

February 15, 1975

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

"Bring out  
the prisoners  
from the dungeon,  
from the prison  
those who sit in darkness."

Isaiah 42:7

## COULD THIS KEY UNLOCK

a prison door? I am deeply concerned about the tens of thousands of men, women and children who are imprisoned in South Vietnam because they spoke out for peace. The Paris Peace Accords, which the United States signed two years ago, guaranteed their release. Today my tax money is still paying to keep these peacemakers in jail. Their freedom is our responsibility. The key to justice may be in your hands.

Signed \_\_\_\_\_

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See Pages 98 and 112



# FRIENDS JOURNAL

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## Contents

Miles to Go and Promises to Keep—Dot Weller	100
My Blouse—A Tribute to My Mother—Margaret Hofmann	103
Hope, Liberation and Redemption: The New Church—James E. Milord	104
the man next door—jean marie campbell	106
The Choice is Ours—William D. Ravdin	107
War—Paul L. Benjamin	108
Middle East Diary I—John A. Sullivan	109
Friends Around the World	109
Business—Francis J. Durgin	114
It's a SMALL World	115
Reviews of Books	116
Letters to the Editor	118
Responses to the FORUM	119
Announcements	121
Coming Events	121
Classified Advertisements	122
Meeting Announcements	123
<b>Photographs</b>	
Vietnamese Man—John Taylor	100
Child and Helper—John Taylor	101
Children Living in Vietnamese Churchyard—John Taylor	102
Child with Flower—John Taylor	104
Abstract—Patsy Formant	107
Ramallah—John A. Sullivan	109
Beach Camp—John A. Sullivan	110
<b>Illustrations</b>	
It's a SMALL World—Chris McKay	111
The Return—Vo-Dinh	112
Book Readers—Jim Osborne	116
Book Reviewer—Eileen Waring	116
Letter Writer—Eileen Waring	118

The woodcut on the cover is by Vo-Dinh. See . . . And Witnessing and page 112 for more information. The cover design was the work of M. C. Morris and Chris McKay.

## Centering Down . . .

"BE STILL and know that I am God

We welcome you to this meeting. It is a period for worship together, both through expectant silence and through spoken words. There is no human leader—and no pre-arranged program. Each person who enters the meeting helps to determine the depth of our worship as a group.

We believe that the Spirit of God dwells in the heart of everyone and that when we open the way this inner light will shine through and bring us into harmony with the great spiritual Force of the universe. Sitting quietly here, each seeks to have this immediate sense of divine leading and to know at first hand the presence of the Spirit. If there is speaking, it should come sincerely from the depth of life and of experience. We are all seekers of the Truth, conscious that we still have much to learn.

Philadelphia Monthly Meeting's  
*Invitation to Worship*

## . . . And Witnessing

COVER WOODCUT, *Lotus Moon*, by Vo-Dinh is from a series of eleven of the artist's woodcuts published by the Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. In his introductory "Reflections," James Forest says of it: "... one sees . . . a human body torn to pieces. But a full moon has risen. It witnesses the assassination of life. In the night a lotus is born out of the tragedy of death and the blossom is married into the moon itself. Even in death, the hunger for peace persists: torn from the body, a hand—much like the lotus blossom—reaches toward the wedding of lotus and moon." For further information about the artist, see page 112.

The Fellowship of Reconciliation also produced the tags to be attached to any old key "the use of which you've forgotten" and mailed with a 17c stamp (but no envelope) to the President of the United States, the Vietnamese Ambassador in Washington and Congressman Andrew Young, who promised to cooperate with the project. The purpose is to protest U.S. aid to South Vietnam and to encourage the release of political prisoners which "could be the key to peace in Vietnam."



# Where Are You?

LATE IN SEPTEMBER a full-page advertisement appeared in a number of newspapers under the headline, "Where are you?". It was prepared as a *high holy day* message by the Jewish Theological Seminary of America and was sponsored by several hundred Jews who believed that the message had great meaning for all people.

The question originated, the ad stated, when God asked it of Adam in an attempt to get him to ask it of himself and to determine "In what direction should I turn?"

"What's the use of running," the ad asked, "if we are on the wrong road? Or turned in the wrong direction . . . as with Adam, the choice we have been given is not to hide away from our problems but, instead, to decide: How shall we choose to face them?" As with Adam, "The great paths of goodness are always there for us to turn to: love, justice, mercy, growth, generosity, sacrifice, forgiveness. They are the high-ways where we get more by giving more."

And, like Adam, "Each of us has been given the freedom and power to choose between good and evil . . . between better or worse . . . at every moment of our lives."

In my mind, the question asked in the ad provided a background for this entire issue. The problems that confront us today indicate to me that somehow we have gone down the wrong road and that we are running in the wrong direction. Yet we also are blessed with people who see the high-ways and have dedicated themselves not just to talking or writing about but *living* the great virtues. A few of their efforts are reflected in this issue. What may not be so accurately reflected is the need all of them have for ongoing support from the rest of us.

As I saw the relationship between the question and the material in this issue, however, I also was challenged to ponder the question personally and to ask myself, "Where are you?" Here is part of the unfinished dialog I had with myself.

To begin to get an accurate perspective of where I am, I must recall that remarkable photograph of earth taken a few years ago by a team of astronauts as their space craft emerged from behind the moon. What incredible good fortune I have to be on this fantastic cinder circling a ball of burning gas in the vastness of space, and while doing it for me to know—to fully know—not only where I am but *that* I am. With this awareness, the *fact* of life becomes all-important.

But there is a great difference between life and mere existence. Essential to that difference seems to be relationships with other living things. And in my mind, those relationships become clear only as I realize that each of those living things cherishes the fact of life as much in comparison to his or her or its nature as I do to mine.

Unfortunately, one of the realities of life, as Howard

Thurman has pointed out, is that it feeds upon itself. To live, I must eliminate, either directly or indirectly, other life. This is part of the ever present relationship among all living things. But where am I in this relationship: in balance, giving as much as I am receiving, or out of balance and taking more than I am returning?

Slowly, the answer to "Where Are You?" begins to come into focus as to my place in space and my relationship to other life. But where am I in time?

What, for example, am I doing to and for generations yet unborn? Will I have used my fair share of earth's resources and replaced as much as possible? Or have I instead seen my place in time bounded by here and now? Or if I have looked elsewhere in time, has it been only toward the past?

As my place in space, in time and in relation to other life becomes clearer, I see more dimensions to life. Where am I, for example, in the stream of ideas that has enabled humankind seemingly to evolve to the highest level of life? Have the four decades of my life added to or subtracted from not only the quantity but the quality of human thought?

Related to ideas are the spiritual qualities of life to which I am heir and which I have an opportunity to influence for better or worse. As the Jewish ad said, "We are also given the religious mandate that ours is not to complete the task (of learning how to make the better, instead of the lesser, choice). Yet neither are we free to neglect the enduring question of our life's values. . . ."

And so, where am I? It would seem that I am the recipient of riches beyond measure in being alive, in having the opportunity to form relationships with other life, and to keep them in balance so that I may help sustain life even as I survive upon it. In addition, I exist in the stream of time so that I may receive, add to, and pass on to others the mental and spiritual heritages from past and present generations.

The essence of all of this is that I stand exactly where each and every human being stands. It is where the ancestors of the Jews who wrote and placed the newspaper ad stood thousands of years ago. At that place, God said, "I put before you life and death, blessing and curse—and you chose life." May I choose it too. And in the choosing, may I turn from where I am to where I should be. JDL





# Miles to Go and Promises to Keep

by Dot Weller

YEARS AGO, AS A young girl, I read all of Dr. Tom Dooley's books about his medical missionary work in Southeast Asia with great fascination. It was that early exposure and the subsequent direct American involvement in the endless war that still rages on in Vietnam and Cambodia that sparked the concern that I carry for the courageous people of that part of the world. The birth of the concern came from young fantasies and idolization of Dr. Dooley, who described so eloquently the suffering of the Southeast Asian people. Many years later, it was with a sense of awe and *deja-vu* that I found myself working in the same distant parts of the world that I had read about so long ago. While, at this point in time, I would differ with Dr. Dooley's political conclusions about the centuries-old turmoil in Southeast Asia, I still share his deep feeling of personal responsibility and commitment to the people there.

Between 1967 and 1971, I spent four years working in Quang Ngai, South Vietnam with the American Friends Service Committee. Our assignment was to build a medical rehabilitation center for civilians and train local Vietnamese in all the disciplines involved in human reconstruction. Quang Ngai Province was chosen simply because the large majority of the civilian war casualties were being created in that part of the country. This provided us easy access to our patients but also made working conditions extremely difficult. We learned the language, lived with the common people and shared the terrors, hardships and uncertainties of war with our Vietnamese friends. One of the constant frustrations was having to accept severely limited goals for our handicapped patients when we, as western trained professionals, knew well the tremendous accomplishments that a similarly disabled American could achieve in our own country. We could teach the Vietnamese child amputee to stand up and walk but there was no safe place to walk. We could encourage this child to concentrate on education but knew that he or she could go no further than the fifth grade even if lucky. We could assure the disabled father that he had the physical capacity to work to support his family but there are few jobs for the handicapped in Vietnam. We slowly came to the realization that as long as that small country continued to be torn and terrorized by war, very little of significance could be done to rehabilitate it or its people. Two absolute prerequisites to any successful rehabilitation efforts are a cessation of hostilities and a relatively stable economy. The people of Vietnam taught us this. They knew it so much better than we did but we learned the lesson well.

To date, over fifty young people from around the world have worked in Vietnam for the American Friends Service Committee and none of us can ever forget that period of

our lives. Whether we like it or not, the fears, the dreams, the burdens of the Vietnamese are ours as well. Fun and frivolity are tarnished by memories of promises as yet unkept. The words we heard from our Vietnamese friends the most were, "I'm so frightened." Almost as frequently, "When will the Americans go home?" In this country, we all have read countless words, watched endless television reports and documentaries and attended forgotten numbers



Photograph by John Taylor

of speeches on the subject of the Vietnam war. We know the political issues, as they have been presented to us, by heart. But all of this analysis and explanatory rhetoric is meaningless to the Vietnamese common person. They know nothing of the intricacies of varying ideologies or comparative governments. If one were to approach a rice paddy and ask some adult to define Communism or Democracy, they could no more do it than fly. They know they have



been terrorized for years . . . for as long as most of them can remember . . . by foreign and indigenous fighting forces who come in planes, tanks, on foot and in the guise of governmental officials. They know that death and injury have stalked their families for generations. They know starvation and dislocation and despair. And they know what they want more than anything else in this world . . . Peace. A time of peace in which they can raise their children in health and safety; in which they can dare to dream of futures and advancement; a time in which they can obtain an education. For decades they have prayed for peace and, still, there is no peace.

I remember a conversation with a Vietnamese man who worked with us at the Quaker Rehabilitation Center for many years in which he said, "You Quakers are good people. You came here to help us help ourselves and you are not trying to force any religious or political dogma on us as so many have in the past. But you will be going home to America soon and what will you do then? Will you forget us? Will you forget that it is chiefly American money and interference that fuel this war? How far down the road are the Quakers willing to go with us?"

Since my return to the United States, late in 1971, I have continued to work for the American Friends Service Committee as a speaker and resource person on the Indochina issue. At the end of June 1974, emotionally and physically exhausted, I left the Service Committee. At that time I felt that I could no longer keep the faith with my Vietnamese friends. Surely, I had given enough. Surely, it was time for me to stop dwelling in the painful memories and try to find some happiness and peace for myself. I went to work on a ranch in Carson City, Nevada, hoping to find peace of mind and a release from the burdens of the Vietnamese "truth" in heavy physical labor, good fresh air and the company of non-demanding animals that I love so much. The change did wonders for me. But as I buried myself in long hours of outdoor work, in a desperate attempt to forget . . . to erase the past and return to the blessed purity of childish innocence . . . I found that I was still remembering and hearing the pleading voices . . . "Will you forget us?" "How far down the road are the Quakers willing to go with us?" In the weeks at the ranch, I relaxed, regained health and composure and learned that we cannot run from the "truth of knowledge." We cannot turn the pages of life back any more than we can write the script for the future. The first of October, I returned to the Pasadena Regional office of AFSC to continue working in Indochina Programs.

I remember Chi Xuan, a woman who had lost her mother, father, a daughter and both legs to the war. One of her two remaining sons was a paraplegic as a result of shrapnel wounds. Shortly before I left Vietnam, she sought me out and asked that I go to the President of the United States and plead with him to stop the war so that she and the remnants of her family could live the rest of their lives in peace. And perhaps more than any other in the legion of patients that inhabit my dreams at night, is Em Dau. Em Dau was thirteen years old when she came to us

at the Quang Ngai Rehabilitation Center with both legs and an arm blown off by a land mine. She struggled for a year to learn to manipulate her artificial limbs while we encouraged her to believe that even though severely handicapped, there was a chance for a meaningful life for her. We said that some day soon Vietnam would have peace and then she could go back to school and learn to do work suitable to her handicaps. When her family showed resistance to the idea of taking this child back along with another daughter that had already lost one leg, we pressured them into doing so, using the argument that the end of the fighting had to be near and things would be better for the family.

Today, Em Dau is dead and things have not grown better for any of our friends. With the signing of the Paris Peace Agreements in January 1973, we dared to hope that



*Photograph by John Taylor*

perhaps, indeed, "peace was at hand." But this month, two years later, the fighting goes on in Vietnam and in increasing ferocity in Cambodia. No real efforts have been made to implement the Agreements that could have restored the peace that the people of Southeast Asia yearn for. In the last twenty years, our country has expended more money, men and supplies in Southeast Asia than in any other war in the history of this nation, with the exception of the Sec-

ond World War, in the struggle for peace. The records show that through 1973, the cost of the war in Vietnam was 360,024 casualties (killed and wounded) and 110 billion dollars. In contrast, WWI created 320,518 casualties and cost 26 billion dollars and in Korea the cost was 157,530 casualties and 54 billion dollars. All of these material supplies and all of this great country's diplomatic prowess has led to nothing but more fighting and suffering. Since the signing of the Paris Peace Agreements there have been well over 100,000 casualties in South Vietnam alone. One half of the population of the country are refugees of one kind or another and more are being created by the day. The economy is a shambles with the United States still providing 86 percent of the Thieu government's budget with no end in sight. The World Bank has recently come out with a report that claims South Vietnam will continue to need hundreds of millions of dollars every year until at least 1990. The rate of inflation and unemployment in Vietnam is astronomical with more reports coming in daily of family suicides. The rate of inflation in 1973 was 65 percent and was 114 percent in 1974. Twenty-five percent of the labor force is out of work and it is as high as 40-50 percent in some areas of the country. The exchange rate for the piaster has gone from 118 to the U.S. dollar in 1972 to 620 in the year just ended.

How long, dear Lord, how long will we go on trying to perpetuate the myth that endless funds and weapons will solve the problems of Vietnam and Cambodia? How long will we go on trying to justify the continuing American

support and presence in Southeast Asia? How long before we will be able to admit that our efforts to "save" the people of those small countries have failed and that it is time to let these people try themselves for self-determination?

The only meaningful thing America can do for the Vietnamese people today, is to stop trying to "help" by sending countless billions of dollars, weapons, civilian advisors and giving political advice and support to one of the most repressive dictatorships of present times. As one of the signatories, we must insist on absolute implementation of the Paris Peace Agreements by all parties, including the United States of America. Only the voice of the individual American citizen . . . the taxpayer who provides those billions for the Saigon regime . . . will bring about this necessary change in U.S. policy towards Southeast Asia. Continuing to struggle here, in this country, to end American involvement in the Indochina conflict is the only way to fulfill those promises we made to our Vietnamese brothers and sisters. There still is no peace in South Vietnam. We cannot quit now.



*Dot Weller, from Santa Clara, CA, had been the senior physical therapist with the team which launched the hospital based program of therapy and rehabilitation of the American Friends Service Committee in Quang Ngai, Vietnam. She is now working in the Indochina Programs at the Pasadena Regional Office of the AFSC.*



*Photograph by John Taylor*



# My Blouse—A Tribute to My Mother

by Margret Hofmann

MY FOURTEENTH BIRTHDAY was something special: It was the first without my mother, as well as the last before the beginning of World War II. In 1938 my mother had left us, quickly, voluntarily and quietly, to assure a margin of safety for her children: Under Hitler it was likely to be safer for the Jewish parent to withdraw and to leave the children in the exclusive care of the non-Jewish parent. For my birthday she had sent me a package, a letter, and a very special poem. This package was the only one I expected, and it was indeed the only one I received. But it meant everything to me. And for a suddenly lonely mother, the preparation of it had meant everything to her.

She didn't just want to buy something for me. (Rationing was still a few weeks off.) She wanted to make something that would take effort. So she bought a blouse and embroidered it. Later she told me that it turned out to be a lot more work than she had anticipated, and she had to work through the last night to get it finished.

I liked the blouse and wore it occasionally, always afraid that I might stain or tear it. I have a photo of myself wearing it, a few days after the beginning of the war, as I sat in the train leaving the big city, heading for a smaller town, all alone, to escape the anticipated bombing. I returned in six months, gladly exchanging the threat of bombing for the loneliness. A few years later all was reversed. I gave up everything and sought out loneliness, in order to escape the bombs.

My blouse went with me everywhere. It was packed in the little suitcase I grabbed every night when I headed for the bomb shelter. I took it with me to the hospital where I spent some weeks with jaundice. There, too, it went to the cellar with me nearly every night. A week after my discharge that wing of the hospital where I had stayed was hit by incendiary bombs and burned.

The doctor urged me to have my tonsils removed, and sent me to a different hospital. I was quite sick and had to stay a week. He wanted me to stay longer, but I was uneasy and went home. A few days later a blockbuster blew up half the hospital. I saw the ruin, but I had become used to such sights. I was alive; I was seventeen, and life was generous.

Germans of my age needed many years to gain a perspective on what had happened, to struggle through to a real understanding. We had been too young to be guilty of Hitler's rise to power. But his government coincided with the years of our youth, and we remembered well and, because our consciences were clear, we were entitled to ask our elders: "How could it happen?"

Throughout these years my blouse went wherever I went, while I enjoyed the pleasures which life offered: an extra ration of bread, a night without bombs, the warmth and greening of spring in spite of everything. But for my mother the pleasures diminished, and finally gave way to an ever growing fear. More and more of her relatives and

friends vanished, and rumors of what had happened to them filtered back to those not yet deported. When the war ended, it was too late for her: She too had become a victim of man's inhumanity to man.

We, her son and her daughter, saw her before she left, and she had the assurance that we were alive and well, and compassionate and decent human beings. But oh, if she could only have had the joy of knowing that we would survive the war and the difficult post war years, that we would become responsible citizens and retain a sense of appreciation, that we would marry fine spouses, have good children and a secure life! But at the time of her death there was no hope that the terror would ever come to an end. Absurd was the thought of ever living a normal life, of once again planning for the future, of sleeping safely through the nights, of not jumping with a fear of arrest whenever the doorbell rings.

The end of the war found all members of the family in different parts of the country, none knowing if the other was alive. There was nearly no food, but we were grateful that there were also no more bombs, no more artillery shattering the few remaining windows, no more fear of being gunned down from low flying airplanes.

I was a refugee, as were millions of others, with a sack on my back. In it was my blouse.

A year later I emigrated to the United States. I was twenty-one, all alone, with twenty dollars, an Army blanket, a portable typewriter which I had bought with cigarettes that I had collected, and a few clothes.

My mother's blouse survived all moves from college to jobs, and then to my own home. Over the years my closet has filled up and been cleaned out many a time, and the blouse watches all the comings and goings of other clothes, and perhaps remembers its beginnings so long ago. It has meanwhile been in and out of fashion many a time, but it doesn't seem to care, and neither do I: I see the orange and blue cross stitching, and think of my mother struggling to get it done in time for my 14th birthday.

Then, the other day, my daughter saw it; she is just six months younger than I was. "Mommy, please let me wear it. It is really in style now! I'll be so careful with it." Why not? A blouse is to be worn. And so she wore it to school, surely the oldest blouse there. She was careful with it, and told everybody that her grandmother had made it. The granddaughter she had never known, but who had her brown eyes and her sensitive mind, was wearing the blouse she had made for me thirty-five years ago.



Margaret Hofmann, a member of the Friends Meeting of Austin, Texas, is the author of *A Key to Survival and Vietnam Viewpoints*. Her previous writings for *Friends Journal* include an eyewitness account of the fire-bombing of Dresden, Germany during World War II.





Hope,

Liberation,

Redemption:

The New Church

by James E. Milord

Photograph by John Taylor

THROUGHOUT THE WORLD, from the Golan Heights, to Zaire, to Chile, to Portugal's recent release from captivity, in women's and children's liberation, the idea of freedom and the struggle toward self-realization is rampant.

Like the abortive, tragic attempt at Wounded Knee, such movements toward liberation are, obviously, nothing new in the human journey. Nor did it begin with Spartacus, as some erstwhile students of history attest.

In the Biblical context, the theme of liberation, of freeing people from bondage, runs steadily throughout earlier works, like the Exodus. The Passover Feast still celebrates this release from enslavement.

In Biblical language, liberation means redemption. In the New Testament context—in Jesus' life—the theme is redemption rather than the "love" that is so often attributed to him. He came, essentially, to free, to release the captive from his bondage to whatever it was that oppressed him. Liberating people from the chains of arrogance, lying, egotism, money-worship, revenge, envy, these were his central focus, rather than simply "loving thy neighbour."

The oft-quoted "atonement" theme, to please an angry Father-God, does not seem to bring much in the way of "good news" to the starving in the Sahel, or to the billions across our hungry, ragged world. Living as we do in our tiny island of affluence, amidst the vastness of world-slum, what the New Church people seek is one whose central theme is liberation and hope.

In our own country, the liberating power involved in the Sermon on the Mount, is a stress on the freeing of people from drug addiction, political oppression, machine oppression, urban ugliness oppression.

What evils we hear within every twenty-four hours all

seem to deal with whatever oppresses people. We need not point fingers at Russia, China, Cuba or South Africa to find oppression. Here in Canada, the evil—sin, if you prefer that word—is anything that batters people down into some form or another of bondage.

Toronto is a city of people held in bondage to mortgage payments, sky-high beyond their means. They are victims of the chilling profiteering and sub-human materialism that seems to spiral with each passing day. Such victimization is no different than drug addiction, or a prison sentence.

I frankly know only a handful of people who are not enslaved by some form of bondage today in Canada. Peoples' feeling of powerlessness to make any significant changes in the power structure and to humanize it holds the heaviest hand in modern day oppression. The media oppresses at every turn in Canada, with its banal advertising, its exploitative possibilities never overlooked for an instant by the bag men in the corporations who are often willing to sell any image—mother, flag, family, babies, love, sex, you name it—for Mother Company.

Criss-crossing Canada, you can not find a single city or town that doesn't show X-rated or so-called "adult" films as a matter of rule, rather than exception. Sex manuals pour through the mails and are openly advertised in "sex boutiques." One of the latter opened last year in Victoria, B.C., in its poshest shopping plaza. Objectors said resignedly: "Oh, well—let it go. It won't last ninety days anyway."

These well-intentioned people have not reckoned with the depths of oppression right under their noses as they read of far-away Solzhenitsyn's liberation from Soviet oppression. The sex boutique has not only survived its ninety

days, but has moved into larger quarters! Hard and soft core porno peddlars are making it fast and furious, literally wheelbarrowing their dollars to the banks with their dedication to—not freeing people, as some might insist—but oppressing them. Sex manuals seem to be as big sellers as books attacking the schools or the governments.

What limits are there left in our monetary society to what one can do?

Dr. Erik Erikson, in *Childhood and Society* bluntly says that the modern child “feels so rich in his opportunities for free expression that he often no longer knows what he is free from. Neither does he know where he is not free; he does not recognize his native autocrats when he sees them.”

Native autocrats, indeed, Dr. Erikson!

The Los Angeles Times recently reported that at least ten thousand illegitimate births occur in its city each year among girls between twelve and seventeen years of age. The paper quoted a girl: “If you’re 15 and not pregnant, you’re a nobody.” Even allowing for teen-age bravado or whistling in the darkness of her oppression, the girl’s remarks do mirror a callousness, perhaps even an ignorance, of the very chains that bind.

Characteristic of a “doing your own thing” philosophy or one of “situational ethics” is their enmeshment in the worst form of irresponsibility. These philosophies often indicate a total lack of understanding of freedom. Therefore, it is not surprising to hear those Los Angeles figures when you take into account the lack of viable living that is available in cities that stretch out for thirty miles, interlaced with almost fifty per cent concrete, eateries, franchised boutiques, theatres, bars and the new centres of worship—the shopping plazas—which now take the place of God.

All cultures decay, and our own peonage, our own entrapment in the net of racism, the war system, the squirrel cage of wires, computers, stock markets, commercial enterprises all hooked together in a competitive, not a co-operative venture, are the last to be recognized. It is too easy to see the beam in the eye of our “enemies” who live thousands of miles away.

Jacques Ellul’s books, such as *The Technological Society* or *The Political Illusion*, demonstrate the futility of the state or the “technate” to alter this course of dehumanizing oppression. Ellul does not speak from an Ivory University Tower, but from his vantage point as both politician and theologian. But he has no illusions about the former as a course, or with the latter’s impotence in ninety per cent of its affirmations.

The atmosphere of humankind can be polluted morally with much greater ease than by the “Autopia” dreamed of by the Detroit masterminds. The evil we witness every day on the national news, or the grinding river of morbidity that streams across our presses, indicates a tremendous willingness to be oppressed.

Without a prophetic moral voice, without any systems that maintain a strong presence of liberation from that kind of oppression, books appear, such as *The Last Days of Man*, that are written not by door-to-door, apocalyptic, adventist, sectarian tract passers. Indeed, the heaviest

among many of our scholars are beginning to see that unless the chain of oppression is broken by a spiritual community, not necessarily by a church with time-worn creeds, but by a gospel of liberation as embodied in the Sermon on the Mount, that this planet is indeed doomed to extinction.

Even with the upheavals in the Middle East, some American rabbis have urged their people to migrate to Israel. One Rabbi Kahane puts it this way: “The days of economic boom have ended for the United States and the good life has been replaced by one that has sounds of ugliness and danger. America is a troubled land. The land of the mighty dollar and the economic colossus is suddenly shaken. . . . Such people are dangerous for they will not come to terms with poverty after having tasted the good life for decades. They will sooner turn to demagogues and racists who will promise them the good life in return for their liberties and at the price of a scapegoat—the Jews.”

What Rabbi Kahane is also implying is that the Age of Affluence is perhaps the most dangerous of all oppressions! He seems to re-affirm the law: No man can serve two masters. Jesus did not say, no man should try to serve two masters. No, he simply stated a natural law: Coming to a fork in the road, you go either one way or another.

Speaking in Toronto last year, seventy-seven year old former moderator of the Church of Scotland, Lord George MacLeod, said that pacifism is an “absolute imperative even if it means decimation or persecution.” He cannot conceive of a “just war” in a nuclear age, and scorned the churches that join “with governments in going along with the whole sad mess. . . . There are forty million people in the world engaged in making weapons,” he declared. “It’s unbelievable that the church, of all institutions, should be identified with this horror.” He said young people will “swarm” to the churches if Christians ever find the courage to lead the world to a renunciation of war, militarism and armaments.

Dom Helder Camara, a Brazilian Catholic Archbishop, and outspoken foe of the police state regime in his native Brazil, recently won a Peoples Peace Prize in Oslo, Norway. He received \$215,000 which he said will be used to buy lots for poverty-stricken northeastern Brazilian farmers, and train them in food-raising. Dom Helder has lived under constant threat in the little back room of an impoverished community church, and his assistants have often “disappeared” with no trace. He spoke to the Oslo group, with the same kind of guts used by Lord MacLeod, saying:

“The economic and cultural structures that dominate the world are suppressing more than two thirds of humanity. They are killing and destroying more people than the bloodiest of wars—and doing all this under the cover of ‘democracy.’ Multi-national companies only seem to be democratic because they have thousands of share holders, but in reality, they are controlled by small groups of men. . . . Nonetheless, the humanizing revolution has begun.”

I see in Dom Helder’s statements, in Lord MacLeod’s

prophecy, and in the Portuguese liberation, the workings of that humanization, side by side, with another equally popular theme: "Power comes out of the barrel of a gun." This Chinese slogan has triggered and fomented revolution in many areas of the world, but Mao is wrong. True liberation is freedom from violence, including the violence of systematic oppression, economic tyranny, Household Finance payments, colonial exploitation, and a mass media bondage. They are all cut of the same cloth, and the New Church of liberation, hope and redemption must address itself to these or wither away and die with the rest of the world.

People become, Emerson said, what they think about all day long. In the Third World, the world of a short, mean, cruel existence—we cannot call it life—where the struggle to eat and to find a place out of the elements is the major concern, what can a person become? What can a person think about all day? What joy of the so-called "good news" of the gospel is there for these untold millions? What does a "my personal Saviour," "Faith of our Fathers," hymn-singing, church-supper, "love-thy-neighbour-but-keep-the-profits-and-dividends-rolling" philosophy affirm for those who live on rice at twenty cents a pound (Saigon) when their total monthly wage is a mere

twenty dollars?

Evangelists could "convert" all of Canada's businessmen, military personnel, stock brokers, politicians, and workers, but no oppression would cease. Unless changed persons change systems, their change is superficial, even useless.

The mythology of an eternal Canadian Dream machine, going full tilt, forever and forever, maintaining our high living standard is headed for the slag heaps of history. It is high time we hasten that end. We've all had enough of dying, enough of violent crosses waved in peoples' faces. The time for liberation, the New Church, is now or never.



*James Milord is an itinerant free-lance writer who has lived "in the bush" in Canada for eleven years—preparation as he sees it for the tough times coming that will "call for the austerities we've always talked about, but which we now must face."*

### the man next door

i sit with a bottle of coke in my hand  
the evening paper in my lap  
and my spirits are high because it's been a good day

no plans for the night  
just free to do what i choose:  
maybe some tv, a new book or write a letter

instead i go shopping with an old old friend  
and we laugh and laugh  
and stop for something to eat on the way home

i pull into the drive  
lock the car and carry the packages to the house  
and my spirits are even higher because  
it's been a better day

comforted in bed with the lights now off  
all's right with my world!  
while the man next door is dying

jean marie campbell



# The Choice Is Ours

by William D. Ravdin

FRIENDS ARE APPROACHING a time when they will have to confront their historical adherence to peaceful resolution of differences with the fact that many people around the world have an ever-growing need to bring about social and economic change in their societies. The problem is compounded for American Friends by their ignorance of their own heritage of social and economic change, and by their lack of appreciation of the roots out of which that change has been born.

Back in 1776, just before our Declaration of Independence was signed, Patrick Henry, George Mason and a group of Virginians drafted and adopted the Virginia Bill of Rights. In it they said "That all men are by nature equally free and independent, and have certain inherent rights . . .; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety." Note that the right was not simply "Life and Liberty" as it was in the Declaration of Independence, but the enjoyment of them both. Note too that it isn't just the *pursuit* of happiness to which we are entitled in these Virginians' view but the obtaining of it as well. And do not overlook the right to *get* and *hold* property.

They went on to say "That all power is vested in, and consequently derived from, the people" and that those who govern are the "trustees and servants" of the people. And then they made a grand pronouncement, those patriots from Virginia: "That government is, or ought to be instituted for the common benefit, protection, and security of the people, nation, or community; of all the various modes and forms of government, that is best which is capable of producing the greatest degree of happiness and safety . . .; and that when any government shall be found inadequate or contrary to these purposes a majority of the community hath an indubitable, unalienable, and indefeasible right to reform, alter or abolish it, in such manner as may be judged most conducive to the public weal." These are heady words. The worth of any government is to be measured by the degree of happiness and safety which it produces and, when found wanting, a majority of citizens not just is able, but has a right to change that government. The main problem with what our ancestors said 200 years ago is that the nation that spawned those words then, spurns them now. We do not see ourselves as a revolution-



Photograph by Patsy Formant

ary society. Since revolution refers to change and that change does not have to be violent to be revolutionary, we are in a very real way a highly revolutionary society. We do not appreciate the change we have undergone, however, and so today Americans tend to spurn the concept of change though hardly the concept of violence. Friends, on the other hand, tend to spurn violence though not so much the concept of change.

Large numbers of people around the world, and particularly throughout much of the developing world, are desperately seeking to bring about social and economic change for themselves and their children. Their attempts so far have not been marked by great success and we can therefore anticipate that, increasingly, people will turn to violence to achieve their goals because no other successful road appears open to them. The United States, which has undergone so much change in the last 200 years, is supplying those movements for change around the world with neither help nor moral or financial support. And this in spite of the fact that many of those movements are seeking for their working classes exactly the kind of benefits that workers have achieved in our own society.

One of the reasons that Americans tend to be so unsympathetic with movements for change abroad—primarily in the southern hemisphere—is a lack of understanding of our own historical evolution. We talk of The American Revolution whereas, while there may have been more, there were at least three. The first is the one whose bicentenary we are about to celebrate, and in terms of its social

and economic significance was the least important of the three. The second took place in the mid-1930's and brought great mobility to American society. It began the entry of the American workingman into the middle class of the country. Whatever one may have thought of it at the time, and whatever one may think of it now, it is done and the clock is not to be turned back. The third American Revolution started in the 1950's and is still going on. It is bringing minority citizens the benefits of the second American Revolution.

How can it be that a nation so steeped in the tradition of change can turn its corporate and collective backs on democratic movements throughout the world and find solace—and even cheer—in supporting military and repressive governments whose sole aim is to preserve a *status quo* which we have rejected some time ago in this country; a *status quo* that preserves all happiness, all safety, indeed virtually all benefits for the wealthy and privileged? How can it be that Friends have not been in the forefront of the clamor to force our government to be truer to our national heritage? Can we do otherwise if we truly believe that every man is a child of God; holy and to be cherished?

As we develop our support, in keeping with our religious and historical beliefs and traditions, we will have to understand that not all of the movements we will be supporting will be friendly to us as a nation. At times the

antipathies may be ideological, but at times they will be solely those posed by nationalism. And we must learn to know the difference for the sake of our own emotional equilibrium.

The biggest problem for Friends, however, is that many of the movements will not seek redress of their grievances by pacific means. Will Friends fall by the wayside when change is sought with guns? Will Friends be willing to support right cause even though we believe the means to be wrong? The choice of means will not be ours. It was not in the Spanish Civil War nor in the Chinese Civil War. But the choice of whether we support, and encourage our government to support, forces of justice and right closely akin to our own historical traditions, that choice will be ours.

And it is a choice we should be preparing ourselves for now. Both our American heritage and our Christian testimonies make our choice clear and mandatory.



*William Raydin, a member of Media Monthly Meeting in Pennsylvania, serves on the board of several Quaker institutions, including Pendle Hill. He is involved in banking and has lived in Mexico, Cuba and Brazil during eighteen years in international business.*

## War

I hate war—  
With all the trappings that allure.  
So snatch apart the grotesque mask,  
Reveal the leering visage there;  
The venom, the malevolent stare;  
Kin of Apollyon that pillage and char.  
Thus, in God's name we move to ask  
What verities were we fighting for?

I hate war—  
Marshalled by Hecate, Wotan and Thor.  
Escort us to the ravaged plains  
With craters of earth from bomb and  
shell;  
Ashes of villages blowing in the sun;  
Engines of death corroded by the rains;  
This is gruesome destruction; this is hell.  
Messieurs and friends, have done, have  
done;  
These are the chronicles of war.

I hate war—  
Under its evil star  
Legions of the maimed shamble again.  
So call it by its rightful name;  
Barbarism is its grisly game.  
Come search the annals of the just,  
For mercy tells the time has come  
To show compassion, call men home.  
Then crush the hideous beast we must  
Or all be vaporized to dust.  
Oh, judges, statesmen, leaders of men,  
In the name of Jehovah we all adore,  
Make war no more.

PAUL L. BENJAMIN

# Friends Around the World

## Middle East Diary I

by John A. Sullivan

THE AIRLINER from Paris descended to Lod airport in the dusk. Nov. 19, 1974. I was to visit Israel for the first time. I felt committed to the existence of the Israeli State, convinced that a new state, a Palestinian state, must come into being next to Israel. I thought that the Israeli-occupied territories should be returned and that some just solution for refugees worked out. I was not, and am not convinced that a commitment to an Israeli state and a Palestinian state is contradictory. I wished and wish, the Palestinians did not feel the necessity to resort to guerilla war, which the non-Arab world knows as "terrorism."

All this I understood intellectually. Ahead lay the experience of learning from the people involved what they think and know and feel. To visit the Middle East for a month is troubling, even dangerous, but fascinating. The biggest lessons I learned were the complexity of the issues—mind-boggling—the difficulty of Quaker witness in the Holy Land and the falseness of the stereotypes familiar to Americans.

Nov. 19, first night in Jerusalem. Through the Jaffa Gate into the Old City, through the silent nighttime roadways and lanes, to the Western Wall where Chasidic Jews with their side curls rocked back and forth as they prayed facing the wall. On the Old City wall, soldiers with guns, Israelis. Through the streets, car patrols, military police. The tension was almost tangible.

Nov. 20, the Quaker visitors congregated. Henry Selz and Ann Lesch, Quaker International Affairs Representatives; Patricia Hunt and I from the AFSC in Philadelphia; Michael and Sabra Price, AFSC staff in East Jerusalem; Walter Martin of the Friends Service Council, and John Volkmar, now with the International Peace Academy. Met a Jew working for Jewish-Moslem understanding who thinks the best thing for Christians in that situation is to efface them-

selves. Interviewed a representative of the American Jewish Committee—full of pessimism over Arafat and the U.N., explicitly concerned about a Second Holocaust. Went to the Prime Minister's office to interview his spokesman. Grim. Worried. An Arab State on the West Bank suicide for Israel.

Nov. 21, visited a Palestinian Catholic woman, a Christian agency official. Told us that the Army yesterday entered the Frères School near the Jaffa Gate and manhandled demonstrating Arab boys inside the school. Group taxi to Tel Aviv. Met with members of the Committee for Peace Initiatives who are Zionists, but want the government to trade the occupied territories and deal

with the Palestinians for peace and security. Back to Jerusalem to hear about the expulsion from the West Bank of Hanna Nasir, president of Bir Zeit College, and four other prominent Palestinians. They were summoned to "a meeting of notables," then whisked to the Lebanese border and forced to walk across.

Nov. 22, Quaker consultation about the Hanna Nasir deportation. We went to the office of the Israeli Minister of Information to ask for an audience. Denied. We left our cards. Some of us then went to the West Bank office of the Israeli Military Governor to express concern over the confrontation of uniformed Israeli youth and un-uniformed Palestine youth. We were told by a spokesman that the occupation is the most benign in history, although it is definitely a military occupation and does make a few human mistakes. Our report of Arab views is discounted. "Those who speak to you speak English and are higher-class and did not benefit as much from the seven good economic years un-

Photograph by John Sullivan



*The Friends Meeting House in Ramallah, one of the larger Palestinian Arab cities in the West Bank, is a joyous scene after Sunday worship, when first the children, then the adults emerge following hymns, sermon and individual messages. The Friends Boys and Girls Schools in Ramallah play a vital role in Arab education.*



der the occupation as the poorer Arabs did." Back to Jerusalem to learn that a Hebrew University professor, an Israeli Jew, has protested to the government about Hanna Nasir and offered to serve in his place until he returns. Then, by group taxi to Gaza, tea with Palestinian Arabs working with UNWRA at the home of the AFSC staff, Lloyd and Phyllis Tyler.

Nov. 23, tour of the refugee camps. Arab woman whose "home" we visited unannounced graciously offered tea. We knew the economic situation and gratefully declined. Six to seven people live in two small rooms in her "house." I thought: 28 years of this and I'd be a revolutionary—or broken! We visited the Quaker Service kindergartens: bright-eyed, happy kids with marvelous young Palestinian women teaching them. An oasis in the desert of the refugee camp. Group taxi back to Jerusalem.

Nov. 24, group taxi to Ramallah to attend Friends Meeting. Henry Selz told Arab Friends of our plan for a Quaker conference in Ramallah, involving Ramallah Friends, AFSC staff, Friends Service Council staff, and representatives of the Near East and European Council of FWCC, as well as heads of the Friends Boys and Girls Schools. Lunch with Fuad and Jean Zaru of the Schools, talk about the paths to peace in the Middle East. They are Palestinians living under Israeli occupation.

Nov. 25, in Jerusalem, visit to the East Jerusalem Quaker Service office with its directors, Michael and Sabra Price, and its Arab staff, Amer Salti. Arabs critical and suspicious of Americans but need the help of the Quaker Legal Aid Center with tangles with Israeli law over family reunions, evictions of Arabs from the Old City, etc. Talk with head of the Sephardic Council of Jerusalem. Sephardi/Orientals are 55 per cent of the population of Israel, but are under-represented in government owing to the party representation system. He fears that lower economic, educational, social, political status of Sephardi/Orientals is leading Israel towards being a divided nation. Talk with a Hebrew University professor, outspoken for human and civil rights for all in Israel. He appealed to us to make the unjust deportation of Hanna Nasir widely known. Then to an evening party where we met Joseph Abileah, old-time Israeli pacifist, who said, all must work for peace with both hands put forward.

Nov. 26, to Hebrew University, briefcase checked by armed guard. Talk with



Photograph by John Sullivan

*From Gaza to Khan Younis and Rafah, eight UNRWA refugee camps provide housing and community service to 194,000 Palestinian Arab refugees out of a total of 322,000 in the Gaza Strip. AFSC operates 16 kindergartens for 1550 children. This is the Beach Camp near Gaza.*

a professor of political theory who backs the government but says it still isn't too late to allow Palestinian political leadership to develop on the West Bank. Then to a law firm where an Arab lawyer talks about fighting cases of Arabs suspected of nationalist activity, who are arrested under occupation law and held without charge or trial, subject to case review only once every six months. Then to Ramallah by group taxi for the Quaker Conference.

Nov. 27-29, Ramallah, the Grand Hotel. We are joined by Margaret Gibbins and Amelie Strub of the FWCC, the Zarus, Dean and Shirley Tuttle of the Ramallah Friends Girls School and Bull's Head Meeting in New York State, Peter Hewitt, a Pennsylvania Quaker working for the Brethren Service Committee, George and Edna Armstrong of the FSC project on the East Bank, and Lloyd and Phyllis Tyler from AFSC Gaza, North Carolina Friends. We talked about the place of Western Quaker workers in the Middle East and the impact of Quaker actions and the Israeli occupation on Arab Friends. Quaker expatriate staff explained their work with refugees and with East Jerusalem Arabs. The future of Quaker work in the Mid-

dle East was discussed, and many deep feelings expressed. One Friend said: it has been a bruising experience but necessary. One Arab Friend said: we are struggling to be pacifists but does that mean inner peace but outer silence?

During a break in the conference, I returned to Jerusalem, entered the Knesset and interviewed a member who struggles against government policy. Ours must be a just policy, he said, it's the only power we have.

Nov. 30, we toured the Old City of Jerusalem where new construction is going on in the Jewish Quarter and where Arabs are under eviction notice but resisting. Then a walking tour of the holy places. Along the uphill path of the Via Dolorosa . . . the Church of the Holy Sepulchre over the site of the crucifixion and the entombment . . . the Dome of the Rock, where it's said Mohammed mounted his white steed, leaped upon the rock and galloped into heaven . . . and the Al Aqsa Mosque where a disturbed Australian set fire to one of the holiest of Islamic holy places and repairs are still underway.

The experience of three intense days of Quaker conferring on the West Bank followed by visits to the holy places left

me with a strengthened sense of the joy and pain that are inseparable at times from religious commitment. I have always been intensely aware of the agony of Jesus at Gethsemane, on the Via Dolorosa, finally at Golgotha. To be walking in those very places brings the agony alive, at least in imagination. The Friends with me and I were walking at a fairly rapid pace and it was strenuous. To my mind came the sense of Jesus on that walk, bearing the Cross, being lashed, wearing thorns, and there was new understanding of why Jesus fell. I thought of the trauma of the Israelis and the Arabs, and of the Quaker witness of West Bank Arab Friends. . . . not comparing these to Jesus' agony, but thinking: to be here is to understand better, to know with your body as well as your brain, to realize that no one at a distance can really sense what people actually suffer. And yet I felt joy, too. Jesus' agony was part of the glory that rounded out his life on earth and that made real and solid and vital—and in no way plaster-pink and sentimental—the tremendous teaching of Christian love. The joy I felt was strengthened by realization of the significant role of love in Judaism and Islam and I thought: the challenge is to bring it out in the actual lives of people and the environment in which they live.

Dec. 1, interviewed David Farhi, Director General of Information in the Israeli Government. The step-by-step approach to further disengagement is the best policy, he said. He considered that Israel has gone a long way to recognize the Palestinian issue, but is convinced that any Arab government presence on the West Bank is suicide for Israel. To the town hall and talks with Jerusalem Mayor Teddy Kollek. Harried, but friendly man, who believes Jerusalem must be a unified city but with an Arab borough and a meaningful Arab involvement in city affairs.

*Part II of the diary will appear in our next issue.*



*John Sullivan, AFSC Associate Executive Secretary for Information and Interpretation and member of Germantown (PA) Meeting, spent 21 days in the Middle East recently, visiting AFSC staff and projects there and trying to learn more about the situation.*

## FWC Still Unique

THE ACADEMIC year 1974-75 marks the tenth anniversary of Friends World College, founded in a cluster of abandoned military barracks on Long Island by Quakers whose vision for the school included these purposes:

- To treat the entire world as a university
- To take the most urgent human problems as the basis of their curriculum
- To seek together designs for a more human future
- To consider the whole of mankind as their ultimate loyalty

During its first decade, "No year has been without its struggles," the editor of the college's winter newsletter recently wrote, "but none has lacked excitement or a sense of achievement. It is only in looking back that one is struck by the sheer audacity of launching so ambitious a venture with so little in the way of financial backing. We are still hampered by the lack of funds, but under the circumstances our progress has been remarkable—programs in six regions of the world (North America, Latin America, Europe, Africa, South and West Asia and East Asia), over a hundred graduates, many of whom have gone on to graduate schools, a 93-acre campus at Lloyd Harbor that, while far from sumptuous, is a far cry from the ramshackle barracks of '65. But more important is what we have learned about the process of experiential education in a world context. In this respect, Friends World College is as unique today as it was in 1965."

One student summed up the college's program of study, independent field work and evaluation, reflection, interpretation and sharing of experience through a cumulative journal in these words:

"FWC offers its students not academic skills but life skills. Students are given an educational lens through which they can view every experience and country. The use of this lens does not cease after graduation, and every experience for a student can be a learning and a growing. For students in FWC rely on themselves as an important primary source; experience is the teacher."

A graduate writes of his experience in teaching "small groups of elementary age children English, reading, cleanliness, culture and trying to be a compassionate listener. These people are the sum total of Appalachia, Mexico, Long Beach, Spain and all the countries that I haven't visited personally but have experienced through fellow FWC's. It seems as if the past five years has been preparation for this. I am dealing with bureaucracy, lice, malnutrition, ignorance that crosses economic levels, poor health; in short, all the things screaming for attention. FWC training (yes, training!) has taught me to look through these externals to find solutions. . . . I am not going to change it, certainly that would make me guilty of ego-groping in the first degree. But I can challenge its inevitability, and that means something to me.

Ten years after its founding, Friends World College continues to struggle to fulfill the promise its first president, Morris Mitchell, expressed in these words:

"The College itself is an attempt to express in educational form perhaps the most noble concept man has yet developed, the brotherhood of all mankind . . . its full fruition will take place in every region and perhaps in every country on earth when young men and women from every land join together to learn from each other, to study and resolve urgent social problems and to search for the design of a more humane future."

The college invites inquiries, contributions and other forms of support. Its address is Plover Lane, Lloyd Harbor, Huntington, NY 11743.







ABOUT "The Return" (1969), James Forest of the Fellowship of Reconciliation, in his "reflections" which accompany Vo-Dinh's woodcuts, comments that the Vietnamese grandmother "engraved with toil and suffering . . . first sees figures personifying the joy of life: a naked woman lifting her child into the air. But further is a shrouded body—her son? her grandchild's father? Beyond, the fires still burn, still search for lives to take. Yet in the midst of the burning is a lotus: a lotus in a sea of fire. . . . This lotus is Vietnam. It is also pure conscience: it is our most essential selves. It is the point of encounter between swamp and air. The lotus, in fact, takes root in mud and slime."

Born 42 years ago in Hue, the old imperial capital of Vietnam, the artist Vo-Dinh went to France in the early 1950's to study medicine. He ended up, however, in the Ecole Nationale des Beaux-Arts, having meanwhile studied literature and philosophy at the Sorbonne, and drawn and painted in connection with the Académie de la Grande Chaumière. But in the end he was to return to his homeland, to discover for





himself its ancient images and colors. He will be remembered as having illustrated Thich Nhat Hanh's *Cry of Vietnam* (Unicorn). Several of his woodcuts and paintings have been produced as cards by UNICEF and the Fellowship of Reconciliation. His art work has been shown in numerous one-man exhibitions in the United States, Canada, Europe and Vietnam. He is the author of several books and for a time edited *Lotus*, an English-language journal of the Vietnamese peace movement. He now lives in rural western Maryland with his wife, Helen Coutant, and two daughters, Phuong-Nam and Linh-Giang, but often travels back to his suffering homeland.

As one studies the woodcut reproduced above, it is not difficult to understand how James Forest, after having met Vo-Dinh in 1967 and examined a number of his artworks, could say, "Not since Picasso's *Guernica* had I been invaded with such a piercing articulation of the criminality and torture of war."

M. C. MORRIS

## A Yearly Meeting Writes a New Discipline

IOWA YEARLY MEETING (Conservative) has just published a new Discipline, the product of six years of work. It is a synthesis of old and new ideas, of social action and the spiritual life, which seems to the committee to reflect the synthesis which characterizes this yearly meeting.

The committee (consisting of one or two representatives from each of 11 monthly meetings) started with the Queries. Some Friends had been saying that some of the Queries in the old Discipline asked the wrong questions, and didn't deal with some of today's most complex problems. We borrowed the format of Advices combined with appropriate Queries from Sandy Spring (MD) Monthly Meeting—though our concerns led us to word them differently. The original rough draft was sent to all monthly meetings to be used for a year, along with a request for their reactions; revisions of the Advices and Queries were still being made while the rest of the book was being written and then rewritten. This rewriting, too, resulted from feedback from meetings and individuals.

We tried repeatedly to write a concise statement of faith—but we found no wording that met full acceptance among our wide variety of Friends. However, we feel our values are demonstrated throughout the Discipline. While it covers such topics as history, organization and membership, the heart of the Discipline is the Advices and Queries, which ask each one of us to face up to Quaker values in today's world.

The Advice and Queries deal in specific detail with Ministry and Outreach, Harmony (instead of the more-Utopian "unity") Within the Meeting, Education, The Home ("The family is the foundation of our society. Every home needs for its cornerstone the highest ideals of love."), Personal Responsibility, and four particularly important ones today: Civic Responsibility, Social and Economic Justice, Peace and World Order, and Quality of Life.

For example, the Advice on Civic Responsibility begins: "Believing that the will of God is advanced by those who devote themselves with unselfish public spirit to the shaping of a just policy of government both at home and abroad, we urge Friends to be active in the performance of the duties of good citizenship. The first allegiance of man-

kind is to the will of God; yet we advise every citizen to uphold and obey laws unless they directly violate religious convictions. . . . As society becomes more complex, there is a trend toward greater control over the actions of individuals. Friends should distinguish between those controls which are needful for the welfare of society and those which restrict unnecessarily the freedom of individuals." Some of the questions in the accompanying Query: "Are we actively using local, state and national legislative channels to promote needed legislation? In a world of increasing complexity, what are we doing to protect personal privacy and freedom of speech, press and religion? Are we informed on social issues? How do we share our convictions with the wider community?"

The Advices and Queries on Quality of Life deal with a new area of environmental concern, and one we worked on the hardest. One question in the Query asks, "What are we doing about our use of the world's irreplaceable resources out of all proportion to our moral right to them?" (This is an example of wording we strived for, to avoid eliciting predictable answers.)

We borrowed and adapted liberally from other Disciplines—and found that the ones we'd used were being revised too.

It was a growth among us to learn that we could relegate the word "birth-right" to a glossary in the back of the book, rather than use it as a category of membership. Growth came again from facing up to a problem brought to us by the Scattergood School Committee, who told us that the school found no help for them in the working draft of the new Discipline to guide their faculty or students on the previously-taboo subject of premarital sex. This resulted in the addition of a brief new section which we entitled "Sexuality." One paragraph: "The drive for physical intimacy is associated in human beings with a need for closeness on other levels as well. The loneliness we seek to overcome in our relationships cannot be banished with sexual contacts without love and concern. Even the physical experience is lessened when it is not accompanied by mutual caring and total commitment."

Seeing a need to respect feminism, we eliminated from our section on marriage any assumption that the bride would change her name, and things like the groom's signing the certificate first.

We spent a session on trying to eliminate sexist language throughout the Discipline, which meant that in some cases we said something like "his or her" or "the hearts of all people" rather than (as previously "the hearts of men.")

A section entitled "Peace and Social Concerns" contains the traditional peace testimony and Friends' concerns for brotherhood (one word for which we couldn't find a no-gender substitute!) but also concerns about investments, the elderly and the handicapped, court reform, criminal justice, and capital punishment.

The bulk of the committee stuck with the work from start to finish. Though it was a relief to finish the long task, it was also saddening to come to the end of a close association with a group whose meetings had always been so rewarding. Every member of every yearly meeting should have this kind of experience!

(Copies of the Discipline are available for \$2.00 from Scattergood School, West Branch, IA or Des Moines Valley Friends Meeting, 4211 Grand Ave., Des Moines, IA 50312. A copy of the Advices and Queries only will be sent free to anyone who sends a business-size self-addressed, stamped envelope.)

SHERRY HUTCHINSON



### Business

The business of a child  
is to learn  
to love to learn;

Whereas the business  
of an adult  
is to love  
to learn to love.

FRANCIS J. DURGIN



## It's a SMALL World

### Joel nee Second Isaiah

"A VOICE cries:

'In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God.'

With that brief quotation from the 40th chapter of Isaiah as introduction, here is a story about Henry Cadbury recently shared with us by Horace Alexander.

A few months before his death, when we were with Henry and Lydia Cadbury, I happened to ask Henry if he could tell me why he (and others in his family, not to mention some other Quaker families) was called "Joel."

"Well," he replied, "it is the name of one of the Hebrew prophets." "Yes," I said, "but surely not one of the great prophets."

"No," he responded, "that is so. I think if I had been consulted I should have chosen Second Isaiah."

Most readers of Friends Journal probably are aware that the book of Isaiah as we have it in the Bible is now generally recognized to be the work of two separate authors, living more than a century apart. "Second Isaiah" or "Deutero-Isaiah" covers all the chapters from 40 to the end, including such beautiful and profound "prophecies" as chapters 40, 53 and 55.

"... they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

### All Life Sacred

"We Quakers have for 400 years spread the concept of nonviolence. But we are human chauvinists," writes a group of Friends from the American Vegetarians, Box 5424, Akron, Ohio. "Our nonviolence should spread to all life ... for all life has the spark of God's soul ... the light of life ... a life we can take but cannot give. We cannot truly call ourselves nonviolent until we stop the shrieking suffering of the slaughterhouse. We cannot truly say we are concerned with world hunger until we forego grain-wasting meat. May all life be delivered from suffering. ..."

### Link with China

Representatives of several Christian denominations in the United States make up the Asia Research Group. Located in Hong Kong, they are attempting to collect and to communicate information about China to members of the churches they represent and to others. Address of the group is 2 Man Wan Road 17-C, Kowloon, Hong Kong.

### And with Puerto Rico

The American Friends Service Committee has begun recruiting for its third exchange of young people between the United States and Puerto Rico. In the first two exchanges seventeen people studied the impact of the United States on the Puerto Rican culture in such areas as pollution, sports, militarism, industrial and labor relations, education and communication. Enrique Rivera at AFSC's national office in Philadelphia coordinates the program in the U.S. as does Wilmer Silva on the island.

### 40 Years Ago . . .

"... Friends in England and in America ... must understand that peace (in Palestine) can be attained only by peaceful methods, with the Arabs. Depending on military force with all its horrible accompaniments, will not yield peace to the Jews. After all, 'whatsoever a man soweth that shall he also reap.' The path of peace in the Holy Land is clear. Jew and Briton must substitute conciliation, justice and understanding for bombing-planes, bullets and machine guns.

Only then will Palestine enjoy the fruits of lasting peace."

From an article in a 1936 issue of The Friend sent in by Zandra Moberg.

### GNW (for Waste)

Leon Kanegis, a Friend in Washington, shared some insights about inflation with us and President Ford. He writes that "... the hidden factor in inflation is what the ultimate consumer is obliged to pay for plenty of 'nothing' on all purchases of goods and services," the nothing being "costs that are unrelated to the utility of the product or service." He listed elaborate packaging, built-in obso-

lescence, excessive advertising, the production and processing of mountains of paper and the construction and maintenance of offices, supplies and energy for all of these efforts as producing a "Gross National Waste." And the grossest is the \$82.6 billion military budget. "Fighting inflation without directing our attention to the military breeding grounds" is like fighting mosquitoes but ignoring the swamps, he said. "I pray that 'God Bless America' will become more than a song of vain self-adoration" and that "God may bless America with the light of soul that comes from the rise of the human spirit."

### Peace in the Abstract

"After you have heard a diplomat or military man complain about all 'that Quaker propaganda' or 'pacifist pap' that we abstract and publish you realize that we have been successful in speaking truth to power and communicating knowledge. . . ."

Those words by Alan and Hanna Newcombe of Hamilton, Ontario reflect both the purpose and the effect of their unique *Peace Research Abstracts Journal* which since 1964 has published 97,700 summaries, précis or digests of articles relevant to peace and war.

The writing has been done by volunteers all over the world. Many are Quakers but the Newcombes point out, that "only a small percentage of Quakers are abstractors (and) there is a desperate need for more people to witness for peace by doing the unending chore of reading articles and summarizing them for this Journal."

Persons interested in abstracting are invited to write to Hanna Newcombe at 25 Dundana Avenue, Dundas, Ontario, Canada. Who should be interested? The Newcombes put it this way:

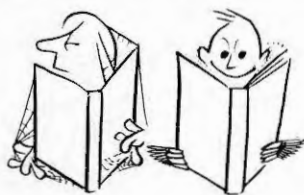
"If you believe that politicians, diplomats and military men are agents of the devil then you will have no interest in abstracting unless you think you have some responsibility for putting up signposts for prodigals. If you believe that there are people in the employ of government who are trying to move the government and the world in the direction of a stable peace without billions being wasted" you can help.





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*Beyond the Rat Race.* By ARTHUR G. GISH. Keats Publishing Inc. New Canaan, Connecticut. 1973.

HOW MANY of us feel an uncomfortable prick whenever we read the admonition that it is harder for a rich man to enter the kingdom of heaven than for a camel to pass through a needle's eye? We feel a malaise about the condition of modern American society, we malign materialism, and we sense that all's not right with the world when millions face starvation, inflation is rampant, and the environment is on the critical list. Yet for the most part, we manage to ignore that prick and continue unconcernedly along the same fateful path.

Although hidden behind an unfortunate choice of title, *Beyond the Rat Race* is a compelling book dealing with these concerns. Judging by the title, one might expect yet another chronicle of "how I left Madison Ave. and found happiness on a hog farm in Vermont" when in reality the subject is far more powerful and thought-provoking: the

## Reviews of Books

meaning and practice of radical Christianity.

Art Gish is well qualified to write on this subject, not only as the author of a previous book, *The New Left and Christian Radicalism*, but also through his experience in the peace and civil rights movements, as a member of an intentional community, and as a pastor of the Church of the Brethren. His writing has the ring of truth (as well as a six page bibliography to support it) and he heeds his own admonition to be straightforward in speaking the truth.

"Christian faith is a way of life, not a method of worship or a set of propositions to be believed." Radical Christianity is a style of life which conforms to the teachings of Jesus and his apocalyptic vision of a new age dawning. Our witness to Christ is expressed through our lives, not through the "pagan American culture religion" practiced by most people today.

We are called upon "not to create a Christian society, but to begin living a new life." This new life is the life of Christian simplicity and community. Community is essential to God's kingdom because it provides the sense of identity, the love, support, guidance, and discipline which are necessary if we are to resist the mainstream of American life and become radical Christians.

A major portion of the book is devoted to a discussion of simplicity as a lifestyle. Art Gish considers simplicity to be an essential part of radical Christianity as well as a solution to the problems created by the affluent society. He argues convincingly in favor of simplicity, responds to doubts about the practicality of a simple lifestyle, and includes a lengthy section dealing with the mechanics of simple living, moral as well as economic. He emphasizes that Christian simplicity is not ascetic; it is simply getting rid of the non-essentials, the "clutter" which wastes our time and energy. "By reducing our needs we can get a long loan from ourselves at no interest to be used to do what we consider important."

*Beyond the Rat Race* discusses technology, capitalism and the consumer society in relation to the teachings of Jesus. It criticizes the high priority



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which we place upon money and possessions at the expense of human relationships. Affluence is addictive and luxury becomes indispensable. Affluence stifles protest against social wrongs and estranges men from God. "Where your treasure is . . ."—again we feel the prick.

One cannot capture the full savor of Art Gish's book in a brief review. Let him speak for himself:

"Real obscenity is wearing clothes that cost several hundred dollars, gorging oneself while others starve, building oneself a hundred-thousand dollar houses. . . . Riches are what I am and what I can become. If they are what I have, they can be taken away. If they are what I am, they can never be taken from me."

Art Gish is so right.

SUSAN MONTGOMERY

By Bread Alone. By LESTER R. BROWN and ERIK P. ECKHOLM. Praeger. \$3.95.

IT IS very recently that most Americans have faced the prospect of living in a world in which millions are at the point of starvation. The man in the USA who has perhaps done most to alert us is Lester R. Brown, formerly of the Department of Agriculture, author of *Man, Land and Food* and of *World Without Borders*. In his latest book, written with the assistance of Erik Eckholm, Lester Brown marshals the grim facts of food shortages in his analysis of the moral decisions the world faces:

For a man with only one crust of bread, a second crust may insure survival, but for one with a loaf of bread an additional crust is of marginal value. What is at issue in the global politics of food scarcity is who will get the additional crust—affluent consumers in the United States and the Soviet Union, who do not need it, or those on the brink of survival in the Indian subcontinent and in the sub-Saharan countries of Africa.

In the wake of the World Food Conference November 5-16 and its message of urgency, citizens of the United States, who collectively control three quarters of the world's exportable surplus, must transfer skills and resources to this crisis or see millions starve. In our affluent society even the most generous effort is only a crust.

ROBERT CORY

**Truth and Dialogue in World Religions: Conflicting Truth-Claims.** Edited by JOHN HICK. Pub. by Westminster Press. 164 pages. \$5.95.

THIS BOOK is the outgrowth of a conference on the Philosophy of Religion in which many theologians and philosophers participated. It is a scholarly book, written perhaps more for scholars than for laymen. But whatever his background every reader will become aware of the wide differences in the truth-claims of the various world religions.

Discussion at the conference was complicated by the different meanings attached to the same word, even to the word religion. Some thought that religion has to do with relationship between man and man and others thought that it has to do with relationship between man and God. One difficulty had to do with the fact that most religions are now in the state of flux. In some cases even the speaker was uncertain just where the majority of his group stood on certain moot points. Some of the members felt that the best dialogue takes place when the participants are members of the same church, others felt that such dialogue is best when the participants are members of no organized religion.

John Hick, the editor, says, "We live among unfinished business; but we must trust that continuing dialogue will prove to be dialogue into truth, and that in a fuller grasp of truth our present conflicting doctrines will ultimately be transcended."

BESS LANE



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There were many bears close to Philadelphia in its early days. The name of the neat, and nearby Pennsylvania Dutch town, Macungie, translated from its Indian origin, means "Bear Swamp." The bears have gone, but not the Skunk Cabbages which are now popping up in many wet, woody places hereabouts.

From time to time we have mentioned many valuable drugs from botanical sources. Maybe the Skunk Cabbage contains some important medicinal substance for human ills. Who knows? Who has experimented? At least it didn't kill the bears. Man did; mainly for "sport."

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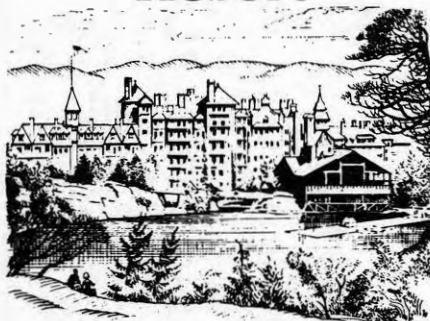
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## Letters to the Editor

### Mehitabel's Last Word

TO THE Hendersons' comments about the play, *The Earth is the Lord's*, (FJ 12/15) may be added a footnote for the benefit of readers interested in Quaker drama. The 1766 episode, which may be read and produced independent of the other two episodes, has as its theme the attempted use of armed force in a tenants revolt led by William Prendergast, an immigrant tenant farmer from Kilkenny, Ireland. Reluctantly he yields to his Quaker wife Mehitabel (Wing) who urges her husband and his followers to rely not on muskets but on nonviolence and persuasion. Fortified with other armed tenant farmers in the Oblong Meetinghouse, Quaker Hill, Pawling, NY, William turns himself in to the British officer and his troops who have been sent to seize him. A Poughkeepsie jury finds him guilty of high treason against the king, and the judge, moved by Mehitabel's defense of her husband, reluctantly sentences Prendergast to hang. But the last word is Mehitabel's. Her eighty mile horseback ride to New York ends in an audience with the royal governor who grants William a reprieve and writes the king recommending pardon. Six months later, on a First Day morning in February 1767, Oblong Friends were gathered in worship when William strode into the meetinghouse, a free man.

Eighty years later, in actions recalling their revolutionary forebears, the tenant farmers and New York state voters ended the feudal land tenure privileges of Hudson valley manor lords. And that, dear Friends, is the theme of our play's last episode.

WALTER LUDWIG  
Yonkers, NY

### Harsh Truths

REGARDING the Journal (FJ 10/1):

I want to thank you and the White House Seven for all of your seekings, taking of risks, following hard leadings,

physical and mental sufferings.

Your sharing of harsh truths with us—while leaving each of us to struggle for his and her own lessons—is deeply appreciated.

May these acts of witness, and trials experienced, help us to discover God's will for each of us, and strengthen our willingness to follow it.

WILLIAM W. STAFFORD  
Piermont, NY

### Fox and Cadbury

THE ISSUE (FJ 12/1) containing pictures and articles on the life and work of Henry J. Cadbury is a number to be preserved and treasured.

In 1959 I had a short correspondence with Henry Cadbury, in regard to the authenticity of a purported quotation from George Fox. The quotation is found in "Streams in the Desert," by Mrs. Charles E. Cowman, Oriental Missionary Society, page 360. I have heard it quoted by a minister in Iowa Yearly Meeting. The quotation follows:

"I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and, when I gave Him my will, He came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then HE shut the door."—George Fox.

Henry Cadbury replied to my inquiry:

"It seems to me certain that the passage quoted, 'I knew Jesus and he was very precious to my soul' is not the language of George Fox. The ideas are also unlike him but might be paralleled in other Friends writings. It would be well if the practice of quoting this as his could be challenged.

Sincerely,  
Henry J. Cadbury."  
L. WILLARD REYNOLDS  
Grinnell, IA

## Family and Revolution

HAVING JUST read the article, "How To Mix Joy & Revolution" by Richard Taylor (FJ 12/15), I write in behalf of a revolution with Joy shared by millions of Americans on our ancient holidays of Thanksgiving and Christmas.

Revolution? you ask, Yes, because what seems utterly conventional and worn by custom is a crying out over the land for the joining together of family members and the effort, often against great odds, to make the day beautiful and memorable for them. We celebrate, often in defiance of circumstances, the right to set aside a day from the turmoil of living, to focus on love and companionship, and to share whatever we have with one another. The result is as whole-souled as any revolution.

I am convinced that proof of loving and pleasing those gathered with us does not demand hair shirts or eccentric sacrifices. The family is still the backbone of society, so let's try to keep it that way with all the give and take required. We had a wonderful old-fashioned togetherness, 36 cousins strong. How grateful we should have felt had you, dear cousin, joined us with your family. Of course your day was lovely and meaningful, Dick, but truly, so was ours.

Thy cousins,  
PEG SULLIVAN  
Huntingdon Valley, PA

## Henry Cadbury Remembered

I HAVE read the Journal and its predecessors, the *Intelligencer* and the *Friend* for over fifty years. I believe the issue (FJ 12/1) was the finest issue ever. The reason, of course, was that it was dealing with the life of such a fine man. I well remember Henry Cadbury stepping up a few steps from the bench on the east side of the Haverford meeting house, where he habitually sat, and bearing his testimony for peace during the First World War, a period during which pacifism was not universally approved even within that conservative Meeting. His life was proof sufficient of the validity of Jesus' teachings.

DONALD G. BAKER  
Hillsboro, NH

## Responses to the FORUM

I AGREE WITH most of The Shakertown Pledge (FJ 11/15). More in depth study is needed to learn how to apply the moral law of God to economics in the way that will increase production. We can never solve the problem of poverty and undernourishment by redistributing goods already here. We must vastly increase production. This requires stepping up capital accumulation and the wise use of it for increasing the amount of food, clothing, housing and other needed commodities. . . .

Encouraging saving to build up the capital plant and increase production is the road that leads to the conquering of poverty, disease, suffering and misery. This must be done, of course, by men and women of sufficient moral stature to confine their profit-seeking activities to the making and distribution of such goods and the rendering of such services as are beneficial to their fellows and in no instance harmful to society. This is what we call Christian Economics, and it is the answer to world need.

HOWARD E. KERSHNER  
Buena Park, CA

I WRITE TO express compassion for the thoughts by Perry Treadwell (FJ 11/15). I also have been in medical education for many years, and have found the concepts of medical privilege and of medical profiteering increasingly difficult to coordinate with what I believe is man's and woman's or mine anyway, responsibility to their fellows. Osip

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Mandelstam, the great Russian poet, has written: "The people need poetry that will be their own secret, to keep them awake forever. . . ." We have medicine so that people can live and be awake and be poets; not the reverse. My freshmen medical students enter with ideals as clear and as fresh as the fingers of the twilight sun piercing the clouds of a spring rain. They usually leave as seniors, when I may meet them again but only by chance (my contact is only in what are called the preclinical years), cynical and disenchanted; withered of love and expectancy, and gnarled into the politics of office furniture, fee-for-service morality, and mal-practice insurance. How awful, sometimes, is the medical educational system's betrayal of their high hopes, and our own, for their hopes are what we have for our posterity.

Treadwell is embarking on a grand and new adventure, where the hopes are perhaps easier to sustain and the posterity more enduring because they perhaps can be bound directly into nature and into people's ethical sense which is one form of people's gratitude to God. May Treadwell and his family take strength from the fact that there are many in medical education today who feel as he does and who are thankful for his inspiration.

THORNE SHIPLEY  
 Coconut Grove, FL

THE ISSUE (FJ 11/15) is spiritually, mentally, and visually exciting. I find the FORUM quite challenging. Please continue.

My one criticism is the lack of an introduction to the authors. Even the small paragraph about Berit Lakey must have been helpful to those who did not recognize the name.

I find Friends Journal a sustaining help as I attempt my spiritual journey. Thank you.

S. J. JACKSON  
 Greenbelt, MD

I FIND MYSELF agreeing with much that William B. Edgerton says on Quakerism and Sex (FJ 9/1). Then I recall that I have agreed with much that is said in favor of homosexuals and bisexuals, and still do. The reason, I think, is because we do not yet have the full measure of light we need on this difficult matter.

We are encumbered by (at least) two thousand years stubborn refusal to think of sex as a gift of God. Far from exploring sex in the light of God's grace, the Western world has used its repression as a tool of the state and of the church as a human institution to induce men and women to participate in such evil deeds as the waging of war and the persecution of minorities.

The fact that sex if improperly used can cause great hurt is not an argument for any particular kind of sexual behavior, but for learning what is its proper use. Conventional sexual behavior may well have caused as much hurt as what we call license. That may mean that truly proper sexual action has yet to be discovered.

I do not intend to argue for license. The old rules have their uses still, if only because many persons are hurt by overstepping them. I do think we need to think very hard: "What are the implications of thinking of sex as a gift of God?"

We would do well to recall the example of Jesus. He was most conservative in his own sexual behavior and in that which he recommended to others; he was shockingly liberal in choosing whom he was willing to associate with.

Hoping for Light,  
 BRUCE HAWKINS  
 Northampton, MA



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## Announcements

### Births

**CROWLEY**—On September 16, 1974, ANNA QUINTIN CROWLEY, to Stephen and Susanna Smedley Crowley. Susanna the maternal grandmother, Barbara McCleary, and great-grandparents, Samuel and Lucy Smedley, are members of Middletown Meeting, Lima, PA.

**GALLUP**—On December 1, 1974, NOAH GALLUP, to Sonia and Joshua Gallup. Joshua and the paternal grandparents, Howard and Kris, are members of Lehigh Valley (PA) Meeting.

**KROCH**—On September 24, 1974, DEBORAH ELSE KROCH, to Anthony Samuel and Martha Burgess Kroch. Martha and the maternal grandparents are members of Wellesley (MA) Meeting.

### Marriages

**HARD-LUND**—On September 14, 1974, JUDITH COOTE LUND and DONALD HARD. Judith is a member of the Poughkeepsie (NY) Meeting. They are now residing in Hopewell Junction, NY.

**LUDLAM-BINNS**—On June 15, 1974, in the First Baptist Church of Estes Park, CO, REBECCA BEATTY BINNS, daughter of David S. and Pauline B. Binns, and DANIEL KIRK LUDLAM, of Estes Park. Rebecca, her father, and her paternal grandmother, Edith S. Binns, are members of Middletown Meeting, Lima, PA.

### Deaths

**GOERKE**—On December 12, 1974, MARGUERITE G. GOERKE, aged 77. She was a member of New York Monthly Meeting. She leaves three children, Marguerite E. Goerke, New York Monthly Meeting; Gerald George Goerke, Brooklyn Meeting of Friends; and Edmund Goerke, Jr. of Navesink Hills Monthly Meeting; and four granddaughters. Her home was at Monmouth Hills, Highlands, NJ.

**KLOTZ**—On October 12, ELEANOR EVANS KLOTZ, at Medford, NJ, aged 52, widow of the late Richard L. Klotz. An active member of Medford United Monthly Meeting, she was superintendent of the First Day School and chairperson of the Overseers, for many years. She is survived by a son, Larry, and a daughter, Sara Ann.

**MARCH**—On December 16, 1974, ROBERT H. MARCH, aged 50, of Estes Park, Colorado, a member of Middletown Monthly Meeting, Lima, PA. He is survived by his wife, Ruth, and by two sons, Charles and Robert.

### Coming Events

#### APRIL

12—The Committee on Aging Friends of Philadelphia Yearly Meeting is sponsoring a workshop on "Options for The Elderly" at 4th and Arch Street Meetinghouse. A panel of experts will help us understand the special emotional as well as physical needs of the elderly, the community resources, both private and public, which are now available to them, and the additional resources we will need as our population grows proportionately older. Special concerns for the elderly will be discussed. The workshop will run from 9:30 a.m. to 3:30 p.m. and participants are invited to bring their own sandwiches. Registration is \$2.00. To register in advance contact the Committee on Aging Friends, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.



### Counseling Service

#### Family Relations Committee of Philadelphia Yearly Meeting

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

Valerie G. Gladfelter, A.C.S.W., Willingboro, N. J., 609-871-3397 (May call her 9 a.m. to 10 p.m.)  
Rachel T. Hare-Mustin, Ph.D., Wayne, 215-687-1130 (Also has office in Delaware.)  
David Harley, A.C.S.W., Bethlehem Area, 215-437-1396  
Josephine W. Johns, M.A., Media, Pa., LO 6-7238  
Helen H. McKoy, M.Ed., Germantown, GE 8-4822  
Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901  
Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076  
Annemargret L. Osterkamp, A.C.S.W., Center City, GE 8-2329  
Alexander F. Scott, M.S.S., Wynnewood, 215-642-0166  
Consultants: Ross Roby, M.D., Howard Page Wood, M.D.

### DARROW

Grand Lake Stream, Maine 04637

FOR BOYS & GIRLS (11-18)

In six separate small groups Placed according to age and enrolled for 7 weeks (half season available). Campers are trained at Base Camp and then do an exciting series of lake and white water canoe trips in the Wilderness Area of Maine and Quebec.

Survival, Ecology & Conservation Stressed. Post Season Coed Advanced Biology Course, Quaker Leadership. A.C.A. Accredited.

19th year

George & Jane Darrow  
780 Millbrook Lane  
Haverford, Pa. 19041  
(215) MI 2-8216

### GERMANTOWN FRIENDS SCHOOL

31 West Coulter Street  
Philadelphia, Pa. 19144

Frederick C. Calder, Headmaster

*A coeducational, urban day school under the care of Germantown Monthly Meeting offering a rigorous academic program in a creative, informal atmosphere.*

Five-year-old kindergarten through 12th grade.  
Some financial aid available.

For information:  
Barbara M. Brecht, Director of Admissions GE 8-5714



## Classified Advertisements

### Accommodations Abroad

**MEXICO CITY FRIENDS CENTER.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m. Phone 535-27-52.

**LONDON?** Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

**LONDON "Kenyon"** 23 Sutherland Avenue, London W.9. Room and breakfast \$9.00. With private bath \$12.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Telephone: 01 286 9665.

### Books and Publications

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

### For Rent

**BUCK HILL FALLS COTTAGE,** July 4 to August 30. 5 bedrooms, 2½ baths, modern kitchen, laundry, screened dining and sleeping porch. Swimming, tennis, golf, lawn bowling, riding and fishing nearby and available to cottagers. \$195 per week, 2 week minimum rental. Write: Box C-637, Friends Journal.

### For Sale

**NON-COMPETITIVE** games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

### Personal

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

### Positions Vacant

**HOUSEKEEPER,** experienced, supervise housekeeping staff and assist superintendent. Friends residential boarding home in Philadelphia area. Live in; room, board and salary. Box B-630, Friends Journal.

**MATURE WOMAN** to coordinate indoor work program at psychiatric rehabilitation center with religious orientation. Contact Kent Smith, Gould Farm, Monterey, MA. (413) 528-1804.

**LIVE-IN OFFICE POSITION** available at Pendle Hill. Principal duties involve bookkeeping and operation of an addressing system for bulk mailings. Some experience with bookkeeping necessary. Interest in and experience with Friends highly desirable. Call William Blattenberger at (215) 566-4507.

**CHESTER QUARTER** of Philadelphia Yearly Meeting seeks concerned person as Peace Field Secretary. Full or part time: 20 to 40 hours per week. Contact: Bertie Bonner, Box 339, Wallingford, PA 19086.

**MARRIED COUPLE.** Skills in cooking, housekeeping, indoor/outdoor maintenance. Work with young people at New York Yearly Meeting's Conference and Retreat Center. Upstate rural setting, Quaker-centered community living. Minimum salary plus small apartment and certain meals. Start any time before June 15. Application deadline March 1. Contact: Director, Powell House Youth Center, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.

### Positions Wanted

**QUAKER EDUCATOR** seeks college or secondary position in PA or NY States to qualify for assistance for handicapped child. Humanities, Interdisciplinary American Studies, Sociology, Native American Literature, Women's Studies, Writing. Michigan PhD; several years' experience. Box B-629, Friends Journal.

**WIDELY EXPERIENCED** former executive, Quaker, now married, seeks socially significant part-time work compatible with homemaking. Skilled in personal relations, correspondence, writing. Command of Spanish, French, German. Even modest creativity more important than salary or responsibility level. New York area. Phone (212) MO6-8048.

**COLLEGE JUNIOR** needs work mid-May to late August. Housework, cooking, travel companion, tutoring, child care, or similar. Philadelphia area or live in. Good references. Contact: Crystal Palmer, Box 17393, Guilford College, Greensboro, NC 27410 before April 30.

### Schools

**THE MEETING SCHOOL,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

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

### Services Offered

**RE-UPHOLSTERY—SLIPCOVERS** Serving Delaware County (PA), West Chester area, Germantown—Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

## Travel

**FOR AGES 13-15: SUMMER 1975.** Small co-ed group tours back-roads Greece in horse-drawn cart. Learn culture, language, history, the good Gypsy life. An exciting, meaningful, cross-cultural adventure. Experienced leadership. Grassroots Educational Expeditions, Freedom, Maine 04941.

**IN KEEPING WITH** our Quaker concern for international understanding and humanitarian service, the Family of Man Seminar annually provides educational travel programs with guest leadership from the United Nations. Four escorted tours planned with UNICEF are offered in 1975/76: Around-the-world, April and July; Russia and Eastern Europe, June; Africa, January 1976. Thirty adults. Applications accepted now. Write Harold Kuebler, 639 Park, Huntington, NY 11743.

### The Best Things In Life Are

*often found on the Journal  
classified page*

## News Notes

THE 1975 ANNUAL Meeting of the Associated Executive Committee of Friends on Indian Affairs will meet April 11-13 at Quaker Hill Conference Center in Richmond, Indiana. Friends will please note the change in time of this meeting. The usual time has been the first week in May.

The meeting place for the Annual Sessions rotates from the western area to a central area to an eastern area and back to a central area. The purpose is to accommodate Friends from across the country who like to attend these meetings as often as possible.

This year our meeting will follow immediately the spring sessions of the Friends United Meeting Commissions. We hope this will be an advantage for FUM Friends who can plan to attend both gatherings.

Committees will meet as usual during the afternoon of April 11 with the opening session at 7:30 p.m. The speaker for this evening session will be Gordon Harris, pastor of the Central City, Nebraska, Friends Meeting. For the past several months Gordon Harris has been monitoring the Indian trials in Sioux Falls and Pierre, South Dakota. His report to the AECFIA should be an interesting one.

For room reservations write to the QUAKER HILL CONFERENCE CENTER, 10 Quaker Hill Dr., Richmond, IN 47374.

Plan to attend in order to keep in touch.

# Meeting Announcements

## Spain

**MADRID**—Worship Group first and fourth Sunday, third Saturday, 6 p.m., San Gerardo 38-5C. Josefina Fernandez, coordinator.

## Alaska

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

## Arizona

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

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

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

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

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

## California

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

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

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

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

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

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

**LONG BEACH**—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.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.

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

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

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

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

## Delaware

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

**CENTREVILLE**—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**—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4491 or 475-3060. Alapocas Meeting at Friends School. 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 792-1668.

## 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.

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## 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. 696-1380.

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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

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

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-1148.

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

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

## Georgia

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

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

## Hawaii

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

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10 a.m. Phone 549-4010 or 457-6542.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd. 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

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

## Iowa

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

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

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

## Kansas

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

## Kentucky

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

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

## Louisiana

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

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

## Maine

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

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

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

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

## Maryland

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

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

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

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

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

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

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

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

## Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship 11 a.m. First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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

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

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

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

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

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

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

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

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

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. Unprogrammed meeting for worship and First-day school, 11 a.m., 901 Pleasant St. 754-3887. If no answer call 756-0276.

## Michigan

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

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

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

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

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 928-6159.

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

## Missouri

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

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

**ROLLA**—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

## Nebraska

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

## Nevada

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

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

## New Hampshire

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

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

**MULLICA HILL**—First-day school, 10 a.m.; meeting for worship, 11 a.m., Main St., Mullica Hill, NJ.

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

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

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

## New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

**ORCHARD PARK**—Meeting for worship and First-day school, 11 a.m. E. Quaker Street at Freeman Road. Phone: 662-5972.

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

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

**QUAKER STREET**—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the Meetinghouse in Quaker Street village, NY, Rte. 7, south of US Rte. 20. For winter meetings call clerk Joel Fleck, (513) 895-2034.

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

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

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

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

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Jeanne Schwarz, clerk, Galway, NY 12074.

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

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

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

## North Carolina

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

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

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

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

**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. George White, clerk, 294-0317.

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

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

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

## Ohio

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

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

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

**CLEVELAND**—Community Meeting, unprogrammed, Sunday evenings. Call Judy Brutz 321-7456 or Elaine DeVol 723-8809.

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

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

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

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

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

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

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

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

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

## Oregon

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

## Pennsylvania

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

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

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. 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, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

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

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

## South Carolina

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

## South Dakota

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

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., 2804 Acklen Ave. Clerk, Betty Johnson. Phone: (615)-255-0332.

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

## Texas

**AMARILLO**—For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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

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

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

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

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

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

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A. Phone 732-2740.

## Utah

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

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

## Vermont

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

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

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

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

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

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

## 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.

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

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

## Washington

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

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

## West Virginia

**CHARLESTON**—Worship, First-days, 9:45-10:45 a.m., YWCA, 1114 Quarrier St. Paul Stone, clerk. Phone 342-3774 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

**MILWAUKEE**—10 a.m. Y.W.C.A. 610 N. Jackson, (Rm. 406) 278-0850 or 962-2100.

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

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

## Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

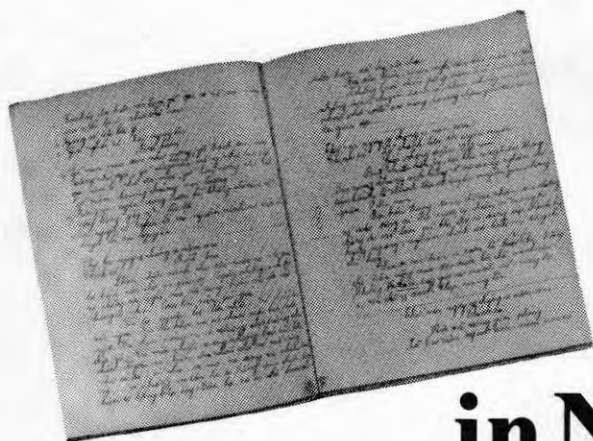
Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. Do this as far in advance as you can because it may take up to six weeks to change the computer.

(Space)

Thanks, Friend





# Notebooks for School Children in North Vietnam

The relentless bombing of North Vietnam destroyed many paper factories. As a result over one million of the country's school children are without copybooks in which to do arithmetic and spelling exercises. School officials have asked AFSC to help supply these books, and we have agreed to do so as a means of building bridges between the North Vietnamese and American people. We have already sent \$50,000 worth of the notebooks, and plan to send a small delegation of teachers early in 1975.

We hope to involve school children and school teachers throughout the United States in this project. In this way we will be able to conduct an educational program, not only about the schools and people of North Vietnam, but also about the urgent need to stop U.S. aid which prolongs the ongoing war.

We need the help of all Friends in launching this two-pronged effort.



In addition to this aid to the people of North Vietnam, AFSC has ongoing programs of assistance to the people of South Vietnam, both in areas administered by the Saigon Government and by the Provisional Revolutionary Government.



American Friends Service Committee  
160 North 15th Street  
Philadelphia, Pa. 19102



Yes, I want to help send notebooks to North Vietnam and support peace education in the United States.

☐ Here is my contribution \_\_\_\_\_

☐ Please send me more information

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ Zip \_\_\_\_\_

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