they thinking they can enforce law on groups—on states or nations? When they use the term "enforceable world law" it sometimes appears they are thinking of coercing nations. But just as in the case of Texas, *efforts to enforce any law bearing on nations will lead directly to war*. Any misunderstanding about this will be fatal—not to us, perhaps, but to all the young men who will die in unnecessary wars if we don't get our thinking straight.

The founders of our nation dealt with the proposal to coerce a state by arms, analyzed it and discussed it thoroughly, and rejected it unanimously—because it will not work.

### The Maddest Project Ever Devised

James Madison wrote: "A voluntary observance of the federal law by all the members could never be hoped for. A compulsive one. . . involved equal calamities to the innocent and the guilty, the necessity of a military force both obnoxious and dangerous, and in general a scene resembling more a civil war than the administration of a regular government.

"Hence was embraced the alternative of a government, which instead of operating on the States, should operate without their intervention on the individuals composing them."

Alexander Hamilton said: "It has been observed, to coerce States is one of the maddest projects that was ever devised. . . The thing is a dream, it is impossible."

Oliver Ellsworth said, "This Constitution does not attempt to coerce sovereign bodies. . . No coercion is applicable to such bodies but that of armed force. If we should attempt to execute the laws of the Union by sending an armed force against a delinquent State, it would involve the innocent and guilty in the same calamity.

"But this legal coercion singles out the guilty individual and punishes him for breaking the laws of the Union. All men will see the reasonableness of this; they will acquiesce, and say, Let the guilty suffer."

Let us hope the advocates of "world law" will study the deliberations of the founders of our nation, and get their thinking clear about this bedrock principle lest they lead others astray into this "maddest" of projects.

### **We Can Make a Start**

To make the U.N. into an institution capable of maintaining peace in the world, it would have to be changed to live up to its name and the opening words of its charter. Its member nations would have to be united; it would have to become a union, a federal union. This would mean (1) its representatives would be elected by the people, and (2) its law would bear on individuals. Then the words, "We, the people. . ." would apply.

Yet present world conditions are such that it is probably unrealistic to expect this. The world community—the common values needed to support a world federation—does not exist.

What then? We need to work at developing world brotherhood, of course. But must we wait until there is enough community to *sustain* a world federation before we can start it? Fortunately not. We need only enough sharing of values to be willing to make a start together. Once it is created, its very existence will do more than anything else to develop the sense of community needed to keep it going—to make it succeed. Nothing will promote sharing and acceptance of each other and the development of a sense of brotherhood so much as living together in a federal union.

### **Without Community, Government Breaks Down**

I think this is the important point about the Civil War. At the time the federal union was formed there was not enough common acceptance of the value of every human being; the belief that no human being should be a slave. The process of living together in a federation was not sufficient to surmount this difference in cultural and human values. The difference was so great that after a hundred years it flared into a war. Now that another hundred years have passed, I think the common values shared by our population are sufficient that no one I ever heard of even dreams of the possibility of any of these states ever fighting each other again.

The difference in values between communist nations, outright dictatorships and democracies may be equally great in the world today. If so, it would not be possible to form a successful federal union for the entire world.

In this situation, some feel that a world government is a grandiose impossibility at this time. They are saying, let's make a modest start with what we have—create a nucleus that can grow into a world federation gradually as one nation after another joins, just as our own federal union grew from its original nine to its present fifty. These practical thinkers propose to form a federation of the nations that share such common values as democratic process, maintenance of civil liberties, individual freedom.

Their proposal is incorporated in the Atlantic Union

bill now in the Congress, which would authorize representatives from these nations to meet and discuss how far they could advantageously apply the principles of federal union. If and when the Congress approves it, and the convention it provides for brings back a proposed constitution, the people of the United States and other western nations will have the opportunity to decide whether they want to continue the historical process of enlarging the area of peace within a federal union larger than we have previously known. It would be open to others, and by a natural process of growth in time it would become the world brotherhood of which men have dreamed.

### **Another Procedure Needed**

In the Kellogg-Briand Pact, the leading nations of the world renounced ". . . recourse to war for the solution of international controversies. . ." This function—that war performs, however miserably—is a necessary function. If war is to be eliminated, it must be replaced with some other procedure "for the solution of international controversies."

A reliable system of settling disputes peaceably is a prerequisite to the elimination of war. To have peace, humankind must replace the entire war system with a peace system.

A federation is such a reliable system—perhaps the only practical one available to us. How can we get it? We have already noted one way: start with those who already share sufficient common values.

At the same time we need to build up common values—develop understanding and sharing with the rest of the world. The work of the American Friends Service Committee is exemplar in this process of demonstrating that the things people throughout the world have in common are far more important than the petty differences that divide them.

### **We Need to Know Everything**

Also, we need to study the organization of peace. We need to know everything worth knowing about how to organize the world (or any part of the world) for peace. This probably means improving our knowledge of U.S. history by reading *The Federalist Papers*, which are 200 years old but just as up-to-date as the Bible. There are other books—not as old, but setting forth principles that do not change with the years—that anyone who wants to be effective in working for a practical peace system should be familiar with.

Clarence Streit's *Union Now* is the one that gave me my first insight into the possibilities of peace in this war ridden world. Emery Reeves' *Anatomy of Peace* is "the pure milk of the word." Mortimer Adler said it simply and conclusively in *How to Think About War and Peace*. E. B. White assembled a delightful collection of his essays from the Talk of the Town section of *The New Yorker*, under the title: *Wild Flag*. And in 1962, professor Amitoi Etzioni published a superb book, *The Hard Way to Peace*, for which I think he should be given the Nobel Peace Prize.

Anyone who reads these books will know how peace can be achieved and maintained. He will know there is hope. He will realize that it is simply a matter of education

—not confrontation, not sacrifice, not martyrdom, not self-immolation, not tearing down the war machine, not condemning the “warmongers”—just simple understanding.

The reason we have war is that good persons do not understand peace. Because of this lack of understanding people who sincerely want to make a useful contribution to a peaceful world are distracted from effective action, and encouraged to participate in irrelevant, dead-end programs. Their time, energy, and enthusiasm, which is so desperately needed in the task of building a peace system, is poured into the bottomless pit of war resistance and lost. Truly “the second best is the greatest enemy of the best.”



Photograph by Takao Akiyama

### Lovesong at Sea

I wanted to glide long curves  
in the bow lazy under the sun  
to coast swells and hills of waves  
and lounge in the hollows of the sea

But this straining to hull's list  
bracing against mast tilt  
always wrestling for balance  
This crouching coiled under the boom  
lunging away from the swing  
are not what I hoped

To steer through wide blindness of fog  
eyes agape ears cocked  
Wind skittering crazy  
shoal rock scraping up a mile from shore  
Sails flapping slack  
or bulging insane flying away  
I never dreamed such terrors

My God! Where's the pier?  
I've been wishing for shipwreck

CARL WOODS

## I Remember Gandhi

EDITOR'S NOTE: *Of the billions of persons alive during some part of the 20th Century, few will affect history more than a short, almost emaciated Hindu named Mohandas Karamchand Gandhi. When the editor learned that Horace Alexander, a Friend living in Swarthmore, had known Gandhi, he suggested that Friend Horace share some of his understanding of the Mahatma with Journal readers. Horace Alexander, who had come to know Gandhi in the 1920's while on the staff of Woodbrooke and who later worked with him during India's struggle for independence from Great Britain after World War II, most graciously agreed to talk with us. The following is part of a rich conversation, for which the Journal is grateful.*

Q: What were your feelings about Gandhi? How did he affect you? Were you practicing nonviolence or was there a change prompted by your association with him?

H: It's always a little difficult to say. Of course, he was a delightful man to know. He was a warm, friendly man, who made friends quickly with anyone who came along and was willing to be friends with him. One of his extraordinary characteristics was that he was so genuinely interested in human beings as such. I have various stories of people who thought that they were going to have perhaps an important political discussion with him and found that most of the time was spent talking about personal affairs.

Obviously, if you are in close touch with a man like that something of his remarkable character may rub itself off on you. I hope I learned something. I couldn't describe just what it was. Of course, having grown up as a Quaker and among Quakers with plenty of reason for thinking about our “peace testimony” during the first world war, it was a great strength to come in contact with a man who, one might say, had gone much further than most of us, than any of us, in his insight into what that kind of a life really ought to be, a nonviolent life.

Q: Then, in a Gandhian sense, nonviolence is not a tool, but a way of life.

H: Yes. Of course, none of these words are really satisfactory. I don't know whether we'll ever find a word that really does signify more. We just have to accept the words that come, I suppose, and make the most of them. You remember Gandhi himself coined the word “satyagraha,” which is a very positive thing—soul force, mind force, the strength of the soul, which he was convinced is really far mightier than any strength of military or economic power that any state can have. Again and again he put truth and nonviolence side by side and they were practically the same thing to him. If you uphold truth, as he understood truth in every way, then you really have the mightiest weapon that anybody can lay hold of, the conviction that truth will conquer.

Q: How do you feel about that personally, Horace?

H: Well, I suppose I accept it in the sense that I do believe that the power of the human spirit is mightier than any outside power. Someone who in the last ultimate point



accepts death has really overcome the people who put him to death, hasn't he? If he accepts it in the right way he is the conqueror. And, of course it fits in very closely, doesn't it, with the Quaker belief that there is a divine quality in all persons that is deathless. So in spite of all that we see that seems to deny it in the life around us, there still is this quality, and we do see it very often in our fellow human beings, don't we?

Q: We were talking about how much of a correlation there seems to be between the Quaker approach to life and the Gandhian way of life.

H: I believe there is a very close relationship, and I think that in his later years when Gandhi did have quite a bit of contact with Quakers he himself felt that relationship. I remember the first time I stayed at Gandhi's ashram I talked to his secretary, Mahadev Desai, a very fine man, who unfortunately died rather young. When he found out that I was a Quaker he said, "Oh yes, we want to know more about the Quakers. We've been interested in William Penn and his nonviolent state of Pennsylvania."

Now that was about all they knew. They knew that the Quakers had this tradition and that William Penn tried to give it political form. This interested them very much.

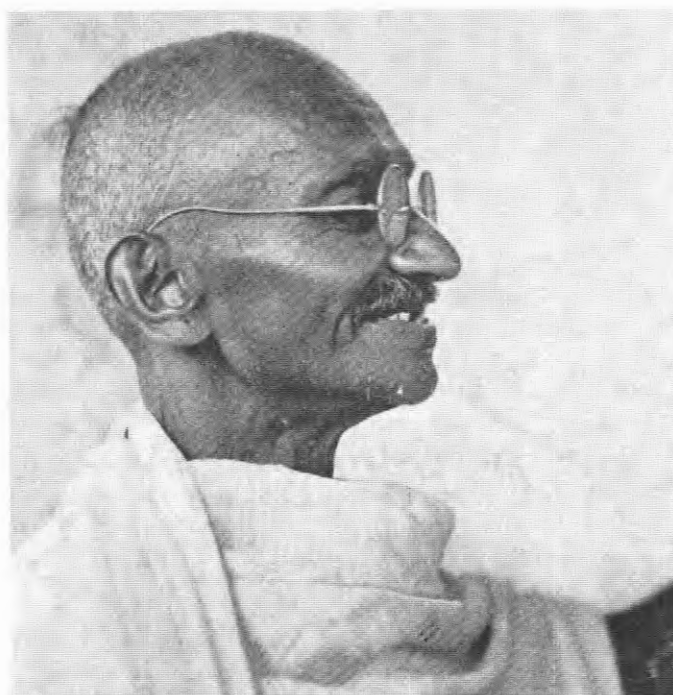
I think those of us who were Quakers who were in touch with Gandhi in the last years of his life felt that there were so many things that we could accept with him and he with us that there really was common ground. For example after the partition, the new Indian government, Nehru and his colleagues invited us to help in the refugee camps. We decided right away that if we were going to do anything in India we must do it in Pakistan, too. Well, one of Gandhi's close colleagues, Sardar Patel, a man for whom I had very high regard, was rather upset about this. He said, "Why do you want to go there?" We said, "It is our tradition that in a situation like this we try to help on both sides." He said, "They haven't invited you, have they?" "No, they haven't." "Then why do you go there when we have invited you?" "Well," we said, "we still like to work on both sides if they'll let us." "Oh, well," he said, "you had better talk to Gandhi about this and if he agrees I can't stand in your way." So we went to talk to Gandhi and he said, "Why, of course, you have to work on both sides."

Q: Do you feel that Gandhi's concept of nonviolence is applicable to social action in this country?

H: I once took Stuart Nelson of Howard University along with me to talk to Gandhi. He [Nelson] was concerned then with the position of the black people in this country and he talked to Gandhi about that. He asked him for his advice as to how his method of nonviolence could be used to help the black people of America.

In effect, what Gandhi said, as far as I recall, was, "I can't tell you how to do it. If you have watched me at work and are convinced that I have got the right principle then you in America have to find out for yourselves how to apply it. I can't tell you how to do that. Your circumstances are different. You must work that out for yourselves."

This is a way of saying "It is applicable anywhere, but



each group must find how to apply it in their own particular circumstances."

Q: Have you seen the Gandhian principle at work in any social movements in America or any wrong application of it?

H: I haven't seen enough at first hand. Of course, we all know that Martin Luther King was closely and deliberately influenced by Gandhi. There were places where I think he followed quite definitely a different line from Gandhi. But he certainly had faith that there are nonviolent ways to achieve the emancipation of the black people of America. He continued to have a portrait of Gandhi hanging on his wall, didn't he, all the time. It seemed a reminder that "he is my Guru."

Q: Do you see any principles of the Gandhian way of living that we are or are not using in our dealings with other people or perhaps with our own people?

H: Of course, Gandhi had fundamental objections to what he called modern civilization. So if we're going to begin to be Gandhian we have to reexamine the whole basis of our civilization. He believed that Western civilization, as he had seen it, put much too much emphasis on material things. Not that he lived up in the skies and thought material things didn't matter. His main motive in striving for Indian independence was that he thought that an independent India could tackle the problem of poverty. He didn't think the British would ever be able to do that, partly because he thought our approach to life was wrong. What he would say about what's happening now I don't know. But his view was that we've got to begin all over again with a different scale of values. I think he would have a lot of sympathy with the restlessness of the younger generation in this country and in the Western countries generally who are determined to get away from the kind of system that seems to put so much emphasis on economic

success and try to discover a new basis for a sense of community which takes precedence over any selfish desires. I suppose you come back to the Buddhist idea that we have to get rid of all desire. Well, what do they really mean by that? I'm not sure that I quite know, but I like to express it in the form of getting rid of all *selfish* desire. And I think Gandhi was largely justified in his view that modern civilization tends to make us think too much in terms of self and of material security.

Q: What is that quality of life in India that seems so missing in America? Is it our materialism and our superficiality and so forth?

H: I suppose you can call it that. Certainly in India one does have a feeling, a kind of, well, how can I describe it? . . . restfulness. That isn't an adequate word. A sort of deep peace of mind. At the moment that's what I'm inclined to call it.

Q: Harmony?

H: Yes, yes, that's it. Harmony. Even among people who are desperately poor. They've got something that we seem to have missed. No doubt it's splendid to have a divine discontent, but also it's splendid to have a divine content.

Q: How do you see society, do you see us moving in this direction at all—perhaps not implementing, but even beginning to understand what Gandhi was saying?

H: Well, I do get the impression, don't you, that there are a great many young people questioning the basis of Western civilization—feeling that we've somehow gone wrong and have to find a different way. I don't know how deep this goes, but we keep coming across people going to India because they think they'll find what they want there. I'm not sure that they will, but, at any rate, they have a sort of vague idea that perhaps something in Indian philosophy is nearer what they want. I'm not sure how far they've got on all this, but it's fascinating to meet these young people who say they now have "knowledge." Well, I'm not quite sure what this knowledge is, but at any rate it's something. They are happy in it. One wants to see what their lives are going to be. Maybe they're going to give us something fruitful and helpful, something that really will help to redeem our society from its present plagues.

Q: Certainly it is not, in a Gandhian sense, a withdrawal from life?

H: No, no. Not at all.

Q: It's grappling with a totally different point of view?

H: Yes. Trying to tackle it in a new way. Of course, you can say that the various efforts of community that have gone on for the past 50 years are all aiming in this direction. They don't seem somehow to get very far. Perhaps these things have to come slowly. I expect they do, as lots of people experiment with their own lives. That's what Gandhi did. He was a great experimenter with his own life all the time: "experimenting with truth," he called it. And if people are prepared to run the risk of breaking from the conventional way of life and experimenting with their lives along new lines, one must hope that some of it will prove very fruitful. I believe that.

## That of God in Every----

SOME QUAKER WOMEN (and men, too) apparently are sensitive about George Fox's use of the phrase "That of God in every man." In a little book entitled "Selections from the Epistles of George Fox" by Samuel Tukes (Abridged; published in Philadelphia in 1858), I found the essence of the phrase used no less than fourteen times. Only twice did it contain the sub-phrase "every man."

For example, "Be faithful, and spread the Truth abroad, and walk in the wisdom of God; answering that of God in every one."

And ". . . answer the good and just principle in all people . . ."

On being truthful in all business dealings, Fox said, "In this ye answer the Light of Christ in every one." Again he said, "So all Friends . . . dwell in the power of God, and feel the power of God, and the Light of Christ Jesus . . . that ye may answer that of God in every one upon the earth . . ."

This last quotation leaves no doubt in my mind that there was no exclusiveness in George Fox's Christianity. He urged Friends in another epistle to "answer the Light and Truth in all people." In 1682, in a letter to Friends who had been taken captive along with others by Algerian pirates, he urged them to "answer the Spirit of God, both in the Turks and the Moors, and the rest of the captives."

One more variation needs quoting. In an epistle written at Swarthmoor Hall in March, 1676 and addressed to Friends at Dantzick (presumably the Baltic port of Danzig) Fox said, "O! be valiant for God's glory and his Truth upon the earth, and spread it abroad, answering that of God in every man and woman's conscience. . . ."

JOHN DANIELS

## PRAYER

*Oh, God, who hast ordained that whatever is to be desired should be sought by labor and who by Thy blessing brings honest labor to good effect, look with favor we beseech Thee upon the works of this College so that at Bryn Mawr the light of true learning may never be put out. As others have labored and we have entered into their labors, grant that we may be disciplined with like generosity of mind. Grant to all as teachers or as students to know that which is worth knowing, to love that which is worth loving, and to praise that which pleaseth Thee most. Oh God, who settest the solitary in families and who has promised to turn the hearts of the parents to the children and the children to the parents, teach us the mutual respect and help that come from the mingling of generations. Thou hast granted unto youth to see visions and to old men to dream dreams. Help each to understand the other. May those who are younger not resent the discipline of learning and let those who are older be saved from the foolish confidence that they are the people and that wisdom will die with them. Help both together, seeing visions and dreaming dreams, to seek and welcome the new truths which alone can fashion the world of the future. Amen. . . .*  
Offered at the May 14, 1973 Bryn Mawr College commencement by HENRY J. CADBURY



## Can Females Be Citizens of God's Kingdom?

by W. Fay Luder

WHY are some woman's rights advocates turning against Christianity?

Many times, in various Christian groups, or in my reading, I have been irritated by the male chauvinism in the talk about the fatherhood of God and the brotherhood of man. Recently, I wondered in meeting how the females present felt about such talk in these days of renewed agitation for the rights of woman. I mentioned that I had given my two daughters copies of *The Natural Superiority of Women*, and concluded with the statement that I had tried to encourage them by repeating: "God is as much a mother to us as *she* is a father."

Immediately, a divinity student jumped up and argued at length that my conclusion was contrary to the "Judeo-Christian tradition." Watching some of the female college students present, I could imagine them thinking, "If this is Christian teaching, no wonder advocates of woman's rights are turning against it."

After meeting I spoke to the young man, objected to his use of that popular expression "Judeo-Christian tradition," and asked him why the priests of the established

religion executed Jesus. He would not agree that the reason was that Jesus is not in the "Judeo-Christian tradition," and that the God he asked us to love was not the God the priests worshiped. He asked me why Jesus was not a woman, and why none of his disciples was a woman.

My answer, which I also presented at a later meeting, was somewhat as follows:

The Pharisees held women in contempt. They refused to speak with a woman, even a relative, on the street. Women had no part in the activities of the synagogue. Relegated to the balcony, they were merely spectators. Frequently, they heard the men reciting one of the standard prayers:

"I thank Thee, O Lord God, ruler of the universe,  
that I am not a Gentile.

I thank Thee, O Lord God, ruler of the universe,  
that I am not a slave.

I thank Thee, O Lord God, ruler of the universe,  
that I am not a woman."

In such a climate, a messenger from God in the body of a woman could not have delivered the message. No one would have listened. Also, at that time and place, the best Jesus could do was to speak of God as a loving father. However, in the story of the prodigal son, and elsewhere, he represented God as a loving person who forgives in the

*W. Fay Luder, professor of chemistry at Northeastern University, is a member of Cambridge (MA) Meeting. He enjoys building houses for relaxation and his "main interest in life is citizenship in the Kingdom of God."*



way a mother forgives her children.

We can be certain that Jesus did not share the contempt Pharisees had for women. Possibly he had all three parts of that self-righteously arrogant prayer of the Pharisees in mind when he told the story of the Pharisee and the tax collector at prayer. That is certainly the specific prayer Paul contradicted in his letter to the Galatian church when he wrote that distinctions between Gentile and Jew, slave and freeman, female and male are no longer valid.

Because Paul did not always adhere to this ideal of equality, his reference to it is good evidence that Jesus taught it. Furthermore, we know from Luke (Lk 8:2,3) that women traveled with Jesus and the twelve on their journeys—which must have scandalized the Pharisees. More of the attitude of Jesus is revealed by his behavior when the woman caught in the act of adultery was brought before him. Contrary to the law, he did not condemn her, but first questioned the motives of the men who had brought her before him, and only then asked her to go and sin no more.

Paul's repudiation elsewhere of the endorsement he gave, in his letter to the Galatians, of the equality of women and men should not be given too much importance. Whenever anything in the "Judeo-Christian tradition" disagrees with the first three gospels, a follower of Jesus owes nothing to that tradition—which in so many ways has betrayed Jesus. The fact that Paul warned women not to speak in meeting seems to indicate that they were actually doing so. However, Paul's attitude soon prevailed and the incipient freedom of woman was crushed.

The shameful tragedy is that throughout history—except temporarily in a few parts of the world—most men have discriminated against, mistreated, and dominated women. Of course, the main reason for this male arrogance is that such men have an inferiority complex toward women. Because they cannot bear and nurse babies these men subconsciously feel inferior to women. Therefore, they try to compensate by dominating them.

Nevertheless, a Christian man should be generous enough to admit his inferiority and to love all the daughters of God with the same respect he gives his own sisters or his mother. Such a man can agree wholeheartedly with Frances Wright, who, in 1829, summed up the woman's rights movement in one sentence: "It is in vain that we would circumscribe the power of half our race, and that half by far the more important and influential."

If a Christian man considers how talk of the fatherhood of God and the brotherhood of man strikes many advocates of the dignity of woman, he will refrain from such talk. He can let women know, whenever he has an unobtrusive opportunity, that he is irritated by the arrogance most men display toward women; that he abhors the Playboy philosophy, which assumes women are the playthings of playboys; and that he repudiates all its ramifications, which so thoroughly permeate society. He might even try to avoid one of the worst faults in language: the use of "he" to include both sexes.

A Christian woman might fortify her self-respect by

reading books like Ashley Montague's *The Natural Superiority of Women* (remembering to discount some of it because the author proclaims, elsewhere, that he is an atheist), Eleanor Flexner's *A Century of Struggle* (an excellent history of the winning of the ballot for woman), Mary Earhart's *Frances Willard* (a fascinating biography of one of the greatest women in history), and the novels of Jeffery Farnol and George Macdonald (so she will know that a few men respect women).

She might recall—frequently—the reason playboys try to dominate women, and that both the Playboy philosophy and the situationism of instant gratification so all-pervasive in books, television, movies, and advertising are new disguises for the age-old immorality that has always tried to force women into sexual slavery to men. She might even note that some woman's-libbers are unconscious victims of this old slavery in their proclaimed freedom to fornicate.

If a Christian woman takes the position that she is a follower of the Jesus described in the first three gospels, she can repudiate the "Judeo-Christian tradition."

"Jesus is outside the Judeo-Christian tradition," she might say to herself. "The Judean tradition executed him; the Christian tradition has denied him ever since. God is not the patriarchal misogynist of the Judeo-Christian tradition. I agree with Frances Wright. I'm worth as much to God as a man is. God is as much a mother to me as she is a father."

"As a daughter of God, I reject the juvenile delinquency of the Playboy philosophy so prevalent in this arrogant male world's sick attitude toward women. Daughters of God were not meant to be the playthings of playboys. I refuse to be dominated by any man."

"Jesus taught women as well as men the ultimate freedom—the freedom to obey God rather than men. As long as I believe in, and act upon—every day—the essence of the teaching of Jesus as stated in Matthew 6:33 I can be—right now—a citizen of the Kingdom of God."



Photographs by Steve Anderson

# Communicating Our Experience

by Kenneth C. Barnes

AT FIRST I was to have spoken about communicating our spiritual experiences. But I quickly recognized that this presupposed a kind of distinction that I could not tolerate. It accepts the destructive dualism that has done so much harm to Christian thinking, a dualism we inherit from Greek culture, not the Hebrew. It selects certain experiences as being of a different nature from other experiences, necessarily inferior. When we do this we are, in a sense, found to be offering approved articles in a spiritual supermarket while we sweep the rest of our experience into the dark corner of our warehouse, a dangerous thing to do.

Do we have to spiritualize things in order to make them good? Over forty years ago there was an occasion when I had to address the Friends' Guild of Teachers on the question of dealing with sexuality in education. During that talk I had to say that we did not need to surround sex with holy thoughts in order to make it tolerable. I felt that to clear up the unhappiness and muddle in children's thoughts we had to approach sexual experience as simply and straightforwardly as any other exhilarating experience, such as—I dared to say—diving off a rock into the sea. One Friend teacher was so shocked that his protest was almost inarticulate; and it has been pointed out to me that he never came to the Guild again in the whole of his life. But that was 40 years ago.

## Let's Talk About the Spirit

By all means let's talk about the *Spirit*. In the early statements of Friends the word spirit is freely used, but not the word spiritual. When you turn a noun into an adjective you begin the process of abstraction and pigeon-holing. The experience of the spirit is a whole experience, an involvement of the whole personality. To emphasize the difference between an experience and its adjective, think how different is the experience of the living Christ from being labeled Christian!

We must not suppose that we are to communicate because we have some-

thing superior to offer an unenlightened world. What we have to attend to is not something that we have to offer, but the fact of our *isolation*. Isolation not as individual persons, but as Quakers. Isolation is a loss on both sides, and to overcome isolation is to set the stage for growth. Growth is what we all need: development, new insight, the exercise of the imagination to open up a world of new possibilities.

## Contents of Our Communication

Into our communication we must take our whole selves, the whole gamut of our experiences, everything that is representative of our humanity. In the nineteen thirties, when I was a rebellious young Friend, one older Friend stood out perhaps above all others as a whole man—a man who was a craftsman, a practical man, a statesman, a man of passion and integrity. That man was Carl Heath. He didn't write very much, but I've remembered one thing he wrote in *The Friend* in 1932 about unemployment.

"Now in this . . . we are facing inevitably states of the spirit—unhappiness, depression, misery and often dull hate . . . All these feelings arise from the secular life, the want of food, rent, clothing etc., but they are spiritual things, states of the spirit."

Note that he uses the word "spiritual," not to discriminate between one experience and another, but to describe all the experiences that are states of the spirit, including depression and hate. It is in this inclusive experience of the human spirit that we need to approach and know each other, to know each other as Friends and to know those who are not Quakers.

This complete sharing is what we grow by; by it we become persons. It must include the exalting, the seriously satisfying, what brings us joy and makes us laugh—but also what disturbs or shames us, frightens us or fills us with doubts. If we shut experiences within ourselves because they shame us or disturb our peace, we fail to mature. The way to self-knowledge and self-direction is through the admission of our contradictions. And openness is the way to new experience. Remember that the purpose of communication is not only to show what really happens to us but to have a revelation of the unexpected, a rebirth. It must be obvious that all

constructive communication is a two-way encounter. We must be as attentive in taking as in giving. We must be good listeners.

But how are we to discover what all this means in a sense that is both deep and practical? By going straight to the experience in which we already know it to be true. For most of us marriage; for all of us friendship. If we start from this point we shall know what we are talking about. Ask yourself how you have grown in these relationships. Hasn't it been by total self-revelation? (Or have you at times tried to save your pride?) Even if you haven't completely achieved it, don't you recognize that only by mutuality, by humble self-revelation you have grown in stature and in love. In an intimate relationship we can reveal the worst in ourselves as well as the best. By revealing the worst we do not dismiss it into limbo—but we release ourselves from its stranglehold.

Is it reasonable to suggest that this provides a basic truth for all communication? I wonder how much we follow this truth in our religious activities? How much of ourselves do we leave hanging in the wardrobe when we select the suit in which we will go to meeting?

## What Happens In Worship?

I do not want to suggest that nothing real happens in worship, but that we have no certain means of knowing. Husband and wife are driven to test their honesty in day-to-day encounters; but how do we test the honesty of our ministry? In marriage we are conscious of new growth, of being born again in each other, so to speak, because we have been naked and unashamed. We cannot establish the same intimacy with the wider group, but isn't the same principle applicable?

And what about the wider circle beyond the Society of Friends? Remember that word "isolation"—which I said was the focus of our problem. It carries the thought of our deprivation rather than of our superior enlightenment. It moderates the assumption that we have a storehouse of spiritual riches from which we can hand out presents to the public. The way to the overcoming of isolation is through self-revelation, fearless mutual knowledge and active cooperation, so that we can say: we work together and grow together. Quakers are greatly appreciated in action and often enough others are eager to work with us. But in the self-consciously religious life isolation is

*Kenneth Barnes, British writer and educator, headmaster of the Wennington School, Yorkshire, England, was a lecturer and administrator at Pendle Hill in 1970. This article is based on his talk at the 1973 London Yearly Meeting.*



difficult to overcome. We seem too "good" to associate with. We are too often seen as people who live strictly according to principle, who have passed beyond the weaknesses, indulgences and bawdiness that unite other people.

John Robinson, author of *Honest to God*, had many approving things to say about Quakers but he described one encounter with Friends in these words: "It shook and depressed me . . . I came away feeling that this body is as closed, as defensive, as fearful as almost any other body of Christians I have addressed." He thought that this defensiveness was due to our small numbers. "The smaller you are" he said, "the more you have to use all your energies in simply keeping going."

### Our Vulnerability

I don't think he was wholly right. Small numbers, yes—but not because this wastes our energy; rather because our smallness makes us too concerned about our public image. We are too vulnerable to bear any kind of moral disgrace. Don't we sometimes behave like a small army moving in a dangerous environment, anxious to keep our ranks close and to give at least the appearance of being united? If a Quaker staggered home roaring drunk we should be shocked to the core of our Quakerly souls. In contrast a Catholic drunkard is a less unusual phenomenon, and a priest can listen to confessions of sexual aberrations without being surprised. The Catholic Church is enormous, and anyway it is for sinners.

You will remember how startling the publication of *Towards a Quaker View of Sex* was—ten years ago. It was painful to some Friends, but hailed with delight by many Christians and humanists outside our membership. For the latter it seemed that here at last were Christians who could imagine what it is like to be a homosexual or to have been drawn into disturbing extramarital intercourse, who knew about the tensions and failures in marriage, who accepted the inevitable power and waywardness of sexuality and who wanted to understand rather than to judge.

That pamphlet did something to build a bridge across which we could at least say hello to our fellow human beings. That is true whatever criticism of it you may still have. What more are we doing to maintain communication? What is there that is real in us, not just an approved idea or ideal of Quakerism? This effort to communicate need not diminish in the least our individual effort to achieve moral integrity, for

this achievement is a matter, not of the mere following of rules, but of the kind of understanding and insight that communication produces, the truths it reveals about ourselves.

When I read the Epistles of the Society, written during its first century, I am almost overwhelmed by the flood of repetitive pious language. We could not now pile up phrases in such passionate prolixity. Yet I'm sure it was sincere. And certainly it was vigorous and related to determined action. But the passion of early Friends carried them into contradictions that were damaging. Every movement has its dark side and we can see in early Quakerism the origin of the isolation we now have to overcome. Quakers then certainly faced a hostile environment and time after time their communications advocated the avoidance of contact with people who might corrupt. Members had to be kept pure by the denial of relationship with the impure. Like was to be married to like and the good were to work with the good, and there seemed little room for laughter.

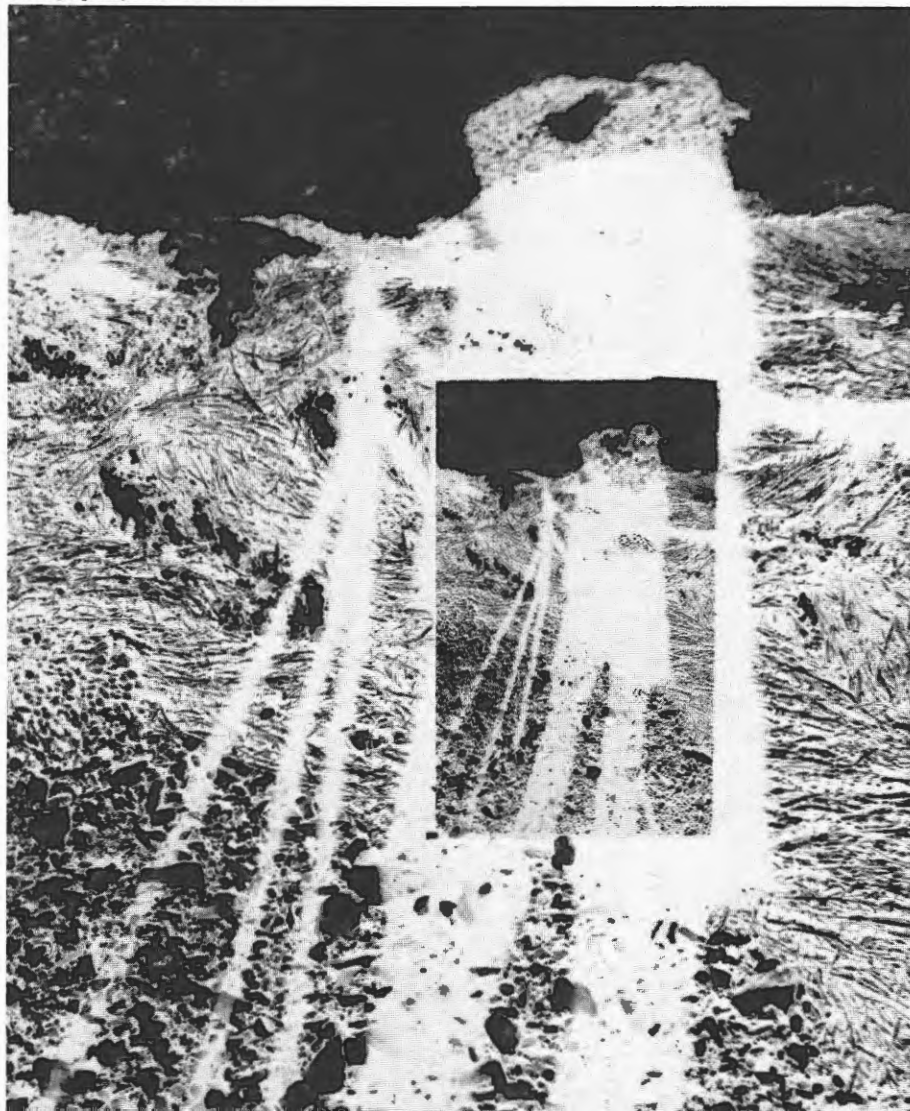
Not only did Friends come to reject the sinner and even excommunicate him, but this action was mirrored by an

inner rejection of the shadow in themselves, the dark side that is in every one of us, that needs to be recognized and understood if it is not to injure our relationships. Their goodness was gained at some cost in self-destruction, with the loss of something that could have united them to all their fellows. When people tell us that we are too good for them to join us they are saying that we are not quite human. I thank heaven that as time goes on we give less reason for people to say this. If there is a public image of Quakerism, we must let it go. We can't communicate through an image.

It will be some time before we have lived down the reputation for being in some measure a life-denying people. There are undoubtedly some Friends who would give reason for Dr. Robinson's impression of a defensive and intimated people; but I'm glad that there is an increasing number of Friends who are lively and gay and outgoing and in whose homes you don't have to be careful about what you say and what dreadful habits you reveal; people who enjoy having bodily appetites and dressing for pleasure and surprise.

(To be continued)

Photograph by Alissa Crandall





## Howard E. Kershner:

MANY THINK profit is wicked—that it is something gouged out of consumers or wrongfully withheld from workers. Actually, it is neither. Essentially, it is something taken out of costs. Profit is sometimes made through fraud. In that case it is predation, and it is the business of government to restrain and punish the predator.

A communist official in Prague said to me, "I don't like capitalism because it puts too much of the wealth of a country into the hands of a few people." To this I replied, "Wealth is unequally distributed in capitalist countries because the abilities of people to produce it differ greatly. Men of great skill and ability produce large amounts of wealth most of which, perhaps 99 percent or more, accrues to the benefit of the people rather than to themselves."

The important point is not who owns wealth, but who can use it the most productively to satisfy human needs.

My communist friend laughed, but I said, "A shoe manufacturer named Bata became a multimillionaire right here in Prague, but during his regime the people of your country had more shoes, better shoes and cheaper shoes than they ever had before or since. Did he harm anybody? No! He gave them better shoes for less money. His share was probably only a fraction of one percent of the benefit accruing to the people. Today you are a poor country because you drove out your best producers, including Bata. These men would have made you a rich country."

At that point I took a cheap pen from my pocket and said, "I paid a dollar for this pen. If you could find a way to make it profitably for 90 cents,

you would become a millionaire. In the process you would not injure anyone, but would help everyone using a pen. "The trouble is," I said, "you do not understand the fundamental nature of profit. It is not a burden on anybody, but rather a small part of the benefit conferred upon the public by men who find better and more efficient means of producing goods and services."

A few made millions out of the steel industry, the automobile industry, the computer industry and thousands of others, but the lion's share of the benefit in every case accrued to the people. Where would we be if the hope of profit had not spurred these extraordinary men to Herculean efforts?

One could almost say that the standard of living in a country can be judged by the number of millionaires in that country.

# Speaking Out: Profit Finances Progress

## Charles T. Jackson:

IT IS SURPRISING how many persons, including Friends, still cling without reservation to the theories Adam Smith propounded in terms and times of a far simpler economy. Competitive effort to serve the customer best has been a great stimulus to new and better products and more efficient production, the quest for profits has spurred the amazing development of our economy; and, in the small, intimate community where producer and consumer were neighbors and one could readily judge the quality of the simple goods he bought, he who made the best products well might find a pathway beaten to his doorway.

But who now enjoys the greatest income? Skipping the "unearned income" of the elite, it is obvious that drug pushers, racketeers, bosses of organized crime and so on profit more generously than teachers, preachers, scientists, artists and others on whom the quality of our future depends. Similarly, the most profitable corporations are often the worst offenders in arms production, racial and other exploitation, ecological depredation and so on.

While the quest for profits has been a powerful incentive to accomplishment, the acquisitive instinct as a basis for society is fraught with subtle danger. A friendly rivalry best to serve neighbors tends insidiously to degenerate into a grasping ambition for profits gained

from an anonymous clientele—by whatever means. And the means are legion as producer and consumer become increasingly remote and their relations impersonal, as products prove ever more difficult to evaluate, and as long as we esteem wealth regardless of how attained. The AFSC delegation's report on their 1972 visit to China concluded with the thought that perhaps many of our current problems "stem from a combination of morally deadening affluence and power with a weakened sense of purpose, as people and groups pursue their separate and often selfish paths in search of privilege . . ." Even more basically, Ashley Montagu points out the growing awareness of biologists and the later thinking of Darwin, that the "fitness" that promotes survival is less the ability to overcome other species than the innate urge to support each other. Humans have, he asserts, this very strong instinctive drive to cooperate, and he flatly states that if we stress competition unduly in our lives and social structure, the inner conflict will lead to our eventual destruction. Are today's mounting antagonisms, violence and strife confirmation of this noted anthropologist's grim foreboding?

In earlier years of scarcity, profit was a great spur to efficient production, whereas today we can make almost anything people will buy. An easy shortcut to profits now, therefore, is to

curtail supply and so raise prices. Licitly or illicitly, this is common practice, whether by a trade union restricting membership, a medical association limiting the number of doctors trained or a corporation successfully killing off or absorbing competitors. More directly, barely disguised price-fixing by agreement, publication of "recommended prices," "fair-trading" or even collusive bidding serve to enhance profits at our expense.

As our economy has evolved from the personal to the corporate, salesmanship has tended to outweigh reputation in attracting buyers. And as the basic needs of most of us have been met, advertising has served to create new needs—invention now becomes the mother of necessity. The overall effect of this multi-billion-dollar "education" has been inordinately to whet our desire for things and more things—whence our increasingly materialism.

When salesmanship thus supplants quality as the dominant lure, quality inevitably suffers. Thus, we have been induced to need the unnecessary, buy the unserviceable, operate the dangerous, ingest the noxious, wear the ridiculous, etc.

Beyond such individual results are the social consequences of the unrestrained quest for profits. Giant corporations have gained inordinate—and illegitimate—power, which the few top executives direct for corporate rather

To understand profit we need to define it. Some of its aspects are:

1. Profit is the seed corn not consumed for food, but held back for planting in the hope of producing a greater abundance of food.

2. Profit might be said to be a small commission paid to those who find ways of producing better or cheaper goods and services. (Inflation has, of course, destroyed the hope of lower prices, but the desire for profit still operates to lessen the rate of rising prices.)

3. Profit will energize more people to work harder than any other known incentive. That alone makes it very beneficial.

To be sure, there are evil men who engage in fraud, deceit and unfair practices. The trouble lies in the men themselves and not in the free market system of economics, sometimes called the profit system. To resort to govern-

ment, that is, socialism, to cure these ills, multiplies them. Clothing men with the power of government does not improve their morals, but confers upon them far more extensive power for evil. An immoral man in private industry will do harm, but arm him with the power of government and he will do infinitely more harm.

This is evident because the greatest evils against society have shown up in the socialist and communist countries where there is no private enterprise, but where government mistreats, oppresses and enslaves the people. The proof is that the standard of living is lower in the socialist countries than in the free enterprise countries. This is so marked and so obvious that there can be no comparison between the merits of the two systems as demonstrated over and over, and especially marked during the last fifty years. Government waste is

even now bankrupting our country and heading us toward more poverty.

Socialism lacks incentive. It teaches people to live increasingly from the sweat of other people's brows rather than from their own efforts. It promotes the philosophy that government owes its citizens a living. People do their best work under the drive of necessity or the hope of great reward. Socialism reduces necessity and holds out little hope of reward for all but a few top leaders and their cronies. The principle of equality destroys the hope of reward for the exceptional few who are willing to put forth great effort. Their drive sags after the basic wants of food, clothing and shelter are satisfied. Socialism fails for lack of incentive and it fails because it clothes evil people with vastly more power than they could wield in a nonsocialist system.

*(continued on page 536)*

## **. . . But for Whom and at What Expense?**

than social advantage. Power is said to corrupt, and the multitudinous instances that come to light at all levels evince for what corrupt purposes corporate power has often been exercised. Though some corporations now advertise their concerned efforts in the public interest, business in general will, and to a considerable extent must, do whatever seems most profitable. Classic theory holds that the public thus will get what it most needs, the dollar votes in the market indicating desires. But beyond the extent that advertising molds popular desires, consider the results: millions hooked on cigarettes, alcohol and other more or less addictive drugs; most food thoroughly devalitized and often adulterated with harmful additives; exercise of body, mind and spirit replaced by spectator recreation and entertainment. We are too easily led to sacrifice the basic and public welfare for immediate personal, superficial gratification. Ranging from the dentine-searing sugar in our candy, drinks and desserts to cars that create such fearful carnage, clog the highways, foul the air, exhaust fuel resources and undermine the public transport on which the less privileged must rely, Americans suffer from having been led away from essential priorities. Basic social needs, which do not yield such profits—education, health facilities, mass transport and housing and other public services are neglected

while entertainment and glamor soar.

More menacing, if more remote and imponderable, is the prospect for the few inches of topsoil around the globe, on which all life depends. By treating land as infinitely exploitable instead of as partner in the life process, we have already rendered enormous areas of our country unfit for cultivation and seriously despoiled much more. Some of our richest soil we have farmed less than a century, and we cannot know how long it can produce under the intensive techniques of large-scale agriculture, with massive doses of chemical fertilizer and insecticides. And by plowing marginal grasslands, with consequent dust storms, felling forests without adequate replacement, strip mining, laying vast superhighways, etc., we are destroying natural wealth irreplaceable for centuries to come. Such, under the drive of profitmaking, is our faithless stewardship of the land.

This drive has led us to mortgage our future in other ways. We now find our vaunted affluent society also effluent, with air, land and water fouled and sometimes poisoned. Regardless of theory, mechanization and automation have left a tragic remnant of unemployed and increasingly unemployable, and, despite mounting affluence, the gap between well-to-do and impoverished has, if anything, widened. The interrelationships in the complex structure created by minute divisions of

labor have become so manifold and so intricate that our economy is subject to periodic overstimulation and breakdown. And who can foresee the ultimate effect on our people and the national character of rote, high pressure work in an impersonal business complex, the repression of individual initiative, judgment and scruple, and the helpless dependency of so many on organizations and processes in which they become almost mere cogs?

There has been no little debate in recent issues of *Friends Journal* over war protest vs. peace building, over, in effect, the relative merits of criticism and constructive action. I have here indulged exclusively in criticism, though fully aware of how much easier to carp than cope. But who would have a doctor who did not understand the patient's ills before prescribing a remedy? We, most of whom are beneficiaries of the status quo, though hopefully not wedded to it, should realize that the flaws we notice here and there are not isolated troubles but actually symptoms of a deep-seated, organic malaise caused by magnification of self-interest. Only then can we begin to seek a viable answer. But first and foremost we must realize how, as Ashley Montagu warned and the AFSC China visitors surmised, it has proved disastrous to base our society on competition rather than the mutuality that is so basic and essential a human instinct.

# Reviews of Books

**Oppression and Liberty.** By SIMONE WEIL. Translated from the French by ARTHUR WILLS and JOHN PETRIE. Introduction by F. C. ELLERT. Univ. Mass. Press. 195 pages. \$8.50

SIMONE WEIL was a deeply religious young social activist who was much respected in Europe in the early part of this century. She died in England in 1943 at the age of 34. Her spirituality and intense social concern would speak to the condition of many Friends. *Oppression and Liberty* is mainly a philosophical discussion of Marx and Marxism, which was too abstruse and involved for this Friend. The introduction by Prof. F. C. Ellert of the University of Massachusetts made me feel that she was a person about whom I would like to know more, but this book reveals only a small area of her personality and thinking.

MARK F. EMERSON

**President McGovern's First Term.** By NICHOLAS MAX. Doubleday. 158 pages. \$4.95

THIS THIN, FINE BOOK is a writer-politician's fantasy, an outline of a pseudo-Utopian Camelot; the kind of thing that keeps writers awake nights churning the what-ifs of contemporary politics. It is a "diary" of the aide who gave Senator McGovern a unique suggestion that won him the presidency, and that suggestion (I won't tell you what it is) casts an ironic twist in the light of the Watergate scandal—because Max wrote this book well before anyone knew what would become of that mess.

It begins inauguration day after McGovern's first Presidential order—given in the inauguration speech—to order all bombers out of South Vietnam and neighboring countries.

There is irony in that move. Max has a lame-duck Nixon dropping Christmas bombs over North Vietnam, which Max called "the most violent tantrum of all time," but the war ended, under McGovern, with "no coup, no bloodbath," and President Thieu resigned January 22, and Big Minh becomes head of the peacekeeping council in South Vietnam.

Those are some of the "facts" that Max uses as a medium for his brand of radicalism.

On welfare: he has black activist,

Dr. George Wiley, in an effort to abolish welfare, saying this: "abolish it . . . welfare means punishing the poor for the crime of poverty. . . ."

The McGovern that Nicholas Max presents is not quite the boorish George McGovern we saw last year campaigning for the White House, but a moral President—one who pulls legislative punches to get needed social reform, such as welfare reform, through Congress; a President who keeps campaign promises. He is a President like the kind this nation needs in a time of torment: a moral man.

"President McGovern's First Term" is fantasy, of course, but in a sense it is future history.

But when 1976 came . . .

TINSLEY STEWART

**You Can't Have Your Planet and Eat It.** By K. M. ROSE. Obtainable from: 16-A Aorere St., Auckland 1, New Zealand, and from Friends Book Stores. 39 pages. 2 copies: \$1

AT LONG LAST we are beginning to see how serious a mistake "conquering" nature was, and that it is necessary to cooperate with her. But have we learned the lesson well enough to cooperate with each other around the spaceship world in order to cooperate with nature on a planetary scale?

Simply but convincingly written by a New Zealand Friend while she was at Woodbrooke, this booklet summarizes without unnecessary verbiage and with no padding whatever, what we know and what we do not know about chances of life surviving on our planet. "What we do or do not do in the next two or three decades will vitally affect generations to come. It is criminal to say the future should take care of itself: it cannot. Each of us has a part to play in the decisions taken, and we can begin by trying to understand the problems."

Kathleen M. Rose has set a good example.

**The Philosophy of Jesus.** By JOHN MACMURRAY. Friends Home Service Committee, Friends House, Euston Road, London NW 1 2BJ. 14 pages. 10 pence

THE CONTENTS of this booklet, originally a lecture to the Edinburgh Theological Club, is written with the type of

person in mind who may have "thrown religion over and [who may see] no meaning in religious language." "Large numbers of our contemporaries," he feels, have done so. By talking about Jesus' teaching in the language of philosophy, "I have a hope," he says, "that some of them may read what I have to say and decide to think again."

"Faith" is defined as the opposite of "fear," and "trust" carries the process of conquering fear a step further. The key to the completion of the process he finds in the "unique" character of the Hebrew tradition, and the "uniqueness" of this booklet will be found in the way in which the author reconciles that tradition not only with institutionalized Christianity but with forces anterior to it. The mention of the word "force" brings up another important facet of his argument and, incidentally, the role which pacifism plays (or does not play) in its conclusion.

In spite of the title, there is an ample amount of religion left for those who may not have thrown it over.

M. C. MORRIS

**The City of the Gods: a Study in Myth and Mortality.** By JOHN DUNNE. Macmillan. Paper. \$2.95

AT A TEMPLE for deity and an adjoining palace for royalty the primary function of the early Mesopotamian city was the communion of God and King. Around this inner city's function, urban life, or civilization, grew. From Plato's *Republic*, the *New Jerusalem* seen from Patmos, and Augustine's *City of God* to Harvey Cox's *Secular City* the relationship of the divine and the human has repeatedly been described in terms of the city. A continuing stream of story, creed and poetry forms a river of myth that passes through the world's cities. Sometimes the myth speaks only of the celestial city, which so easily disappears into the clouds; sometimes, as now, the inner city seems to have lost all connection with the divine. The ideals of Plato and Augustine seem remotely quaint compared with contemporary plans for urban renewal. We, our cities, and the stories that we tell about them have become pallid with the shadow of death.

John Dunne with literary insight reviews the changing picture from the point of view of a practicing, worshipping Christian. Basic attitudes toward life and death face the everlasting question, "If I must some day die, what can I do to satisfy my desire to live?"



(See p. v and p. 217.) We must ourselves in our time find our own answer to that question, or our lives and our service will be without direction.

Friends will worship and practice more wisely after reading this little book.

MOSES BAILEY

**Socialism and Revolution.** By ANDRE GORZ. Translated by NORMAN DENNY. Anchor Books/Doubleday. 270 pages. \$1.95

ORIGINALLY PUBLISHED in France in 1967, under the title *Le Socialisme Difficile* but now updated for the American edition, the seven chapters of this book are actually separate essays. A theme, however, ties the various chapters together. The author centers on the worldwide crisis of representative democracy and the capitalist system and the bankruptcy of the political left. "Between monopoly capitalism and the revolutionary change-over to socialism, there is no middle way. There can only be a series of short-lived compromises and crises"

There is much in the volume that is pertinent to the American scene. The American approach to the crisis of the system is presented as emphasizing scientific and technological innovation with the result that there is a growing gap between possible uses of resources to solve social and economic problems and actual uses for armaments, space exploration, and repressive counter-guerrilla military systems. Tremendous subsidies are handed out to private enterprise in contracts, grants and tax concessions to sustain the economy. The rise in production and the standard of living has not given substance to life in the democratic capitalist state but rather has resulted in disaffection of the masses with regard to institutions and political forms which they feel are being manipulated behind the scene by forces outside their control.

These observations recorded well before the unearthing of Watergate, the rescue of Lockheed and the revelations of ITT suggest an uncanny perception of what has been going on here in America. Whether the author's "solution" seems to fit as well is for the reader to judge.

The book offers an interesting contrast of the pragmatic and idealistic approaches to social, political, and economic change. It should be of interest to Friends because through it run elements of thought that have been with our Society from its beginnings. Gorz believes in developing the whole person

but centered around social, political, and economic objectives. Friends might also share some of these objectives but would see them issuing forth from a theistic center rather than from a socio-economic-political center. I found I could concur or see elements of truth in much of the author's analysis. I cannot say the same, however, for his end product and his method of getting there, which were either too crassly pragmatic or overly idealistic.

STEPHEN L. ANGELL, JR.

**Men Against War.** By BARBARA HABEN-STREIT. Doubleday and Co. 210 pages. \$4.50

THIS IS A HISTORY of the activities of men and women of the U.S.A. who have believed all war wrong, and of those who refused to fight in war even if they did not believe warfare wrong; it is a history, too, of the rise, accomplishments, decline, and succession of U.S. anti-war organizations. It should be titled Americans Against War. Even Tolstoy and Gandhi, both men and both against war, are mentioned only for their influence on American pacifists.

Histories are always dated when they come off the press, and this one is no exception. But, for all that, the struggles of pacifists through our whole national history have been similar. Pacifists' cycles between popularity in peacetime and despised loneliness or prison, or torture or death in wartime (except in the U.S.A. towards the end of the Vietnam War) do not change over the centuries, nor does the nature of war. This book is a valuable summary so far as it goes, and should be welcomed onto Quaker and other pacifist bookshelves, but it is only part of a much larger story still to be written—the struggle against violence and against war by all pacifists throughout all recorded or remembered human history, in every part of the world.

FRANCIS W. HOLMES

**Meet Me in the Middle; On Becoming Human Together.** By CHARLOTTE HOLT CLINEBELL. Harper and Row. 130 pages. \$5.98

MEET ME IN THE MIDDLE is a superb book on male and female roles and values in marriage, but it's not my style of book. Author Charlotte Holt Clinebell is 45 years old and spent many years locked in the traditional wife-and-mother roles, so her language is not mine. For some reason, Ms. Clinebell has felt compelled to "get the anger

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## FEMININE ASPECTS OF DIVINITY

by Erminie Huntress Lantero

Feminine concepts of the divine, long repressed, here surface in a psycho-theological study which pleads for the wholeness of deity.

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**WRITE: Eugene Norcross-Renner**  
Pendle Hill, Wallingford, PA 19086

toned down" in writing her book—I wish she had let it roar. But perhaps this mildness will make her message more acceptable to women and men of her own generation.

I also wish that she had been able to write more of sisterhood with other women, instead of focusing so exclusively on marriage. I have a strong feeling that we females will have to learn to love each other as thoroughly and deeply as we now love men, or as women were once reputed to love men.

But my mother, like Ms. Clinebell a minister's wife, loved the book. So also, I think, would any liberal, middle-class married woman of forty or over. Charlotte Clinebell writes movingly of her struggle for liberation and dignity within the marriage, for freedom from sex-role stereotypes. Her husband, in one chapter, writes of how hard and how rewarding this has been for him.

They are both glad to accept the feminine and masculine parts within each other.

The chapter on work is a special delight, because Ms. Clinebell asserts the value of what I call "survival work," the simple tasks or drudgery so often denigrated by society. "Maybe cleaning up after yourself deserves elevated social status," she quotes a friend.

And she correctly links women's liberation with ecological survival, peace, and an end to poverty and racism. Women have been trained to be "more sensitive to the problems of the poor and underprivileged," but men can hold these values too. "If sensitivity to others and the nurturing of life were considered strong, important values instead of the weak 'feminine' ones, the saturation bombing of Vietnam and other atrocities could not happen."

Ms. Clinebell is not a Quaker but

she shares Friends values and perhaps even their theology. This is precisely the book to speak to the wide range of Quaker women, I suspect, to help us recover that "revolutionary faithfulness" that must have animated Margaret Fell, Lucretia Mott and Susan B. Anthony.

CYNTHIA ADCOCK

**Nietzsche. A Collection of Critical Essays.** Edited by ROBERT SOLOMON. Doubleday. 391 pages. \$2.50 (paperback)

THE DEATH-OF-GOD FAD of a few years ago; the present discussion of nihilism; and the ever recurring image of the Superman are associated with Nietzsche, many of whose thoughts seem directed at our age, although he discontinued writing before 1890 when his incurable mental illness started. Many of his bold predictions about the future have come true, and his *Zarathustra* is still (or, again?) the gospel truth for some of our contemporaries.

His work was unsystematic, perhaps by design, perhaps because of the volcanic impulses from which he produced it. Apparently he found for any and all of his own thoughts an antithesis equally as alluring or brilliant as his original thesis. That such a philosopher is open to misinterpretations is only too obvious. One of the most flagrant falsifications of his ideas was the Nazi use of his Superman ideal, which they equated with the mythical blond Aryan who stood high above our ordinary moral and legal norms. As a diagnostician of the ills in our civilization Nietzsche was a keen observer and critic. His God-is-Dead statement did not postulate the rank atheism it seemed to proclaim. Rather it characterized the emancipation of our culture from traditional faith in the sense that we are thinking, living, and acting as though God had died.

The present essays are interpretations of various aspects of Nietzsche's thoughts. Among them we find contributions from a broad range of thinkers, especially from existentialists like Heidegger, Jaspers and Scheler, but also from writers like Shaw, Hesse and Thomas Mann. They and some others present us with a rich facet of ideas that illuminate the crises of our time. The reader must not expect popular articles in this book. It is written for the student of contemporary and historical philosophy, to whom it offers choice literary fare.

WILLIAM HUBBEN



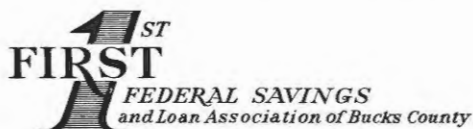
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## Briefly Noted

**Moment in Time.** By SARAH LEEDS ASH. Golden Quill Press. 79 pages. \$4. LOVELY IMAGES in traditional and contemporary form in a third book by this Quaker poet.

**Observations from the Treadmill.** By MY. Viking Press. 290 pages. 12.95; paperback \$4.95

PROVOCATIVE OBSERVATIONS on many aspects of the social scene, written in a lively style. Reprinted from a one-man journal "my" has been writing, researching and printing at irregular intervals during the past three years.

**I Must Be Real.** By CYNTHIA ARVIO. Pomona Publishers, Pomona, NY 10970. 25 pages. \$1.50

BRIEF, PROFOUND poetic insights into diverse human experiences—some universal, some especially contemporary.

**Mistaken Identity.** By THOMAS JOHN CARLISLE. Wm. B. Eerdmans Publishing Co., \$1.25

EPIGRAMMATIC POEMS with a specific religious message, by a Presbyterian minister, some of whose work has appeared in FJ.

**The KRC Portfolio of Fund Raising Letters.** KRC Development Council, 212 Elm St., New Canaan, CT 06840.

**Education for Peace—Focus on Man-kind.** GEORGE HENDERSON, ed. Association for Supervision and Curriculum Development, 1201 16th St., N.W. Washington, D.C. 20035. \$7.50.

YEARBOOK of the A.S.C.D., with emphasis on a world focus as an essential to mankind's survival. Aimed toward parents and teachers.

**Where 2 or 3 Are Gathered Together, Someone Spills His Milk.** By TOM MULLEN. Word Books. \$3.95

THIRTY INCIDENTS from everyday life recounted with a light touch, each followed by an appropriate brief prayer.

**Fun and Games in Marriage.** By DOROTHY T. SAMUEL. Word Books. \$2.95

DELIGHTFUL SUGGESTIONS for those who support a very traditional view of marriage.

**A Short Atlas of Quaker Meetings in Great Britain and Ireland 1973.** By P. J. SEABY. Friends Book Center, Friends House, Euston Road, London NW1 2BJ. 50 Pence (approx. \$3.18 by 2nd class airmail).

## Cinema

by Robert Steele

THE GREAT ARTIST, Charles Chaplin, is again taking a measurement of the United States by exposing our shallow values. The release of his features *The Gold Rush*, *The Circus*, *City Lights*, *Modern Times*, and *The Great Dictator* has been a critical and box-office triumph. But then the 1952 *Limelight* howed into cinemas over the nation.

In all of these early features, Chaplin plays the tramp of his earliest, two-reel knockabouts. A slight exception is his character in *The Great Dictator*. It is not dissimilar to the tramp, but it takes on the facades of a harbor and Adolph Hitler.

Apparently, when Chaplin is serious, when he is not a tramp, he does not draw as large a public. The young generation, like the older one, prefers him to be funny all the time. When Chaplin plays characters of more weight, as he does in *Limelight*, *Monsieur Verdoux*, and *A King in New York*, he still is funny most of the time, but in these films he is a man who thinks and has a philosophy and religion.

Since its run is being cut short, one should not delay seeing *Limelight*. Chaplin plays an elderly clown who has not retired by choice but has been forced out of his profession because audiences have stopped laughing at him. He rescues a suicidal, beautiful girl (Claire Bloom) and nurses her back to physical and psychological health. He gives her the will to live. She achieves acclaim as a ballerina, and the limelight shines upon her. Calvero, Chaplin's character, understands that age must bow to youth, and despite the girl's real love for him, he feels he must withdraw from her life. Their relationship and love are almost unknown in our ordinary cinema. A beautiful young girl genuinely loving an old man? Were it not for the gentle, believable, and noble character played by Chaplin, this love story would be ludicrous. He makes us believe that the girl can genuinely love him.

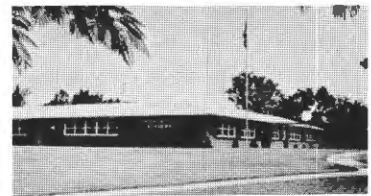
Seeing Chaplin as Calvero is seeing him without makeup. More than any of his other films, this one is autobiographical. The time is 1914 in London music halls. This is how and where Chaplin began his career. Life has taught Calvero a great deal. He has perspective on himself and knows what is important and unimportant. He has grace, goodness, wisdom, and dignity,

and he affirms the worth of life. Death, he knows, is interwoven with life and gives it meaning. The themes are similar to all major Chaplin films—explorations of loneliness, isolation from the privileged, and the seeking of companionship and love. Chaplin uses his own face and voice as if they are instruments in a symphony making music to celebrate human feelings. In a soliloquy, Chaplin states his thought about the nature of his art.

Chaplin's greatness has put more than one generation in his debt. What other actor, writer, director, and musician has done as much to flood us with pleasure and goodness?

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# Letters to the Editor

## Peace—Coercive and Noncoercive

THE COERCIVE KIND of peace—that commanded by a sovereign government wielding enough punitive power to subdue all internal adversaries—well befits the arrogant and exploitative political economy out of which it grew. Where profit-oriented economies create legal privileges for the mighty and enforce the resultant privations upon the weak, a coercive “peace system” seems indispensable. This kind of peace, well established in U.S.A., is proposed for the world community of nations.

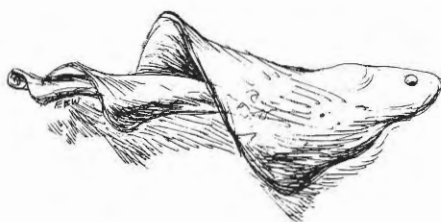
I feel that this kind of peace is contrary to elemental Christian ethics. It rests too complacently atop the graves of its former opponents. Beginning with the original inhabitants of this once fair land—whose descendants still molder in reservations—and not ending with the secessionists of 1861-65, the record bespeaks a haughty political-economic empire more Constantinian than Christian in spirit.

A people's co-operative nonprofit economy, out of which a noncoercive kind of domestic and world peace could grow, calls for people committed to establishing the equal and unalienable rights of all persons, particularly in the customs of evaluating properties and labor for purposes of trade. The established legal measure of market values is deceptive. Being deceptive, it is the inexhaustible ally of greed, and a chief instrument of wage-slavery and price-slavery.

WENDAL BULL

## Watergate—Nixon—Morality

I HAVE BEEN reminded of a course I had last year with high school juniors concerning such matters as birth control, abortion, and euthanasia. We agreed that morality cannot be legislated, a point made by former Attorney General Richard Kleindienst to the Watergate Committee. Certainly the laws of man and of God should do what they can in requiring a high standard of decency and honor among people and in the nation. Yet, there is a higher level of morality which no civil or religious laws can guarantee, which only a person's conscience and inner spiritual integrity can mandate.



In our cities, states and nation much is to be gained by a renewed dedication by both public officials and private citizens to the laws of man and of God; and if some of our public laws need to be rectified, they should be. But we cannot legislate empathy, love, reconciliation. These will come about only by persons of good will with inner spiritual resources inspiring us all not just to follow civil and religious laws but to go even further.

What is needed now are gestures toward reconciliation. Let the tapes be heard by a small group, including the chairman and vice chairman of the Senate Watergate Committee and the special prosecutor, Archibald Cox, as suggested by Arthur Goldberg. Let the President, in a conciliating move, trust such a group with his tapes. And let the President improve his credibility with the people by a consistent policy of moral integrity, whereby his rejection of the maxim that the end justifies the means applies not only to national politics but also to Southeast Asia, where he says the Congressional cutoff of bombing “undermines the prospects for world peace.”

One hopes that the entire Watergate affair with its many ramifications will act as a catharsis for our nation, effecting a spiritual renewal. In the Book of Jeremiah, the Lord says, referring to the old covenant which He made with His people when He led them out of Egypt and which they broke, “I will make a new covenant . . . I will put my law within them, and I will write it upon their hearts.”

THOMAS E. PURDY

## Write On, Sturdies!

PAT MCBEE SHEEKS reports on the third annual Quaker writers' conference at Pendle Hill (FJ May 15). I wasn't there. As to attending such a conference, I don't know, but I'd surely like to meet all the people she talks about. I'm surprised that she's surprised to find a cross-section rather than a Quaker-writer prototype.

She contrasts young with old, black with white, hippies with businessmen; but nothing at all stands against the middle-aged Quaker lady housewife. My goodness! She knows what I look like—“sturdy”—and she knows what I submit for publication: “poetry, stories, and inspirational articles.”

The inspiration does indeed come from inward experience, rather than externals. It's what we say, not what we look like. Writers don't look like writers, any more than Quakers look like the dear departed William Bacon Evans.

Nevertheless we are a happy sorority under this conventional filing label, the m-a Q l h w's. I can now claim sisterhood to Jessamyn West and Elizabeth Vining (providing they are sturdy enough)! We have used to advantage our age, our Quakerism, our femininity, and our nesting instinct in setting words on paper. We write poetry because our hearts sing on some days and cry on others. We write stories because we dream. And we write articles tagged inspirational simply because, out of our rich and bitter experience, we feel so very clearly what should be voiced for the future.

Right on, writers! And write on, Sturdies! And let's hear it for the sweet young things in hiking boots.

NAOMI H. YARNALL  
Stone Harbor, NJ

## Galloping Inflation

I HAVE BEEN ASKED by my friend James Whitcomb Riley the Younger to inform your readers of a slight increase in the price of the *Watergate Poems*, recently reviewed in your columns by the well-known poetaster, M. C. Morris.

Single copies are still 15 cents, but the Special Quantity Offer at 10 cents now applies only to orders of 100 or more copies. They are available from Mr. Riley's publisher or from Friends Book Stores.

Mr. Riley explained to me that his printer, about whom he complains bitterly, had been using up various odds-and-ends of paper for which he charged very little. Due to the unexpected sale of more than 2,000 copies of this volume, he is now forced to print on otherwise usable paper, thus creating an ecological crisis. Mr. Riley also grumbled something about groceries and “nixonomics” which I did not understand and something about his work being copyrighted, which I did understand and agreed to pass along to would-be free-lance copiers.

There is a well known economic theory that paper currency was invented by my illustrious forebear, when the dove brought the green back to the ark. There is absolutely no truth in this rumor. All we poor mariners ever get is the bird.

NOAH VAIL

## Copious Contrition

PACIFIC YEARLY MEETING in 1973 was a remarkably harmonious experience despite understandable differences on amnesty and "nudidity." It was replete with fellowship and joy, glowing with renewed aspirations.

Even Jeremiah Grouser could find precious little to lament. His "Pacific Yearly Meeting Jeremiad" (FJ 8/1-15) had been composed several years ago, obviously *before* 1973 Yearly Meeting. His threnody emanated mainly from a deep concern about the drug scene. Today, J. G. is delighted by most Junior and Young Friends—their *self-discipline*, their bridging of the "generation gap," participation in worship-fellowship groups, being beautiful.

In a pervasive state of copious contrition and condign embarrassment, J. G. herein begins his public penance. Further voluntary mortification of the flesh will be evident at next Yearly Meeting as he limits himself to *one* dessert per meal!

Hopefully, the belated publication of J. G.'s ruminations may have minor salutary consequences if they impel us to acknowledge that a few improvements are still possible in our caring for each other.

ISAIAH MEYER  
Davis, CA

## Donald Groom Memorial

THE DEATH of Donald Groom a year ago (August 11, 1972) robbed the Society in Australia and Friends generally of an outstanding and much loved personality.

Donald had come to Australia in April, 1970 to take up the new appointment as whole time Secretary, and very soon endeared himself to Australian Friends because of his cheerful and outgoing personality, his care for individuals and uncompromising devotion to the ideals he held.

Through his schools for nonviolence, he was able to reach young people and others who were involved in resisting the National Service, and to give them the strength and support they so much needed. His last weeks before leaving Australia were devoted to furthering our desire for greater understanding of Aboriginal needs and aspirations.

Donald's Quaker convictions, allied to his experience of Gandhian methods, shaped one of his main concerns—that for nonviolent methods in social change.

This gives the key to our decision

that the memorial to Donald should take the form of a Donald Groom Fellowship, the purpose of which is to encourage and support training and experience in nonviolent social change. Initially, the emphasis is to be placed on the techniques of community living, in the broad sense. The Fellowship might be held by persons traveling between Australia and India or other countries.

It is intended to devote the proceeds towards establishing a "living," ongoing memorial, an activity rather than a building or monument.

Those Friends and others who would like to support this Appeal, are asked to send contributions to the Yearly Meeting Treasurer, Alma Wright, 49 Jersey Avenue, Leura. N.S.W. 2781.

ERIC B. POLLARD,  
Presiding Clerk  
Australia Yearly Meeting

## Tying up Some Loose Threads of History

SOME FRIENDS may remember the March 5, 1963 Friends Journal cover page on which was a copy of the photograph taken by George Vaux of a pageant entitled "A Quaker Wedding, 1860" with the names of those pic-

tured on the other side of the cover page: John Tatum, the groom; Jennifer Cutter, the bride; Anne Haworth and Mollie Vaux, bridesmaids; Howard and Anna Brinton, Overseers, seated on the upper facing-bench in the 12th Street Meeting House in Philadelphia.

In July, 1967, five years after the 12th St. Meeting pageant, the book, "A Quaker Saga," compiled by Jane W. T. Brey, was published by Dorrance and Co., Philadelphia. Recent attention has been called to the regrettable fact that in this book the reproduction of George Vaux's photograph was used as illustration #14 i for pages 258-260, and was published *without the full caption* appearing as carried in the Friends Journal version of it which included the names of all those connected with the photograph. I am sincerely sorry about this inadvertent omission. Unfortunately it is an oversight which cannot be corrected, since a new edition of the book is not planned. Therefore I am noting here that the book suffers a real loss in not having on its pages the significant names of the seven twentieth century Friends, and representative members of the Philadelphia Yearly Meeting who so generously participated in re-



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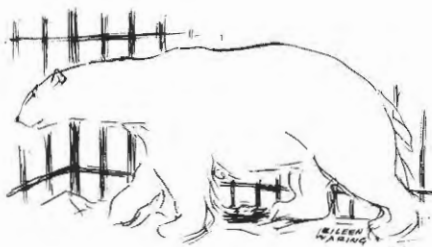
enacting this unique Quaker custom and thus helped preserve one phase of Quaker history.

JANE W. T. BREY  
Philadelphia

### Potential of Prayer

PRAYER is the soul's sincere desire, and I feel that Margaret Snyder's proposal to focus our Inward Light on the President (FJ 8/1-15) can have significant consequences if carried out in the spirit she suggests. But such power can be used for ill as well as for good.

A religious group meeting at a western campsite in a region suffering a severe drought felt moved to pray for rain, and a man versed in local Indian lore taught them a native rain chant. They chanted with fervor and with faith, and soon were rewarded by a substantial rainfall that soaked the parched earth roundabout. A minister who had participated later recounted this episode to a large New York City congregation and, with a sudden inspiration, suggested they try the same



chant with "peace" substituted for "rain." This they did—and, leaving the church, were greeted by a downpour!

Any connection may be pure coincidence, but the facts are true and may serve to point up the wisdom of Margaret's admonition to avoid recrimination or any attempt to move the President in some specific direction. If praying for peace with rain in mind could precipitate a deluge, how negative could be the consequences of attempting to hold the president in the Light if outrage at his policies and practices should embitter us the while! I firmly believe that prayer, uncontaminated by such negativity but focusing on that of good in him, could be a powerfully uplifting force, but if we who feel he has been tragically wrong cannot rise above his transgressions to focus on his divine potential, we can at least invoke the Light to protect our land from the force of his evil deeds.

CHARLES T. JACKSON  
Hewlett, NY

### A Clearer View

MY THANKS to Margaret Snyder for her communication (FJ 8/1-15).

I have long felt, and occasionally said, that if we really believe that there is within each person that which can respond to the Light of the Spirit, we would be doing as Margaret Snyder suggests, taking time daily to let ourselves be clear channels through which the Light may reach and surround and fill Richard Milhous Nixon, knowing that in that Light he will have a new and clearer view of at least his next step toward realizing the Kingdom of God on earth. And in the process we may also see more clearly our own part in opening the way for that Kingdom.

I am joining you, Margaret Snyder, with Sept. 30 as tentative end of commitment.

ISABEL G. BACHELS  
San Francisco, CA

### Keep Out of Politics

I AM SURPRISED AND DISMAYED upon reading your article (FJ 7/1-15) under the caption, The First Word, The Darkness of Watergate; The Light of Howard Brinton.

While I do not for a moment de-

preciate the value and the memory of our member Howard Brinton, I do not like at all the downgrading of our President Richard Nixon. Are you so enamored with the "Kangaroo Court" tactics of the Ervin committee that you choose to overlook the vast amount of good accomplished by our President, a man who was handed an insurmountable job by the previous administration to wind down the Vietnam war, to absorb the returning manpower into our labor force without an economic upheaval, a man who has done so much to correct the imbalance of trade, a man who broke through the wall of opposition to Russia and China, a man who has done much to get the USA out from under the curse of farm subsidies—and a lot more? Do you choose to forget these and go with the sensationalism of the TV and the press in hunting out the quarry for political purpose? Do you condone the Ervin committee tactics and abhor its counterpart, the Bobby Baker hearings which Ervin, Talmadge et al did much to sweep under the rug in protection of their party's President Johnson?

It seems to me the editor of Friends Journal would do well to keep out of politics if this is a sample—to do otherwise is to lose a reader and in fact strain his relationship with his Church, of which he is a lifelong member.

RAYMOND T. MOORE  
Drexel Hill, PA

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# Friends Around the World

## Wholeness at the Core: New York Yearly Meeting

by Ruth Lewis Hall

CENTRAL TO THE SEARCH for harmony and unity at the 278th session of New York Yearly Meeting was the profound belief in the Inner Light that "lighteth every man that cometh into the world." (John 1: 9)

On the livelier side of the July 28-August 4 sessions at Silver Bay, "A Threshing Session on Family Roles" offered opinions that the marriage of equals is like a seesaw: both should be willing to assume responsibilities and accept changes; and that in both male and female roles there is conflict between professional and family responsibility. Friends raised concerns that too often we concentrate on the spiritual and ignore the psychological problems and that meetings need to be more sensitive to and helpful for those who are widowed, divorced, separated or single.

Monday and Tuesday evenings offered the greatest contrast in speakers. On Monday, Vitali Kobych, New York correspondent for *Izvestia*, spoke on "What I believe—the Personal Testimony of a Soviet Citizen." After a short talk, he said in a question-answer session that "there is a process of growing mutual trust" between the U.S. and the U.S.S.R. He specifically mentioned that the "agreement Nixon and Brezhnev signed did stop all nuclear tests in the atmosphere" and that "there are plans for American and Russian as-

tronauts to fly together."

On Tuesday, Betty and Leonard Ne-pew of the Seneca Nation spoke of the needs of Native Americans on and off the Cattaraugus Reservation. They were followed by the Chief of chiefs, Leon Shenandoah, selected by the clan mothers of eight tribes. I will long remember his upright figure and deeply lined face as he spoke of the religion of the Long House, the revival of Indian language and culture, the hope of building a museum to house the wampum now withheld by New York State, the giving of thanks to Mother Creator for everything on this earth, and the warning against the destruction of the earth by human greed.

On another evening Elizabeth Newby, a member of Kansas Yearly Meeting, simply but poignantly described her life as a migrant worker.

Friends gathered in the early morning for worship-sharing in programed, unprogramed, and Bible study groups, and these groups set the tone for the serious consideration of yearly meeting committee reports and concerns which are too numerous to mention in detail here. Although Friends differed in their views of the way to achieve certain aims, there was no opposition to the concerns themselves, and the feeling that each concern was vital.

Friends labored long and earnestly before adopting a minute that urged us "to join in the call for a universal and unconditional amnesty for all those who are deemed to have violated United States laws relating to military service. We seek for 'malice toward none and

charity toward all.'"

Other minutes adopted were on gambling, the federal budget, junior ROTC, and adequate support for other Friends organizations and for traveling Friends.

Interest groups met in the afternoons to explore subjects ranging from "Toward a Quaker View of Marriage and Divorce" through concerns with the quality of life, stewardship and use of financial resources, war taxes in "peace" time, Quakerism and Marxism, mission and service, exploration of the Bible, what farming means to you, legislative priorities, women's rights, prisons, education and amnesty.

On the lighter side, the Junior Yearly Meeting entertained with the George Fox Marching Band and a lively mixture of singing, dancing, music and color slides of their activities.

To the question, "How can one yearly meeting cover so many concerns and are we spreading our interests too thin?" The yearly meeting epistle answers: "Our varied concerns appear to have drawn us closer to one another rather than dividing us . . . while we cannot all undertake everything, we can all share in the caring, thereby strengthening one another's hands and hearts. We need one another."

Our meeting is rich in diversity, yet as Howard Thurman has said, "There is a sense of wholeness at the core of man" and at the core of New York Yearly Meeting, too.

Field Memorial—Small meeting place for New York Yearly Meeting



### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors  
between 8 and 10 P.M.

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

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

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

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

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

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

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

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

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

(continued from page 527)

Hitler and Stalin did little harm until they mobilized the power of the state behind them.

Drug pushers, racketeers and bosses of organized crime are all predators. It is the duty of government to restrain and punish them. But even so, the greatest among them are wielders of government power. For instance, the Chinese government uses opium as a weapon against its enemies. Matters of ecology and armament are political questions to be settled by government.

But here we come upon another dimension. The free market within itself, while much better than socialism, is

not enough to assure the well-being of the people. In addition, we must add the Christian concepts.

Under the free market without Christian moral standards, an operator may seek profit through the sale of liquor, drugs, gambling, prostitution and other evils. If he adheres to Christian standards, however, he will confine his profit-seeking activities to the making of such goods and the rendering of such services as are beneficial to his fellows. That is what we mean by the term *Christian economics*. To the free market we must add moral standards stemming from our Christian faith. When we have both we have the best economic system.

The free market is voluntary co-operation. No one is coerced to do anything. The success that anyone achieves results from his skill in making goods or rendering services that other people want and for which they will voluntarily pay him. The producer has no power except as he serves the consumer. Neither has he any monopoly unless it be conferred upon him by government. The most perfect form of co-operation ever devised is the free market wherein each person is rewarded in proportion to the estimate his fellows place upon the value of the goods or services he brings to the marketplace.

Supply cannot be curtailed for more than short periods of time unless it be done under government-granted privilege. Here, as in all other cases, we see that every government intervention results in the satisfaction of fewer human wants, and every government intervention seems to require another intervention, and so on until we eventually arrive at the authoritarian state.

In the modern scene we see controls on one week—off the next—modified the third and growing more and more complicated until no one really under-

stands what is going on. How can the private enterprise system thrive or even continue to exist under the chaos of continued and increasing government intervention? Government subsidy to large farming corporations made the subsistence homestead almost impossible, forced our Negroes off the farms and into the cities, thus creating one of our most severe problems.

Likewise, trade union restrictions are possible only because of government-granted privilege such as favorable legislation and the checkoff which puts enormous power into the hands of union bosses. Furthermore, government's failure to function in enforcing local laws against assault and battery and vast destruction of property, coupled with the fact that strikers can live from the public bounty during a strike, has given the labor union bosses almost the power of life or death over large segments of American industry, immense quantities of private property and the lives of American citizens. The extension of government power is the culprit, not free market capitalism.

Our highest moral insights must limit what men do in the free market. If men are not guided by those ideals under freedom, they would not be guided by them under socialism. Alcohol is as great a problem in Sweden and Russia as it is in the United States, perhaps even greater. There is no cure for these moral problems either under private enterprise or under socialism other than the elevation of man's insight and understanding to the point where he accepts the moral law of God as summarized in the Ten Commandments, the Sermon on the Mount, the Golden Rule and other passages of scripture.

### On Speaking in Meeting

IN AN ITEM in the Scottish Friends Newsletter, in which he makes a renewed plea that speakers in meetings for worship be sure they enunciate clearly and speak loud enough to be heard, William H. Marwick concludes:

"A Quaker meeting is not a Catholic confessional, nor a psychoanalytic clinic nor an American 'encounter group,' nor what has been cynically termed 'spiritual strip-tease.' Anything of value in such activities is provided by Friends in 'worship and fellowship groups.' We are exhorted in Ministry: 'preach not yourselves'; in modern parlance, don't speak so as to get something 'off your chest,' but to help others by 'speaking to their condition.'"

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like it is, much good is coming."*

—Willard Dalrymple



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**FOR THE FOLLOWING REASONS** I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

- 1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;
- 2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;
- 3) In fact, the per capita costs to each monthly meetings have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

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## Opportunities

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**WEEKEND WORKSHOPS** for single men and women, recently divorced persons, engaged couples, married couples, and for anyone on awareness and on expressive movement. Write Bob and Margaret Blood, 2005 Pennacraft, Ann Arbor, Michigan 48103 for details.

## Wanted

**INFORMATION** about a voyage of the Turtle-dove to Hispaniola, carrying freed slaves, circa 1820. Della Walker, Inter American University, San German, Puerto Rico 00753.

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**CHRISTIAN FAMILY** to live and work with moderately retarded adults on a beautiful farm in the Shenandoah Valley. Details Innisfree Village, Route 2, Box 506 Crozet, Virginia.

**QUAKER COUPLE** wants to join rural Friends alternative. Have experience in teaching and rural living. Lawrence Black, 626 3rd Ave., Havre, MT 59501.

**MANAGER, MOUNTAIN RANCH.** Needs skills working cattle and horses, fencing, irrigating, machinery operation and maintenance. Eight-room house, telephone, electricity, firewood, dairy cow, meat and garden provided, plus cash salary. Write Feazel, Box 128, Pagosa Springs, Colorado 81147.

## Out on a Limb-erick

"LINES to a patient clerk," from the Plainfield Friend, "from a daily minute of the New York Yearly Meeting":

"There once was a clerk named Miriam

Who in a fit of delirium

Said to a Friend

'Has your message an end?

For its middle is far from

Clearium.'"

## Coming Events

### October

*At Pendle Hill, Wallingford, PA 19086.*

Public lectures, 8 P.M. in the Barn. Speaker, Horace G. Alexander. "Some World Perspectives Over Sixty Years."

15—Gandhi and Some Indian Values

22—World Citizenship

29—Man and Nature

*FCNL 30th Anniversary Programs.*

13—Oakwood School, Poughkeepsie, NY. Rep. Hamilton Fish, NY, speaker.

13—Swarthmore College, Swarthmore, PA. Rep. Edward Biester, PA, speaker.

13—Eastern Ohio, Western PA gathering at Malone College, Canton, OH. Rep. John Seiberling, OH, principal speaker.

### November

3—AFSC Annual Public Meeting. 10 A.M. Arch Street Meetinghouse, Philadelphia, PA. Ramsey Clark will speak.

4-11—Central America Yearly Meeting. Chiquimula, Guatemala, C.A.

*At Pendle Hill, Wallingford, PA 19086.*

Public Lectures, 8 P.M. in the Barn. Speaker, John Sullivan. "The AFSC: Dilemmas for Quakerism in Action."

5—Evolutionary Quakerism and AFSC

12—International Service in a Revolutionary Era

19—International Affairs and Shifting Power Systems

26—Peace Education: What is Peace?

December 3—Community Relations: The Just and the Unjust Society

*FCNL 30th Anniversary Programs.*

10—William Penn College, Oskaloosa, IA. Sen. Dick Clark, IA, will speak.

17—Joint event with Indiana Friends Committee on Legislation at Earlham College (a cosponsor). Speaker, Sen. Mark Hatfield, OR.

## Deaths

**MACLENNAN**—On July 27, aged 83, CHARLES FRAZIER MACLENNAN, retired executive secretary of AFSC's Ohio-Michigan region. A member of Saint Petersburg, FL, Meeting, he was especially active in the areas of peace and social concerns, organizing the "Friends Forum" which often drew as many as 400 community people to its presentations.

**MOORE**—On July 29, following a brief illness, MABEL ANDREWS MOORE, aged 86, a lifelong member of Woodstown, NJ, Meeting. She is survived by two children, nine grandchildren and four great-grandchildren.

**OLIVER**—On July 16, aged 81, a member of Ithaca, NY, Meeting, SARAH WOOD OLIVER. Surviving her is her husband, Theodore.

**SCHAFER**—On August 16, HEBE BIXBY SCHAFER, aged 46, at the Beth Israel Hospital in New York City, after a brief illness. Surviving are her husband, Roger, three sisters, two daughters and one son.

**SCHRADER**—On May 30, J. GILBERT SCHRADER, aged 88, a member of Concord, PA, Meeting. Surviving are two sons, Charles and Robert, three grandchildren and one great-grandson.



# Meeting Announcements

## Alaska

**ANCHORAGE**—4600 Abbott Rd., 1 p.m., Sundays. Hilds, 274-0288.

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

## Argentina

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

## Arizona

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

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

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

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

## 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, CA 9-1711.

**DAVIS**—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

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

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

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

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

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

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

**ORANGE COUNTY**—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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

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

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

**RIVERSIDE**—Unprogrammed worship, 1st-day school, 10:30. 784-2279 or 683-4689.

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

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

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

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

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

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

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

**VISTA**—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

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

## Colorado

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

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

## Connecticut

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

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

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

**NEW MILFORD—HOUSATONIC MEETING**: Worship 11 a.m. Route 7 at Lanesville Road.

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

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

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

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

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## Delaware

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

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

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

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

**ODESSA**—Worship, 1st Sundays, 11 a.m.

**WILMINGTON**—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Phone 652-4491 or 475-3060.

## District of Columbia

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

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

## Florida

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

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

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

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

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

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

**SARASOTA**—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

**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. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

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

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

## Illinois

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

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

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

**CHICAGO**—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

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

**DECATUR**—Workshop 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

**LAKE FOREST**—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

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

**QUINCY**—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

**ROCKFORD**—Rock Valley Meeting. Summer meetings in members' homes. For information, call 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, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10 a.m.)

**WEST LAFAYETTE**—Meeting for worship June and July 7:30 p.m. Tuesdays, Lounge, Univ. Presbyterian Church. Clerk, Merritt S. Webster (734-4772).

## Iowa

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

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

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

## Kentucky

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

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

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

## Maine

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

**PORTLAND** — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

**BALTIMORE**—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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

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

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

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

## Massachusetts

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

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

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

**BOSTON**—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

**CAMBRIDGE**—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One Meeting for Worship during summer beginning June 17 through Sept. 9. Visitors welcome. Telephone 876-6883.

**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.

**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: 235-9782.

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

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

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

## Michigan

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

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

**DETROIT**—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

**EAST LANSING**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

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

## Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

**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 Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 457-7040.

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

## New Hampshire

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

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

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

**MONADNOCK**—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Petersborough, Enter off parking lot.

## New Jersey

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

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

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

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

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

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

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

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

**MEDFORD**—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

**MICKLETON**—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

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

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

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

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

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

**QUAKERTOWN**—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

**RIDGEWOOD**—Meeting for worship and First-day School at 11:30 a.m. 224 Highwood Ave.

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

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

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

**TRENTON**—Meeting for worship, 11 a.m., Boulevard, Chatham Township. Visitors welcome.

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

## New Mexico

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

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

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

## New York

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

**BINGHAMTON**—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

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

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

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

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

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

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

**GRAHAMSVILLE**—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

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

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

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

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

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

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

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**ONEONTA**—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

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

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

**QUAKER STREET**—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

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

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

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

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

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

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

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

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

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

## North Carolina

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

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**LAWRENCE PARK OFFICE: At Lawrence Rd. Ent., Lawrence Park Center, Broomall, PA EL 3-2900.**

**Why not stop and see us today?**

**FRED A. WERNER, President**

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

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

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

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

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

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

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

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

## Ohio

**CINCINNATI**—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

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

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

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

**N. COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

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

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

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

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

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

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

## Oregon

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

## Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

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

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

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

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

**DOWNINGTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 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.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

**EXETER**—Worship, 10:30 a.m., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

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

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

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANSDOWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

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

**MEDIA**—125 West Third Street, Meeting for worship, 10 a.m.

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

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

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

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

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

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 9:30 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month. Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m.  
 Germantown Meeting. Coulter Street and Germantown Avenue.  
 Green Street Meeting, 45 W. School House Lane.  
 Powelton. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

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

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

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

**STROUDSBURG**—Meeting for worship at the Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

**SUMNEYTOWN-GREEN LANE AREA** — Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

**SWARTHMORE**—Whittier Place, College campus. Adult Forum and First-day School, 9:45 a.m. Worship, 11 a.m.

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

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

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

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

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

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

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

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

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

## Rhode Island

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

## South Dakota

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

## Tennessee

**NASHVILLE** — Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette, Phone: 255-0332.

**WEST KNOXVILLE**—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 588-0876.

## Texas

**AMARILLO**—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

**AUSTIN**—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Wiliam Jeffreys, clerk, 476-1375.

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

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

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

**LUBBOCK**—Dale Berry, clerk. For meeting time and place, call 747-5553.

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

## Utah

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

## 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 802-985-2819.

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

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

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

## Virginia

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

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

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

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

**ROANOKE-BLACKSBURG** — Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

## Washington

**CHEYNEY**—Meeting for worship, Sunday 11 a.m. Koinonia House.

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

## West Virginia

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

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

**MILWAUKEE**—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

**OSHKOSH**—Sunday 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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

*Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.*



# A Time to Heal

The Paris Agreement will not replant the fields of Vietnam or repair bodies and lives broken by thirty years of war. You can begin now to make your own peace with the people of Vietnam by helping them to rebuild their lives and their country.

Since 1968, the American Friends Service Committee has been operating a widely recognized rehabilitation center in South Vietnam where artificial limbs are made and fitted for war-injured civilians.

Between 1969 and 1973, AFSC representatives delivered five installments of medical equipment to Hanoi for the Viet Duc teaching hospital. When a Quaker delegation delivered the fifth installment in April, 1973, they received a list of additional equipment needed for the hospital.

At that time, representatives of the Provisional Revolutionary Government, in response to AFSC inquiries, gave the Quaker delegation a list of agricultural and medical supplies needed by civilians in PRG-administered areas of South Vietnam.

By contributing to the purchase of medical supplies and equipment you can help to make moral reparation to the Vietnamese people for the suffering our country has inflicted on them and also help to repair some of the damage done to our own lives and spirits by this war.



# A Time to Plant



## American Friends Service Committee

160 North 15th Street  
Philadelphia, PA 19102



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- ☐ I enclose \$\_\_\_\_\_ to be used  
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