

JOURNAL

Quaker Thought and Life Today

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THE FRIENDS SCHOOL
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The May Tree On a Painting by Olive Bentley

*Here's caught and held for as long as forever was
The moment of the may blossom, the miracle
Of the light, the double glory of the water.*

*How, in language, to tell of this testament
Of the immanence of love, its indwelling
In the simple, ordinary, incredible but blessed
Elements of earth air and water?*

*Looking on this I am in love again
With those daily-bread beauties of the common,
Rare, tender, tortured, rejoicing world;*

*Know, certain as summer, the love which holds us.
The may tree preaches us a springtime gospel;
Its blossom is a white psalm, the antiphonal water praises.*

Frederic Vanson



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Contents

Indeed the Truth— <i>Eleanor C. Yeatman</i>	324
Curtains of your Privacy— <i>Alice Mackenzie Swaim</i>	326
Vietnam: Lost or Liberated?— <i>Lady Borton</i>	327
Untitled— <i>jean marie campbell</i>	328
Friendly Confusion— <i>Robert F. Tatman</i>	330
Untitled— <i>Frances Ross</i>	330
A Shared Concern— <i>Horace Alexander</i>	332
Options for the Elderly	332
Love Risen in Each— <i>Mary Dee</i>	333
It's a SMALL World	334
Cesar Chavez Describes Nonviolence in Action— <i>John A. Sullivan</i>	336
A Review-Essay: The Impossible Dream?— <i>Jere Knight</i>	338
Reviews of Books	340
Letters to the Editor	342
Coming Events	344
Deaths	345
Classified Advertisements	346
Meeting Announcements	347
Illustrations—Birds— <i>Joseph Levenson</i>	325

The painting on the cover is by Olive Bentley and the poem is by her husband, Frederic Vanson. Their work has been published together in their native Great Britain but never before in the United States. This also is the first reproduction of her artwork in the Journal, where her husband's poetry has appeared from time to time.

Centering Down...

"THE TRULY transcendent problems of international peace, interracial understanding, economic justice, and democratic ethics—as well as the more personal spiritual qualities that we seek in our individual lives—all depend on our ability to keep vital our sources of empathy and consideration for each other." Edward L. Ericson writing in the newsletter of the New York Society for Ethical Culture.

"THE SECRET is to pray as if everything depended on God and work as if everything depended on one's self." Quoted by Mary S. Powelson in a letter to the editor.

...And Witnessing

THE PEACE and Social Order Committee of Honolulu Friends Meeting has taken up the problem of violence in the schools. Several people from various high schools who are knowledgeable on the subject will be asked to speak or show films for orientation and it is hoped that some Friends may make themselves available to discuss the problem with some of the more disgruntled students.

EVERY SATURDAY from 1-3 p.m. a vigil takes place in front of the Flushing (NY) Friends Meeting House in the interest of helping to solve problems of national and world hunger. Other community organizations have been asked to join this effort since its purpose is to sensitize people to the fact that these problems do exist.

CHAPPAQUA (NY) Meeting of Friends appealed recently to the New Castle Town Board in the interest of providing more lower and middle income multi-family housing in that town. The meeting pointed out that the local zoning regulations had made no provision for multi-family housing and that the existing facilities for the elderly and locally employed were painfully inadequate.

IN JANUARY, 1975, Baltimore Monthly Meeting of Friends (Stony Run) approved "writing a letter to Governor Mandel and the press protesting the surveillance by police of private citizens and organizations not involved in criminal acts."

Response to and requests for the April 15th issue of Friends Journal on simple living continue to arrive at the office so we are considering whether to have the editorial portion of the issue reprinted. The price would be no more than 25 cents per copy, less for volume orders. If interested, tell us how many copies you want. We will base our decision on your response.

Reflections on Renewal

"NOW ART THOU here, in the living power, in the divine life, joined to the spring of life, drawing water of life out of the well of life with joy? Or art thou dry, dead, barren, sapless, or at best but unsatisfied mourning after what thou wantest?"

That quotation from Isaac Penington has been part of the attempt to clarify the relationship between religion, renewal, life and joy that I have been making during the recent sessions of Philadelphia Yearly Meeting (see report on page 330) and on into the spring season.

Which of those two questions of Penington's, I asked myself, speaks to my condition and to the current state of the Religious Society of Friends? Am I individually and are we collectively still closely and vitally joined to a spirit-centered life—a life which is its own virtue and its own reward, and which contains within itself the seed and the juices and the energy for its own renewal because it is securely joined to the source of ultimate life and power? Do we know we are in the living power of God because we have experienced it?

Or have we become part of the 20th century equivalent of the people George Fox described in these words: "... the very groans of the weight and oppressions that was upon the Spirit of God in me would open people and strike at them, for my life was burdened with their profession without possession and words without fruit."

Do we profess but not possess? Do we groan under the weight and oppression that is upon the Spirit of God in us because that spirit is being violated and ignored everywhere, or have we become so adjusted to secular life and society that we accept its essential lack of a spiritual center even as we lament the results of that lack? Am I as a Friend one individual leaf among many on a branch connected to the living vine... or am I one among many essentially dead leaves that will fall off and wither away as time goes on?

Elise Boulding in a just-published Pendle Hill Pamphlet, *Born Remembering*, described a minister in her early religious experience who, she felt, "knew God" and therefore left her with a permanent "unreasoning sense of joyful anticipation" which returns each and every time she goes into a church and sits down in a pew.

I wondered how many of the young people being impressed for better or worse by us Quakers will feel that we know God? Or that we are involved in an intimate relationship with the Divine Presence? Yet isn't this exactly what Quakerism is supposed to be about? Isn't this what George Fox not only believed but experienced? Isn't this what John Woolman's *Journal* describes? Isn't this what Thomas Kelly meant when he said, "The center of religion is in a living, vital, unspeakably intimate fellow-

ship of the soul with God, wherein we sing and dance and leap for joy... the deepest joy of human existence. It is the Pearl of Great Price, for which we should sell all we have, and in joy, purchase the pearl... We are not our truest, deepest selves until we are selves in joyful fellowship with God... until we are in God's Presence and He is visibly in us, alive, energizing, glorying, making life miraculous."

Yet how satisfied I and others are with so much less! We settle for all sorts of imitations and stop short at all manner of distractions—when we know in our heart of hearts that there is no imitation that can match in value one brief opening through which we glimpse that which we could be if only we would follow the way and answer the call to put first things first. And number one is still: Love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.

If we were continuously involved in seeking God's will and incorporating it within us so that life and religion became identical, do we have any doubt that our meetings, our Society of Friends, indeed our entire larger society would be transformed almost instantly? Either that or we would die trying.

And that brings me to a short portion of a letter I recently received from a student in Friends World College. "It seems appropriate," she wrote, "as Easter approaches, that we think, worship and meditate on renewal. Just as Christmas reminds us of the potential birth of Christ within us, Easter reminds us of the potential resurrection, or rebirth, of Christ within each of us."

That potential is there beneath all the trappings, the comforts, the self-satisfactions, the secular interests, the worldly involvements, the economic investments that are combining to crucify the spirit of Christ as surely today as the political expediency of Pontius Pilate, the military priorities of Rome and the vested interests of the Jewish Pharisees combined to do to his body 2,000 years ago.

The ultimate sorrow of Christianity in general and Quakerism in particular is that we claim to be leading religious lives even as we pound in the nails.

Yet we can turn that sorrow into joy just as Christ did by saying, as he said, "Not my will, but thine be done, Oh Lord," and then doing it.

This to me is the key to eternal renewal of the life of the spirit which He gave us and which is available to us any time we choose to reach into ourselves and turn it. I believe that when we do, religion and life become one, renewal within the Society of Friends becomes assured, and joy becomes not a word but a constant state of being.

JDL

Indeed the Truth

by Eleanor C. Yeatman

WE HAD BEEN married two years. Both of us were in our forties, our previous spouses dead after long illnesses—cancer, leukemia—and the Meeting had rejoiced in our union. But our marriage hadn't been the "perfect solution" our friends and we had believed it could be; we were quite unlike in our rhythms and needs and in spite of much dialogue and fairly mature attempts at understanding we were unhappy with each other. One day I confessed my distress to a friend. "I'm sure you can handle it, Ellie" she said, and I left it at that. Later that fall I called her and said I needed some listening and honest feedback if she could manage it. She said she could, that both she and her husband would like to share in our problem and so I told them all that I could, honestly trying to represent both myself and my husband, whom they had known since childhood. I left them as depressed by our dilemma as we were ourselves.

Artie and I decided to visit Margaret and Bob Blood in Ann Arbor for some counseling. We didn't go to them for marriage repairs, but for clarity. As a result of the intense caring and deepening understanding we felt there, we came away in agreement. We had decided to separate. We wanted our by now very involved friends to know the whole story, and we hoped that they would oversee a special meeting for worship which we planned to hold to explain our new "right relationship."

They agreed to come over that night. She was cold and jumpy, he sanguine and large. We sat around the fire, our four-year old daughter draped and soon asleep across his chest. Artie and I sat in chairs facing them and took turns telling the story, trying to express the inexpressible feelings which had created in us this new understanding. When we were done she threw her pocketbook on the floor and said "Well, I feel like throwing up! It disgusts me that you two have spent so much time working out your separation when you got married with what looked to me at the time like no forethought. You never came to me with your problems, you went to the Bloods—they became your clearness committee. Are they better than us, your friends? I feel rejected. You make me sick with your well-oiled plans and your feeling good. I could crack your heads together," and saying this she got up, grabbed me by the back of the neck, reached for Artie and attempted to pull us together, dragging me out of my chair onto my knees. I shoved her off saying "don't touch me" and knocked her back onto the floor, still attached to Artie. By now she was crying, her head buried in her husband's lap. As he stroked her he said solemnly, "We believe in mar-

riage. She's only expressing our honest feelings." Artie was puzzled. "I appreciate your concern" he said, "but I honestly don't understand." I went over and took her face in my hands. "You believe in marriage?" "You're darned right I do" she said, crying. "Well, have it then," I said, indicating her husband with my shoulder, "be it, but don't lay your marriage ideals on me. I don't want to be married."

We realigned. She was crying; her husband's eyes filled with tears. "I'm crying for you, you dope" she said. "Oh no you're not; I'm being judged. I didn't invite you here to judge me." "But we're your friends" she said, "we want what's best for you, can't you see that?" "No, I can't see," I answered. "I see you crying for your own marriage; I see you trying to make me a mirror of your beliefs." "Well, there's some truth in that" said her husband. "We came here with big sticks prepared to beat some sense into you." "All right" I said, getting more and more upset. "Let's cry. I can cry. You cry for your pain and I'll cry for mine. Tell me now, are you able to cry for me? Who can cry for me?" Artie said, "Now wait a minute." "What is this anyway," her husband asked, "an encounter group?"

We sat together in a long painful silence. "Listen" I said, "I love you . . . it's clear we've asked too much of your friendship. Forget right now that we want you to be overseers; that's wrong of us to want that." "No, no, no" she said, "friends have to suffer for each other, we can take it." "Well, maybe you're right," her husband said. "We can break meeting though. It's going to take us a little while

To the Society of Friends (and, specifically, to the Palo Alto Meeting)

I caught from you that curious passion
Which chooses not to bend before the proud,
Which heeds, in odd and sometimes risky fashion,
A single voice, before it hears a crowd.

I saw in you the honor of the free
Who gave themselves in bondage for a slave.
I learned from you to not think ill of me
Because I tremble most when I am brave.

Before I cause another life to die,
I must stand, as you showed me, for my death.
Whatever else, through weakness, I deny,
I will affirm that with my dying breath.

For these and other things, I love you; so
It's time for me to come and let you know.

ALAN J. KRINGEL

Eleanor Yeatman has shared this personal account because it might help meetings deal with divorce and separation. She writes that "many of the fears and problems which confront people trying to help others, and the fears of those who seek help, and the work that has to be done before resolution can be affected, are shown in this article. It is all too human!"



Illustration of Joseph Levenson

to get used to this. We old married folks have a hard time learning new tricks."

We had coffee, bread, cantaloupe. We talked. It was time to go and our friends were shivering. We hugged each other. "So it hurt us" I said. "Still, you were all there for us, and I appreciate that."

We announced in monthly meeting, with about thirty people present, that we were having a special meeting at 9:30 the following Sunday morning to explain our separation—a separation we both felt good about. Frowns and whispers. I got up and said I could appreciate their dismay; we knew they wanted to know what this was all about and although we were willing to talk about it, we preferred to wait to do so in the extraordinary context of a meeting for worship. Three men came up afterwards and hugged us and said they'd be there.

Sunday I went to Westtown to get my children. We were late. Jimmy was brushing his hair as we drove in; Lisa buttoning her skirt. We all had cold feet when we saw the number of cars pulling up. Artie was already seated in one of the two chairs placed before the meeting. I joined him and the children sat behind us on the facing bench. Over 100 people were there. Terror. I couldn't breathe. Artie got up and spoke: "A little over two years ago, Ellie and I stood right here in a meeting for worship with our families and friends and promised to love each other as long as we both shall live. Today we have again called a special meeting for worship, this time to share with you our decision and our plans to make a major change in our marriage."

"As you all know, Ellie and I have very different temperaments. We also have different ideals and desires for the fulfillment of our individual lives. I would like to live a frugal, conservative, self-sustaining, domestic life. Ellie, on the other hand, has an intense desire to discover her whole self and to go wherever that may lead her. Neither of us is willing to devote the time necessary to be a full partner to the other in achieving these goals. And in our situation, why should we try to change our personalities just to achieve the style of a conventional marriage?"

"And so, in order not to stifle our personal initiatives, we plan to live in separate houses and manage our finances separately. I would like to live near the family so that I can continue to be a father to Amanda, whom I love very much. And also so I can keep in touch with Ellie, socially, sexually, intellectually, to whatever extent we both desire. This all sounds pretty gruesome, which is exactly how I don't want it to sound, because really, I am happy about the possibilities this opens up for me, such as living in some sort of community other than a family. So now I would like to say to you Ellie that I do still love you and I feel certain that you love me and I see no reason why we can't continue to uphold our vows. And to our friends, I hope you will understand us and even rejoice with us as we embark on our new relationship."

Again the silence enveloped us. Artie's sister began to cry. And then I got up: "Artie has spoken for both of us. And yet I hope I can share some of my deepest feelings with you now. I am thinking about marriage, and the be-

lief that what is bound on earth is also bound in heaven; that our marriages are symbolic of the world continually creating itself out of chaos, and therefore marriage is a mystery and can be a sacrament. Once before I bound myself to another, and I kept that commitment. When John died, I learned another aspect of the truth: that what is once bound in heaven cannot easily be loosened on earth. Could I bind myself twice? I thought so. Certainly I could love twice. Surely there was room for a second commitment, a place of relationship different from, but as sacred as, the first? And so I married Artie, and my promises were good-faith promises. For I love you Artie. But I had not acknowledged the ultimate truth: of change. That what is bound must be, will be, loosened. And change had impressed itself on me so deeply that I couldn't any longer live within the framework of marriage as we know it; that something quick and fluid yearned to be free in me, and the commitment I had made I could not keep. I wrote a poem which expresses my feelings more clearly than anything I can say here now:

"The whippoorwill drags her wings;
under holly and oak
she rests until night
when the children are sleeping with
hair still damp from the sea.
I hear her then softly
repeating her cry.

Children, my little starfish,
goodbye. And you my husband,
with seaweed I'd make your bed
like a raft
and where eddies rock back and
forth of dangerous tides
you'd float with me into the froth.

So did I dream
once, so do I still dream
while barefoot past the dog and her
grunting pups and over the
rot of last year's fruit
I run splashing warm
earthladen air about me.

Oh crickets, I come,
I break the thread of your song."

"And so Artie and I are experimenting with our marriage. We are opening ourselves radically to the truth of change, trusting it, stretching our relationship, knowing it might break, not wanting it to break. I need love and understanding from you friends as much as I did two years ago when I married in this room. I want you to understand that I love Artie more, if such a thing is measurable, than I ever did, because I now know him. I want you to know that my children understand. I want you to know that I am aware of the negative effects possible from such experimentation, but I embrace them; I salute them, because of the growth which is their sure accompaniment." I sat down. Silence. Our friends were crying; and then, one by one they stood and said "yes" to us. "Bless you,

bless you—I had a prayer half-born, perhaps it will speak itself in meeting." Others came in and the meeting proper began. We had moved into the meeting body, my children were sitting behind me, all of us with Artie's family.

Like the slow movement of a symphony the meeting began to deal with the feelings generated by our special meeting. One after another stood and spoke of their own pain, lost hopes, marriage compromises, appreciation for our vulnerability. When the meeting was almost over a woman stood to speak of Christ. Her voice washed over us, on and on, trailing into prayer and out again. It began to hurt me; I stood up, transfixed, rocking back and forth, crooning to myself. The woman said "and we should all do as Christ did, remembering that he said 'the finest thing one can do for another is to lay down his life for him.'" Then she sat down. "I am anguished" I cried. "No, I can't die for another. No. *Die!* Who can say that is what one ought to do? I feel the pain in this meeting. Forgive me if I have activated it. I am sorry for your pain, for mine. But we are human, some of us are quite unperfected . . . and yet I love us, I love myself, I can't help it." The meeting absorbed this, a kind of murmuring silence, and then three people spoke about courage, about joy in ourselves—about rejoicing, the word Artie had used, as the truth of this meeting. Artie's brother got up, a silent man who has never spoken in meeting. He stood there waiting—"I have never spoken in meeting" he said. "I hope the words come, I must speak." We waited in silence, long silence. "I believe in these people" he said, "I love their truth. This is what Quaker Meeting should be, and is, sometimes, times to remember." Meeting broke. It was indeed the truth, a time of learning, healing, grief and deep affection.

Curtains of your Privacy

Who am I to shake
the tattered curtains of your privacy,
poke my head through,
like brash explorer on a treasure hunt?
Why should I pry among the boxes stored
unlabeled, on the high shelves of your mind?

I cannot desecrate
the careful tissue of your dreams,
more lost and legendary now
than strange shells washed by flood
on alien shores.

What right have I
to upset and intrude upon your sanctuary,
I, who would wish my own unseen
until it lies in order,
the contents neatly organized,
ready for the most critical inspection?

ALICE MACKENZIE SWAIM

Vietnam: Lost or Liberated?

by Lady Borton

I'D LIKE TO tie my thoughts about the trip I recently made to North Vietnam with a teachers' delegation to my impressions from two years with the American Friends Service Committee team in Quang Ngai. Then through these two experiences I want to develop and share my expectations for Quang Ngai now.

Let me start by noting an American view of the news through two *New York Times* headlines.

March 26, the day we arrived
in Hanoi: HUE LOST, DANANG MAY GO

April 3: COMBAT ERUPTS CLOSER TO SAIGON
AS MORE COAST TOWNS ARE LOST

In contrast, here are headlines from *Nhan Dan*, the major newspaper in Hanoi.

March 26, again, the day we arrived
COMPLETE LIBERATION IN THE TWO
PROVINCE CAPITALS OF TAM KY, QUANG
NGAI

March 28: COMPLETE LIBERATION IN THE
PROVINCE OF QUANG NGAI

April 3: COMPLETE LIBERATION IN THE
PROVINCE OF PHU YEN AND THE PROV-
INCE CAPITAL OF TUY HOA

According to *The Times*, South Vietnamese provinces have been "lost"; according to *Nhan Dan* "liberated,"—gained. Both papers accurately reflect their government's views. The cities, villages and hamlets of South Vietnam are no longer the domain of America. They have been lost by Americans. The Vietnamese have won them back.

The people of the Provisional Revolutionary Government of South Vietnam (PRG) inherit a crushing legacy, but the problems of food, housing, medical care and education for their disrupted society can now become their own challenges. For the first time in over a century Vietnamese in the South can determine life in their own land. They are free from foreign control. They are independent.

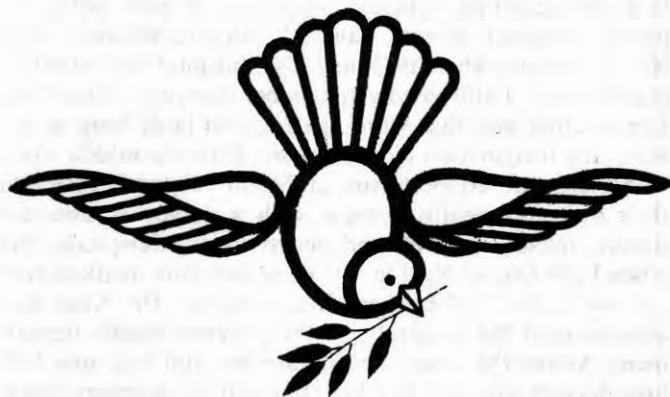
There are obvious fallacies in comparing work now beginning in the liberated South with achievements in the North during thirty years of independence. We must understand that the PRG is basically a nationalist organization formed to expel Americans from Vietnam. Unlike North Vietnam which characterizes its government as socialism on the way to communism, the PRG emphatically main-

Lady Borton served as head of the American Friends Service Committee Teacher Delegation to North and South Vietnam. A free lance writer and photographer, Lady has also taught at West-town and Friends Select School in Pennsylvania and for two years served as assistant director of the Quaker Rehabilitation Center for civilians in Quang Ngai in northern South Vietnam.

tains its position among the bloc of non-aligned nations. The PRG has received help from the North in the recent military offensive, but contrary to American press reports, the PRG is the powerful indigenous force with North Vietnam as an ally. North Vietnam will assist in rebuilding liberated areas, but we must remember it is the PRG which will direct that assistance. It is the PRG, composed of southerners, which now governs independent South Vietnam.

According to Nguyen van Tien, special representative of the PRG in Hanoi, the PRG hopes to reunify Vietnam. Negotiations to reunify the country can begin, however, only after major problems are solved in the South. Tien sees this process taking years. "At least for a long long time," he says, "Vietnam will have two governments, the non-aligned PRG in the South and the socialist DRVN in the North. These two governments will be independent, cooperative and interdependent like two states in America."

"But for the moment," says Tien, "we must concentrate



on more pressing matters. Our first priority for liberated areas is resumption of production. Now our people can return to their *que huong*, their ancestral homes so important to Vietnamese."

Tien's statement reminded me of an incident the day before. I was walking down a side street where, as a foreigner, I gathered a curious crowd. As I began talking with people a young woman asked where I had learned Vietnamese. I spoke about working in Quang Ngai. "And have you heard the news of Quang Ngai's liberation yet?" a young soldier inquired. I smiled my answer. "Quang Ngai," the soldier continued, "is my *que huong*. I left when I was 11, went to Danang and then came north." We talked more about his village which I had visited. "The next time you come to Vietnam," he said as we parted, "there will be peace. You will travel to Quang Ngai." He wrote out his name, village and hamlet. "And when you come to Quang Ngai, please come to visit me. We will talk together in my home."

This soldier is only one Vietnamese among millions who can now return home. I think of others, friends I knew in Quang Ngai who may be home already. Dislocated, disoriented parents of children I knew at the Quaker Day Care Center, patients from the Rehab Center can now leave their life of squalor in the refugee camps. They can walk east past My Lai to the Batangan peninsula, west to Nghia Hanh, north on Route 1 to Son Tinh, south to Mo Duc. They can go home now. And for the first time in ten years these people have work to do, for there are too many paddy dikes, schools, health centers and houses to rebuild for anyone to stand idle.

"We must gradually stabilize and improve life," PRG Representative Tien says. "We must reorganize, we must resume production, we must get health services to the people, repair bombed hospitals, repair schools and build new ones, repair roads. Our economy will still be private, but we will organize now for *mutual aid*. For instance I have two water buffalos. My neighbors do not have any water buffalos. Therefore I can lend my water buffalos. But the neighboring family may have more seeds. We can borrow and return. Land ownership is not a problem because most rice land has been redistributed already. Those who work the land will own it."

Tien's hopes for the liberated South reflect the impressive human services I observed in the North. Medical care is a good example. Cholera, smallpox, plague, polio, typhoid, venereal disease have all been eradicated from North Vietnam whereas Quang Ngai hospital had an active plague ward. I still vividly remember carrying a Day Care Center child into that ward, his feverish body limp in my arms, my imagination fighting ghosts from the middle ages.

Agricultural cooperatives in North Vietnam maintain their own free health stations with a doctor or assistant doctor, nurses, midwife and access to city hospitals. Yet when I left Quang Ngai in 1971 one full time medical doctor served the 300-bed province hospital. Dr. Khai also administered the hospital and the province health department. Across the street the military hospital had nine full-time doctors who also had lucrative private practices downtown. Such are the differences between the North now and the South I knew.

Again, we must remember that the PRG is different from the North, but to give some insight into PRG attitude towards medical care, I'll relate a conversation from Joe Elder's visit to Quang Ngai in 1969. Joe had asked a Vietnamese staff member, a person we knew to be sympathetic to if not active with the PRG, how far a patient must travel to receive medical care from PRG health facilities. As he asked this question Joe stood talking in the Quaker Rehab Center on the Quang Ngai hospital grounds. The staff member smiled impishly. "About a kilometer," he answered. In 1969 the PRG provided health care without cost or bribe to its people. It will be doing so now using its own trained staff, health centers and hospitals and its newly acquired Saigon staff and facilities.

If I could share only one impression of life in independent North Vietnam it would be the way society is organized to involve all its people. Everyone, little children

up through the elderly, contributes according to ability and choice. All children study through the seventh grade which at least in math and sciences is equivalent to our ninth grade. Because there are not yet enough teachers and schools for everyone to obtain a secondary education, applicants must pass a qualifying entrance exam. Those not passing begin work in an agricultural or manufacturing cooperative where they study at the cooperative evening school and earn an equivalent secondary education. If they

from beginning
amidst the blood and gore of it
a babe is born
and choked by life
he cries
(and the fervor of that sound echoes all his days)
till on some fighting field of challenge
amidst the blood and gore of it
the same man falls
and crushed he dies
(and the fervor of that fall culminates his days)
to end
jean marie campbell

then pass the university entrance exam they may study full time on full salary.

If a person wants to be a doctor and can pass the university entrance and final exams, she becomes a doctor. The same is true for a teacher, engineer, technician. There are too many shortages of medical personnel, engineers, teachers, workers to hold anyone back. The greater each individual's accomplishments, the broader the society's knowledge and competence, the greater benefit for every-

one. Everyone is involved. Everyone contributes.

There will be major life style changes as the liberated South reckons with problems symbolized by the contrast between Hanoi, a quiet city of bicycles, and Saigon, a smoggy city of Hondas. Because 85 percent of its national budget was supplied by our government, Saigon could provide luxuries in its controlled areas which an indigenous Vietnamese economy could not support. Now, without America to supply gasoline and with insufficient Vietnamese exports to buy fuel and Hondas, this inflated standard of living for a few will subside until the general standard for the populace rises.

What now about the Vietnamese human spirit? Will the people of Quang Ngai be indoctrinated? Will the children be brainwashed into communists? Let me reflect some impressions from the North, again with the reservation that the PRG and the DRVN are different. I think of a conversation with Lu, a member of the Viet-My Committee which hosted us. "You know," Lu said, "I had to start over in my education after our revolution in 1945. I was a history teacher then, but I was uneducated. I had to learn alongside the children. When I was in school and teacher training college we studied all subjects in French. In history class we learned about Louis XIV, Napoleon and the French republics. In literature we read Maupassant, Hugo. I never studied Vietnamese history in class, I never read Vietnamese literature in school yet I was a teacher of history and literature.

"After the 1945 revolution," he continued, "we began to teach in the Vietnamese language. We had no textbooks until we wrote them. Ninety per cent of our people could not read. We began to teach each other. We studied our own history, we read our own literature. We also studied world history and world literature. Now over ninety per cent of our people are literate."

Schools in the Saigon-controlled South used Vietnamese language. Students studied their own literature and history but now the focus will change. There will be greater emphasis on Vietnamese nationalism. History students will study how their people repulsed half a million foreign soldiers, the world's most sophisticated army. Literature students will read the words of Madame Binh, of Ho Chi Minh. They will also read the words of Presidents Johnson and Nixon, of Rostow and Kissinger. Is this indoctrination or education?

I'd like to close by describing the PRG and North Vietnamese perception of Quakers. Compared with the millions of dollars in aid to the PRG and North Vietnam from socialist countries and organizations such as UNICEF, our shipments are negligible. Nevertheless, the character of our relief is important.

Hanh, a Viet-My Committee member, introduced us wherever we visited as representatives of a group which has sent many gifts to the people of Vietnam. "More important," Hanh would say, "AFSC was one of the first organizations to oppose the American war effort. It has maintained consistent vitality and leadership in its work."

An anecdote illustrates the PRG and North Vietnamese feeling about Quakers. Phuong, a delightful, exuberant

young woman, accompanied us on much of our trip. Phuong always had a novel with her which she read during free moments. She told me about the book whose heroine is a young woman working for the revolution in the South. Once Phuong stopped reading, turned around and handed me the novel. "Here," she said, "can you read this?"

This is a summarized translation of the paragraphs Phuong indicated. Lanh, the heroine, recuperates from burns in a Saigon-administered hospital. Doctor Quan and an American woman, a *Quay-co*¹ visits Lanh. This American woman is a member of a religious group that has long opposed the war. She examines Lanh's wound, consults with the Vietnamese doctor, strokes Lanh's forehead gently. Lanh is surprised, confused. Her home has just been burned by American soldiers. Yet here is an American who is gentle. Can this be real?

The American woman inquires how she can help. Taking a chance, Lanh asks the American to facilitate her discharge so she can return to her aging mother. The American woman talks again with the doctor and warmly touches Lanh's hand as she leaves. Lanh observes the American examining a young amputee and then other patients with the same soothing touch. Later in the day Lanh is discharged from the hospital.

The *Quay-co* woman is a very minor character in the novel and her assistance to Lanh negligible. But the message of human concern accompanying the *Quay-co*'s medical care is gentle, sincere. Lanh perceives this, values it.

It is true that our gifts are appreciated, but it is the manner in which they are given and the peace education work related to them that are particularly important. Although Vietnam now realizes independence from America, our work is not finished. There is much to do in rebuilding Vietnam and much to do in the field of peace education. We must continue analyzing and interpreting the role our government has played if we are to learn from this tragic experience. And we must continue our vigilance, for there still remain other Vietnams under American dominance.

¹ Quaker



Friendly Confusion

by Robert F. Tatman

LOOKING BACK ON the 1975 sessions of Philadelphia Yearly Meeting it is clear that Friends are in a corporate state of transition. We are moving from the fuss and fury of the Sixties to something we can't see yet, and we are on the one hand impatient to be about whatever it is God intends for us, and on the other reluctant to pick up our crosses and follow.

The result at Yearly Meeting was that if any one feeling ran through all the sessions at Arch Street Meetinghouse, it was confusion, both programmatic and spiritual.

Friday night John McCandless spoke about the Quaker understanding of Christ. Too many Friends responded with head knowledge rather than experience so there was no sense of a real moving of the Spirit. But Friends generally agreed that Christ was going to be a major topic of discussion in their own meetings.

John's talk was listed on the agenda under "Our Spiritual Priorities." Saturday morning we took up "Our Spiritual Priorities, continued": how the ongoing programs of the Yearly Meeting should be funded. While the traditional reluctance of Friends to tithe themselves was on everyone's mind, the small amount we give to our Society, and the seeming difficulty with which we give it, drew many Friends to consider whether some form of the discipline of tithing might not be in order. We have a great work to do, and somehow we must find the money to keep it going.

Saturday afternoon we continued the spiritual quest, asking ourselves what it means to be Friends. In a meeting for worship atmosphere, we spoke to the ways we identify ourselves as Friends to ourselves, to each other, and to the world. One young Friend shared this: "I've never been sure what it is to be a Quaker, yet today I've felt a part of it. I've been quaking since I entered this room."

From the meaning of Quaker identity we turned to a sparkling vision of our future, as 300 wiggly young Friends arrived from Junior Yearly Meeting at

Friends Select School. They occupied the only available seats, namely the facing benches, and scurried to squeeze in with their parents; and as they were joined by junior and senior high school Young Friends, we knew once again that *this* is what the Kingdom of God is made of. David MacInnes, acting clerk for the afternoon, said that "Here comes our future; and it is a pretty good future that we face." No one would disagree.

One of the most awesome tasks facing us is to keep the innocence and joy

of childhood while accepting the responsibility of adults. Friends experimented with some ways of doing that during this Yearly Meeting—sharing, singing, worshiping together, doing small spur-of-the-moment things. It was a good beginning . . . but only a beginning.

The structure and health of Yearly Meeting and its quarterly and monthly meetings came in for close scrutiny during the week. A subcommittee that keeps track of doings and developments in the quarters described some of the

*"Except ye become as little children
Ye shall in no wise enter into the kingdom of heaven."*

Three-year old spoke into his toy telephone one day:
"I don't know. . . .
Well, I just don't know;
Well, I don't know because I don't want to know."
The call was done.

"And a little child shall lead them. . . ."

Big Sister's room was off-limits for the Four-year-old.
Yet in Big Sister's room were candies stored from
Trick-or-Treat.

"Let's go to your room and talk," said Four-year-old
When Big Sister finally returned from school.
Seated on the bed, hand in hand, Big Sister asked:
"What shall we talk about?"
"Sharing" was the terse reply.

*"Blessed are the peace makers, for they shall be called
The children of God."*

Shortly after an eight-year-old was given a pair of
gerbils,
One gerbil disappeared.
Gently but realistically an adult said:
"Sometimes, you know, gerbils eat each other."
"Oh no," came the response, quick and confident,
"That couldn't be."
You see, these were brothers."

"Except ye become as little children. . . ."

FRANCES ROSS

things Friends have done to bring life back into places that many had written off. While there was considerable debate about the propriety of hiring coordinators for Quarterly Meetings, most Friends came away with a feeling that we are not limited to what a Yearly Meeting committee says we have to do. Perhaps we may have to call on the Yearly Meeting's resources; but we are the ones who can and must take the initiative.

Monday evening we tried to look as John Woolman did at how our society, our lifestyles, perhaps our economic philosophies affect the world around us and contribute to oppression and war. That was a mighty tall order, and Friends didn't deal with it. We talked about socialism and alternative lifestyles and "simplicity." We argued about the relative merits of different ways of approaching the world and its problems. But Friends forgot that because we are human, we cannot create

a perfect society. We like to think we can, by our own efforts, build the Kingdom of God, and we forget that, after all, it is *God's Kingdom*.

We took some action Monday evening, too. Philip Smith of Buckingham Meeting brought a concern to us that war be formally outlawed; and after some deliberation, Friends united with the concern—which, after all, we have held throughout the history of our Society—and forwarded it to the Peace Committee to decide how it should be implemented.

Tuesday saw the first decisive action. The afternoon was occupied by a long and somewhat painful look at Friendly racism and what should be done about it. The Friends Community Involvement Program asked Yearly Meeting to adopt an affirmative action plan to end racial discrimination in the hiring policies of both the Yearly Meeting office and individual Friends. We argued all around the issue and finally agreed to

listen to a revised minute to be brought back later. When this new and sharpened minute was presented on Friday, Yearly Meeting united with it in fairly short order. Tuesday afternoon also, Friends agreed to continue the Economic Development Fund, set up in 1971 after Friends had been challenged to act on racism; Yearly Meeting has long since put up its share of the original \$400,000, and now individual Friends again have been asked to complete *their* share. After all of this, it was almost a physical relief to hear the report of the Committee on Criminal Justice describe several areas of concern affecting prisons and prisoners. When they simply asked that a number of new program directions for their committee be approved, Friends did so readily.

Tuesday evening we turned again to the structure of Yearly Meeting. The coordinating committees for the "sections" of Yearly Meeting reported, and the nature of each section was plainly illustrated by the image each coordinating committee projected: Education and Care of Members was warm and loving; General Services was crisp and efficient; and Testimonies and Concerns was argumentative, vigorous, and sensitive, though not without a measure of bitterness. A concern from Wilmington (Del.) Meeting was presented that Yearly Meeting committees be less autonomous and that their programs reflect what Monthly Meetings want; Friends rejected this outright, but recognized the need for greater interchange of ideas and actions between Philadelphia and outlying meetings.

Yearly Meeting adjourned for two days to allow Friends to knit up raveled sleeves, and then gathered again on Friday afternoon. This was a most thoroughly mixed session, ranging from a report by Gordon Harris, the Quaker pastor released to observe the Wounded Knee trials, to the annual report of the Chace Fund. In the jumble of happenings some things stand out: Gordon Harris describing the pride and dignity of Lakota elders testifying to a court looking at the validity of a much-broken treaty between their people and the United States government; the pleasant shock of hearing the Epistle read with no criticisms; argument over whether the Chace Fund could get away with giving money to Yearly Meeting for general services rather than program. And this from the opening worship: a Friend called out for help from God, because she was afraid to say the



"Here comes our future."

Photograph by Ted Hetzel

things she had to say—"And yet," she prayed, "we have to have joy, and it's so hard. I guess what I'm trying to say, Lord, is bring the Power over all of us, and let it stay."

Friday evening was very different from the week before. Then, we argued about Christ; now, we argued about money. We heard that the final step in the reunification of Philadelphia Quakerdom was to be the consolidation of the two fiduciary bodies that handle our corporate investments. Reminded of our struggle toward unity on the need for proper funding, Friends argued some more, and then agreed to a new budget that required a 13 per cent increase in the quota. Not all Friends were easy with this, but no one stood in the way.

On the morning of the last day, Saturday 3/29, the women took over. The Quaker Women's Group led a searching look at sexism in the Society of Friends, and Friends responded positively, on the whole. One elder woman thanked the Women's Group for the session, and said that it was such a delightful and fulfilling thing that someone should get up and say what she had always wanted to say. Many creative things are going on among Friends in the search for true equality of the sexes; but much remains to be done.

Saturday afternoon we heard a report

from the Committee on Education on the numerous and fascinating ways school committees interact with school personnel; and we discussed how to respond to the Bicentennial, before the final reading of the Epistle and the Minute of Exercise.

Many concerns had to be squeezed into cracks in the agenda. Philip Smith's was one; others included a letter to Gerald Ford urging aid for South Vietnamese refugees; creation of a working party on alternative power sources; a minute opposing Junior ROTC in area high schools; and a minute endorsing the United Farm Workers' boycott.

It was indeed a week of confusion, of crowded schedules and rushed decisions. Above all there was too little waiting in silence on the Lord and too much unwillingness, if not fear, of individually and corporately coming to Gethsemane, to say, "Not our will, but Thine, be done."



A Shared Concern

by Horace Alexander

AT THE FIRST session of Philadelphia Yearly Meeting, a letter was read which told how the need to oppose the worldwide use of torture had taken hold of British Friends and that London Yearly Meeting hoped that Friends in Philadelphia might also give special attention to the matter. I was unable to speak to this concern during Yearly Meeting, so I am now asking Friends to do what they can by writing personal letters to the heads of offending Governments.

Some years ago an organization called Amnesty International was formed to try to save political and other prisoners from the cruel treatment they receive in many parts of the world. Amnesty International gets exact information about this maltreatment and where it is being carried out, then invites its members from many different

countries to write polite letters to the appropriate officials, begging them to have the torture or other maltreatment stopped.

Do such letters have any effect? Here is what a former prisoner said: "Thank you and please keep working. You may think that hundreds of letters to the USSR without a reply can't be doing any good. But they are: they present a tremendous embarrassment, a threat to authorities. Only when you stop sending them do the thousands of political prisoners know the bad side of detente."

I ask Friends who share this concern to write to Amnesty International at 200 W. 72 St., New York 10023 to request specific information, including names and addresses of appropriate government officials. I ask that you write to them and express our concern.

Options for the Elderly

APPROXIMATELY 130 FRIENDS explored "Options for the Elderly" during an all-day workshop April 12, sponsored by the Subcommittee on Education of the Committee on Aging Friends of Philadelphia Yearly Meeting.

Purpose of the workshop held at Fourth and Arch Street Meetinghouse in Philadelphia was to share information and ideas and to stimulate monthly and quarterly meetings to plan similar workshops at local levels.

During the morning a panel of professionals discussed various aspects of the care and services that are and are not available for older people, summarized the history of the Committee on Aging Friends, and described efforts of older people to help themselves through organized actions.

After lunch the group split into ten small discussion groups, each with an assigned leader and a volunteer recorder. Friends were asked to react to the ideas presented by the morning panelists in terms of ideas for actions Friends might take as individuals, or as members of monthly, quarterly and yearly meetings.

It was emphasized that as individuals we ought to begin to think ahead toward our retirement. Monthly and quarterly meetings can help by planning sessions on this subject. People need to be prepared to accept help in their later years and not allow pride to act as a block. Older persons should be allowed the widest possible choice of options for their retirement years. On the other hand, some felt that we ought not to be in the position of supporting an older person who lives entirely alone in a large house. That space should be shared either with other older people, or with students.

On the monthly meeting level it was felt that both Overseers and members of Ministry and Worship should play a role in the oversight of elderly members. Several discussion groups suggested ways of developing intergenerational contact within meetings. One suggestion was to team an older person with a younger person to visit other older members, perhaps shut-ins. The younger person can provide the transportation; the older person, the social skills. It was also suggested that meetings keep in contact with older members through daily phone calls. Perhaps this could be handled with a "buddy

system," as in some of our retirement communities.

If an older person requires the care of a visiting nurse or homemaker, the meeting could provide back-up, taking up the slack and taking over care during weekends and holidays. Older persons could be invited into members' homes while the housekeeper or daughter goes off for a short holiday. One group reminded us that newly retired women of 65 are often available for jobs as companions and housekeepers.

Meeting Overseers cannot, of course, provide all the care needed, but they can keep in touch with the situation to see that care is provided. They can call on the counseling services of the Committee on Aging Friends, who in turn will call on professional counselors if that seems indicated.

More generally, meetings can make their kitchens available for hot meals for the elderly, can organize training courses for volunteers to work with the

elderly, and can arrange forum discussions so that all members can begin to prepare for retirement.

On the quarterly meeting level, it was suggested that skills banks could be developed among Friends with expertise and experience. It was also hoped that quarterly meetings consider merging facilities or services now found in a number of small homes.

On the Yearly Meeting level it was urged that the quest for moderate income urban facilities continue. The use of government subsidy should be further explored. Several discussion groups suggested the possibility of using larger, older homes for cooperative communities. In such communities, older people not only would save money and be able to help each other, but the visiting nurse or social worker could see a number of clients at the same time. Such a system is evidently in use in England with a live-in younger couple as "house-parents." Another

idea was the development of a multi-generational group, as at the Life Center.

It was felt that a survey was needed among Friends 65 or older to indicate how many of them did in fact need retirement communities, Meals-on-Wheels, or the like. It was also felt that the Committee on Aging Friends ought to provide more expertise on life insurance, homemaking services, visiting nurses, Handy Andies, and other resources to help older Friends. A program of training volunteers should be supported and the possibility of sending one or two Friends to Europe to explore in depth their methods of providing for the elderly should be explored.



In Florida

Love Risen in Each

by Mary Dee

OUR BEAUTIFUL encounter with John and June Yungblut, of Pendle Hill, was the central experience of Southeastern Yearly Meeting at Lake Byrd Lodge, Avon Park, FL, March 27-30. Through their opening to us we were opened. Leading the retreat entitled "On Being Contemplative Where You Are," they shared richly of themselves and all that had gone into shaping their spiritual lives. But the most poignant sharing was of their own interior journeying.

John urged us to make friends with solitude and silence. "What does solitude mean? Being lonely, in a way that it frightens you and estranges you from the surface self, and leads to a deeper integrity of spirit. . . . For it is the field wherein lies the pearl of great price. And it is your own field: a journey to the interior."

June spoke of the involuntary deprivations that an uncontained breast cancer exacted with which she somehow had to make peace. She joked about

looking inside her robe to see if she glowed in the dark from all the radiation treatment. She spoke of the need to hallow our activities and even our diminishment. She spoke of Christ as the fruit of our own agony, love and prayers, and as our Center in whom and by whom we are illuminated. Her humor, her courage, and the radiant gift of herself we can only remember and cherish.

The following two and a half days were mirrored in one of June's statements: "So often we are put off by the language, and put on by the person." From our first meeting for worship to the final outgoing epistle there was a recurring concern for coming to terms with our own terms—for becoming comfortable with the language of religious experience and transcending it.

Beautiful, white-haired Wilbur Kamp said, "Words are not spirit. The Bible is not spirit. They are things. To be united in spirit is to be united in this larger opening and growing, larger than

creeds and words."

Bill Greenleaf spoke about going to the Faith and Life Conference ". . . with a terrifying feeling of being saved and locked in with Jesus. But I had no trouble believing these Friends," he said. "And I don't remember speeches—only faces, feelings, people."

Another of the beautiful people we encountered was Ronald J. Young, a remarkable young man from AFSC recently returned from a mission to both North and South Vietnam. He spoke to us (with such knowledgeability and love and enthusiasm!) on the possibilities of Peace Conversion for both the United States and Vietnam. Ron quoted a Catholic peasant as saying, "I used to say we cannot live with the Communists. But now I say I think we can live with the Communists but we cannot live with the war." Wholeheartedly, we agreed and laid plans to do what we could.

We also rallied around plans for a multi-generational, multi-income level

community. Time, effort, talent, and money were freely given or pledged to realize this long standing dream. And raising the \$100,000 seed money necessary to secure the property seemed not only possible but irrepressible.

For the 12th annual J. Barnard Walton Lecture on Saturday night, in "An Open Letter to that Solitary Young Friend," John Yungblut spoke on the difficult subject of a sex ethic. No longer in the realm where Friends walk easily together, John tried to "tie into one sheath" the dual drives of our sexual and spiritual nature.

John's letter, out of the depths of his own love and integrity, spoke eloquently of the possibilities for good within a monogamous relationship. Whether or not he spoke to every condition, he made each of us re-examine our own concepts in the light of his vision, which could not help but renew and enlarge our own.

The final meeting for business concluded with a flurry of tying up loose ends. In carefully composed minutes we declared our opposition to all military aid, our continuing support for universal amnesty, women's rights, and the United Farm Workers and our blessing on the on-going effort toward the intentional community. It did *not* tie up the strands of joyful happenings interweaving yearly meeting like colored ribbons: the kazoo serenade by the children marching into the evening social hour to the tune of "George Fox," their faces full of mischief and delight. A wisp of a roommate struggling with two hearing aids, but so full of enthusiasm and love that one couldn't remember her handicap. Water lilies hidden among the reeds along a far shore, silently come upon in a canoe. A smiling Leon Allen, his 81-year-old face sunburned and triumphant from a day with the Young Friends framing a farm worker's new house. The hubbub of vital talk, and a hundred hugs in passing, for the sheer joy of being together. And Easter morning, silent together by a still lake, filled with and surrounded by the miracle of renewal. "Christ is risen," someone said. And we could affirm even what we could not understand. For love was risen in each of us, and the sense of warmth, of gladness, of affirmation, was in the hand clasped on every side.



It's a SMALL World

Scottish-Irish Cooperation

"HAVING PUT our hands to the plough we must not look back," writes Peter Tennant in the *Scottish Friends' Newsletter* in discussing the future of the Skelmorlie project, on which Irish and Scottish Friends have been cooperating for several years.

This project brings together Roman Catholic and Protestant families for a holiday at Skelmorlie during the month of August in an atmosphere conducive to breaking down prejudice and forming friendships through relaxed personal contact. Some 20 families have already been given this opportunity and Scottish Friends are anxious to continue to provide holidays for the next few years for families who have not been there before, since in Northern Ireland at the moment "there are no suitable meeting places where people could feel free to meet without intimidation. . . ."

300 Years Young

To mark the tercentenary of Brigflatts Meeting House in Sedburgh, Yorkshire, English Friends have an interesting program of events scheduled in May and June. Perhaps the highlight will be an open air service Sunday, June 15 on Firbank Fell where George Fox in 1652 convinced many Seekers "of the Truth." Quaker historic materials also will be exhibited during June in the University of Lancaster's library.

Children and Starvation

"IT IS ESTIMATED," writes Jean Erichsen in the Minneapolis Friends Meeting newsletter, "that there are 1 million abandoned children, some as young as 4, living on the streets of Latin America, 5000 to 6000 of whom are in Bogota (Colombia). They exist by begging, working, stealing and prostitution. Due to Bogota's 8,000 ft. altitude, it becomes very cold at night, yet the street children sleep in doorways covered with newspapers. They are very malnourished and usually harbor several kinds of parasites. It is estimated that 100 Co-

lombian children die of starvation every day. . . ."

The article continues to describe why children cannot go to school and how they must often live by "rummaging through garbage cans for food." Is nobody doing anything? Several organizations and groups are trying, although they "touch only a tiny portion of the impoverished." Mrs. Antonio Paez, Calle 93 No. 20-17, Bogota 8, Colombia, of the American Women's Club buys food for undernourished children, or The Catholic Center, 1st Ave. No. 101, New York, NY 10022 (att. Anthony Foddai, Mgr. of Supply) may be contacted. For information about sponsorship of orphans one may write Joy de Harpporte, 887 So. Kenneth, St. Paul, MN 55116 or Helen Patti, 905 College Ave., Richmond, Indiana 47374.

War and The Telephone Tax . . .

AFTER QUOTING a pertinent passage from *The Journal of John Woolman*, the Hanover (NH) Friends Meeting Peace Committee, in recommending that the meeting continue to withhold the telephone tax as a direct war tax levied to pay for American involvement in Southeast Asia, adds the following significant explanation of its action:

"The question of the effectiveness of this protest has been raised. How can we, by not paying a few dollars a month, possibly influence anything, particularly since the government automatically collects the tax without our consent? This, we believe, is not a good way to view our protest. If we measured everything we did against short-term results, we would close shop today. Friends have traditionally been exceedingly patient but insistent in their protests. The tangible fruits may not be seen within any of our lifetimes, but we must be mindful here and now if they are ever to be seen. The intangible fruits of this protest, our continual education in peaceful ways and our disentanglement from a violent society, are enough to justify the continued withholding."

... And Creative Solutions

A FACET of the World Peace Tax Fund bill, sponsored by Representative Ronald V. Dellums of California, is reflected in the 57th Street (Chicago) Meeting Newsletter from the Homewood (Baltimore, Md.) Meeting Newsletter. The paragraph points out that under the present system in this country, taxpayers who are conscientiously opposed to war are compelled to violate their beliefs by contributing to war through compulsory tax payments. Thus they must either violate what to them represents the law of God: "Thou shalt not kill" or break the federal laws which require them to contribute to the military system. "It is felt that a nation founded upon the principle of freedom and respect for the rights of the individual does not have the right to force upon them this intolerable choice. Monies contributed to the Fund (which would otherwise be used for military hardware and the destruction of human life) would be used in support of research and other activities designed to develop and demonstrate nonviolent methods of solving international conflict. How much longer will humanity continue to waste its resources, its skills, and creative capacity in the refinement of the instruments of murder? 'Man is the only species', declares Erich Fromm, 'that is a mass murderer, the only misfit in his own society.' No animal, only man kills beyond his physical needs."

Women and the Military

THE CENTRAL COMMITTEE for Conscientious Objectors has published a leaflet written by Sue Kinchy on "The Militarization of Woman." This describes the recruiting tricks used by the Pentagon to attract more women into the armed services,—often baiting the hook with "equal opportunity and equal treatment" which really means "equal opportunity to perform unpleasant, unrewarding work in the service of the war machine." Among some astounding statistics and other valuable pertinent material, the leaflet quotes former Secretary of Defense Elliott Richardson's enlightening remark "... By enlisting more women, fewer men have to be enlisted."

Single copies of this leaflet may be had free by writing CCCO at 2016 Walnut St., Philadelphia, Pa. 19103, or 10 copies for 30¢.

Women's Rights and IWY

"THE STRUGGLE for partnership between men and women encompasses our whole existence, not just 'women's rights,'" concludes a paragraph on International Women's Year in "In and Around the U.N.," newsletter of the Quaker Office at the United Nations. Headed "A Year for the Whole Human Race," the paragraph asks some searching questions for Friends to consider: "Do we believe in equality of the sexes? That certain women's needs MUST be met? Are plans for meeting those needs given the same merit as disarmament? Peace? Economics? Or are they still relegated to the kitchen to be discussed while cutting cake and serving coffee? Or is the subject cringed at as being 'feminist,' therefore hokey? Do women feel the work is important? Are we a little afraid, or guilty, about working on the issue? Do women have faith in each other?"

The relativity of the problem is brought out by comparing the possible attitudes of a low-income woman in a remote village, a farm woman in a rural community, a middle-income woman in a 'developed' country. The remote villager might feel basic needs (water, a corn grinder) to be more important than full equality; the farm woman might be apprehensive of the introduction of modern machinery, giving her job an importance to bring in male competition; the middle-income woman might feel her traditional security threatened when her husband is unable to find work. "Or a man might feel afraid when he sees fully qualified women competing with him for his job."

In this connection it is interesting to recall a remark made recently by Kay Camp, International Chairperson of the Women's International League for Peace and Freedom, to the effect that she hoped to see the first word in that organization's name disappear, but not until women and men were really on an equal basis.

Wouldn't It Be Great ...

"We the United States of America now recognize war is outmoded. War should be outlawed and ended. To this end we will take a leading part doing so" ... by helping the United Nations set up an effective World Court and enforce its decisions, thereby eliminating the need for military forces. If the advice in a letter by Friend Philip W. Smith of New Hope, Pa., were followed, President Gerald Ford would go before the

United Nations and make such a statement as part of a transformation "so profound and deep it would be difficult for one's imagination to cover all the results."

Quaker Housing

"FRIENDLY GARDENS," a Quaker housing project in Silver Spring, Maryland, continues to offer very good housing to 83 families of moderate and low incomes. It has a racial balance of 30% English-speaking white, 46% black, 19% Spanish-speaking and 5% of Asiatic origin. The annual report of Friends Non-profit Housing, Inc. reports that "because of rising costs we sought and were permitted a rent increase averaging 12%, effective February 1, 1975. The rents are still substantially below comparable market rents and somewhat less than those of other Section 236 projects in this area. The new basic rents are \$175-182 for two bedroom apartments, \$190-198 for three bedrooms and \$213-220 for four bedrooms, all with air conditioning and utilities included. Low-income families get rent subsidy and pay less."

And Creating Community

THE DEVELOPMENT of the newly-formed "Plowshare Community" is traced in a current issue of the Twin Cities Friends Newsletter. Getting its start at a non-violent training workshop held at the meetinghouse, the group went through a period of street theatre activity and another of campaigning to ban the B-1 bomber. It then started developing political and economic awareness through a macro-analysis seminar of 20 weeks' duration. Consolidating its residence "into a very small number of houses in Minneapolis and St. Paul," the community is now experimenting with ways of living which will hopefully achieve greater harmony with the environment, while enabling its members to share play, work, study, meditation and personal growth in a balanced, more equitable manner. "We have many exciting things to share about the joys and frustrations of participation in a community oriented toward dramatic social change."

News Notes

TAYEKO YAMANOCHI intends to retire from the Associate Secretaryship of FWCC at the end of 1976 on the completion of six years' service. She plans to return to Japan to work with Friends there and to be near her family. Arrangements are in hand to appoint a successor to Tayeko Yamanoichi and the post is being advertised.

Cesar Chavez Describes



THE CLOSING session of Philadelphia Yearly Meeting in March, 1975, approved a minute of support for the United Farm Workers of America and its primary boycott of lettuce, grapes and Gallo wine. The minute had been held over from one session to another as Friends sought clarity. In taking action, Friends noted that the principle of nonviolence guides UFWA—the only union whose constitution expressly states its commitment to nonviolence and seeks to bind each member to practice nonviolence in all union activity.

I was gratified at my Yearly Meeting's decision, particularly because I had just returned after several days in the San Joaquin Valley, California's lushest vineyard country, where I had gone to learn just how the union was applying nonviolence. It was an instructive lesson.

For one thing, I saw why the new UFWA film is titled "Fighting for Our Lives." The strike against the burgeoning Gallo company has been long and difficult. During the same period the Teamsters Union has made inroads on union vineyards and signed what the UFWA calls "sweetheart contracts" favoring the growers. The UFWA supports a bill now before the California legislature calling for free union elections in the fields and is glad to have its appeal among farm workers compared with the Teamsters or anyone else. But at this writing the bill remains unpassed.

Meanwhile, the fields and labor camps are filled with illegal immigrants from Mexico. Although the union deplores the economic conditions of these people and the hard times in Mexico that have driven them north in search of dollars, it is hurt by their role as strikebreakers and by the exploitation wages they are receiving.

Anti-union propaganda has proclaimed the death of UFWA, but instead, one of its greatest signs of life was a march on Modesto, home of Gallo wine. Be-



Nonviolence in Action



by John A. Sullivan

tween 10,000 and 20,000 people turned out. As the farm workers and their supporters streamed past, one onlooker wryly said, "Would you look at all those skeletons!"

I was very much aware of the union's struggle for life as I met David Burciaga, a former farm worker and conscientious objector who is now the chief negotiator and arbitrator for the union. Friendly and humorous, David Burciaga is the answer the American Friends Service Committee provided when Cesar Chavez asked for help with nonviolence. David's work with UFWA is jointly funded by the national AFSC and the Pasadena and San Francisco regional AFSC offices.

David and I drove into the foothills of the Tehachapi Mountains and came to a sign, "Nuestra Senora de la Paz"—UFWA headquarters and the home of Cesar Chavez. Sitting in his office, Cesar Chavez was at ease, though he gave the impression of having a spring coiled inside him. He spoke of nonviolence and the UFWA. "Nonviolence comes from training, not from books, not because people are good or bad. It doesn't just happen. You secure the soul because you give it the recognition it needs. It's a whole question of putting purpose into lives, in terms of what you can do for other people.

"Our service programs are like the physical part of nonviolence. If a man is hungry, you can't talk nonviolence. Services erase the injustice and give him a reason for being. Nonviolence is the opposite of mob rule, but you can spread nonviolence the same way, from person to person. Then they begin to teach each other on a one to one basis. There is no way you can account for it. I say it on the basis of experience."

The dark, intent Chavez sipped a mug of tea. "The biggest problem is racism. Our Chicanos say no to a guy who talks about gringos. He will be educated or leave. From whites, it's the opposite, more sinister. They say they

have no discrimination. But a classic example: three farm workers had no experience in office work. An Anglo woman said, 'farm workers are good people but they can't learn.' That's worse than if she'd called them dirty Mexicans."

At La Paz I had watched farm workers punching out data processing cards, running calculators, operating a press—people considered by some to be good for nothing but stoop labor under the hot sun.

Cesar Chavez leaned back. "Nonviolence has to be an active concern. It has to be shown by service. The ultimate is to become the servant, and the more you serve, the better the nonviolence. It is a fertilizer, food for the soul. The services are done with that in mind. Before you can think of God, you must think of food for the poor. Service is one of the few ways you can express love truly and you get more than you give. The union brings change about. You can't deal with poverty and injustice without the union. Service is like a refinement. But basically the union and the service programs are the same people."

Cesar Chavez said the farm workers encounter violence at three stages. The first is on the strike line. With discipline and chastened by memories of Chavez's long fast against violence, union pickets are able to channel their response to other violence into verbal, not physical outlets. The second point is at the negotiating table. There sits David Burciaga, committed to nonviolence and the union, firmly insisting on justice, but ready to recognize the growers' due. He works with union members on the issues before negotiations begin and asks for their nonviolent support of him while he negotiates. Cesar Chavez believes that David Burciaga has brought a new tone to the bargaining, and letters from some of the wine companies attest to their appreciation of David's openness and fairness.

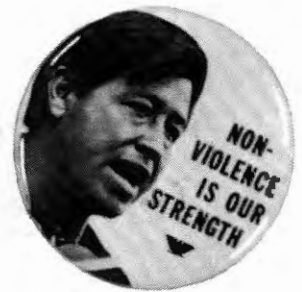
The third point is in the lives of the farm workers themselves, so many of them victims of both physical and institutional violence. At one of the union's health clinics, a doctor who had been working there two years spoke of malnutrition, obesity from excessive carbohydrates, diabetes, and hypertension among farm workers. He broke down and had to stop talking for a while, after saying, "Some of them don't know where their next meal will come from, literally."

To address this level of the farm workers' lives, the UFWA has established a number of services. They range from helping workers cope with the various governmental application and information forms that are so much a part of American life to health clinics where doctors and nurses are assisted by ex-farm workers trained as lab technicians. Home visitors help families deal with health and social problems; day-care centers free parents of worry while they work; a most welcome union within the Union is the credit union; a medical insurance program is available; and now there is the first of what UFWA hopes will be a number of retirement "villages."

The Agbayani Village at Delano which I visited has 51 neat, well-planned

units for "retired" farm workers who can't get work because of age and infirmity. They were ecstatic as they told me they "never thought we'd live like this." What a contrast to another place I visited—a converted chicken coop with a rough cement floor, open drains, hot plate for cooking, and a muddy outdoors for the worker's two kids to play in. It made my heart sink. A foreman commented, "It isn't so bad, you know. You should see them sleeping under the trees. This is better than that." After such a life, Agbayani Village must indeed seem like paradise.

Perhaps I was most struck by what Cesar Chavez said about plans for a poor people's union. At a time when the union is fighting for its life against tremendous odds and when anti-union people were speaking of it as dead, Cesar said, "We are worried about creating an elite class of people in rural America. We are not there, but could be some day. Some would have good pay, but there'd be poverty all around. So we want our people to go out and help other people. The idea is, these people count, too. The clinic ought to serve others, and maybe let farm workers pay more so others can be served. In 1960 we said we'd serve no one but farm workers. But we have seen other



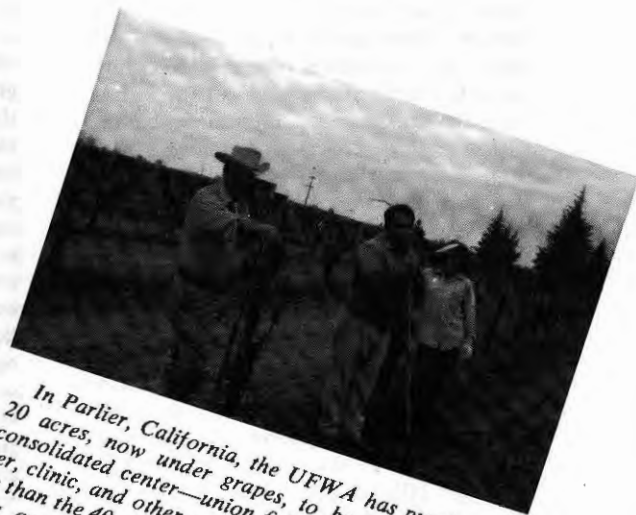
union clinics, very fine but surrounded by the poor who are not served. That is an institutional sin." And he went on to describe how house meetings would be held, starting this summer, to learn what people needed.

"In ten years we can really have impact on large numbers of people. We have had impact with the idea of non-violence, but not so much yet on service. We have thousands of volunteers helping strengthen the union base. We must get them over also into service. We mobilized the farm workers to help farm workers. Now, for example, we need to help old people to help old people."

"Service and the other forms of non-violence are what count," Cesar Chavez said. "I can sit here in my office and be nonviolent, but what will that accomplish?"



The Union Hall at Delano—a symbol of the farm workers' effort to assure equal opportunity in union hiring—is the scene of weekly meetings and rallies to strengthen union solidarity. The struggle to get the big Gallo wine fields under UFWA contract is a top priority.



In Parlier, California, the UFWA has purchased 20 acres, now under grapes, to be the site of a consolidated center—union field office, service center, clinic, and other services—similar to but smaller than the 40 Acres at Delano. UFWA farm workers are working this vineyard now with special enthusiasm. It's their own field.

If you must drink, DON'T drink Gallo!!!

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Quarters for farm workers and their families is a major UFWA concern. In Parlier a former chicken coop is "home" for a family of four and several single men. The UFWA cites such living conditions as a basic reason for the union drive to have farm workers recognized as needing housing fit for human beings, rather than poultry.



The Impossible Dream?

by Jere Knight

Uphill for Peace: Quaker Impact on Congress. By E. RAYMOND WILSON. Friends United Press, Richmond, Indiana. \$7.95. 381 pages.

IMPELLED BY a mighty directive—"Go down to the house . . . and speak there this word. . . . Thus said the Lord."—E. Raymond Wilson followed Jeremiah's words and went down to Washington in 1943 in the company of a handful of Friends to undertake the formation of the first Protestant lobby in the nation's capital. The story of this great enterprise is now told in *Uphill for Peace: Quaker Impact on Congress*.

Senator Mark O. Hatfield, in his introduction to *Uphill for Peace*, points up "the tragedy of non-involvement . . . epitomized by the general reluctance of church members to become involved with social and political concerns. In a society where decisions are made on the basis of expediency, there is a crying need for someone to hold out the moral imperatives that must illuminate the decision-making process," he states, adding, "To a world that acknowledges violence as the final arbiter of disputes, the standard of peace must be raised."

Such has been the mission of FCNL, born in the midst of World War II, out of the Friends War Problems Committee that met some fifty times in Philadelphia between July 1940 and May 1943, to deal primarily with the rights of conscience in legislation proposed by Congress. From a conference held at Quaker Hill, Richmond, Indiana, in June 1943 and attended by 52 Friends from 15 yearly meetings, came the decision to organize and the basic framework for the organization.

With Raymond Wilson conscripted (an ugly word) from the American Friends Service Committee's Peace Section, and with Jeanette Hadley and

John Kellam as aides, this brash trio launched the FCNL on a proposed one-year budget of \$15,000. The first meeting of the General Committee was held in Philadelphia, January 29, 1944, with Murray S. Kenworthy presiding. It adopted a Statement of Policy as valid today in this period of doubt and disillusion as it was then:

"(The FCNL) expects to work in the manner and spirit of Friends, presenting our point of view to individual members of the House and Senate . . . exploring with them the problems to be solved; endeavoring to win the assent of reasonable minds and enlist sympathies with the objectives sought . . . It will have in mind the values which may be gained by the slower process of interpreting to people in government over an extended period of time the moral and spiritual approach to the problems of government and law . . . Friends should actively assist in the development of a world order which establishes justice, prevents war and provides for peaceful change . . . During this period, we believe Friends have two obligations: 1) To work toward our goal of a non-military world order based so firmly on justice, spiritual unity and voluntary cooperation that there is no place for war or armaments for war; 2) To view sympathetically steps toward the goal, such as increasing international cooperation, progressive disarmament, and the bringing of national force under the control of world organization, while mindful that these fall short of our ideal."

The statement also voiced the prayer that "in approaching the task we should seek both prophetic vision and practical wisdom." As executive secretary, Raymond Wilson provided both, as evidenced in his letter of acceptance: "We ought to work for the causes which will not be won now, but cannot be won in the future unless the goals are staked out now and worked for energetically over a period of time." He foresaw then

that not many legislative victories might be forthcoming in the first decade of the Committee's life, if they were concentrating on the fundamental issues Friends ought to be working on. Now as then, he continues to see conflict as "a problem to be solved, not as a victory to be won."

In answer to the question of whether a church should lobby (many do not, for many different reasons, chief among which is fear of losing their tax exemption status), Raymond tells us, "Lobbying is as American as the Fourth of July . . . it is exercising the right of petition as provided for in the Bill of Rights . . . Some think that the church should not 'get into politics' or that the issues are too complex . . . others say the churches should stay out of controversy, but since controversial issues are usually the important questions of human life, this seems to suggest that the church should not try to be relevant to the issues that really matter in the world around it. At least the churches can act on issues where there is considerable consensus, and use those questions on which there are serious differences of opinion as subjects for relevant religious education."

The problems of a church lobby are not neglected by the author. He signals them clearly, beginning with the question of whether the church should lobby at all, to concerns over tax exemption, the division between clergy and laity, and, finally his conclusion that "One of the real difficulties which democracy faces . . . is that only a small percentage of citizens are willing to take the time and effort to become informed, are ready to undertake leadership, or even to follow, in building a better world." In this connection he paraphrases Henry J. Cadbury's exhortation to all individuals in their relationship to the government: "1) Support the government when you can; 2) Oppose the government when you must; 3) Urge the government to do what it ought to do, and encourage it to do what it could do, but is not doing; 4) Do for your-

Jere Knight, member of Richland Monthly Meeting in Quakertown, PA and a freelance writer-editor, will provide a deeper insight into Raymond Wilson in a subsequent issue.

self the things you shouldn't ask the government to do."

This is at the heart of the matter and is especially germane for all those who have become disenchanted with government, cynical about politics, willing to give up their franchise, or eager to see change in the present system, whether gradual or radical. One cannot read the account of the Committee's struggle without coming away with a sense of obligation and responsibility. *Uphill for Peace* is now a part of our Quaker heritage and, in part, becomes our conscience. Yet the book is thoroughly readable. It is written in a lively style and moves along smoothly in historical continuity and anecdotal account. But, in order to do justice to all the ramifications of the pilot projects undertaken and the people who undertook them, the book has length as well as substance.

A catalog of causes, a roster of defeats, and a record of victories make up the body of the volume. (Raymond does not like the word 'victory' and has conceded but never accepted 'defeat' since a government of laws always offers opportunity for amendment, repeal, revision or renewal.)

The list of involvements of the Committee in crucial issues, consistent with the guiding policies of how Friends ought to be leading the way, is impressive and challenging—from its initial preoccupations connected with a war-time period down to the current efforts to support the "Save Our Seas" legislative project Samuel Levering is watching over, along with Miriam Levering's Ocean Education Project.

The book ends with Raymond Wilson's reflections on his thirty years in Washington, a chapter that suggests a few of the darker elements he, his longtime co-worker and successor as executive secretary, Edward F. Snyder, the staff members and the Committee have had to face across the years. More importantly and more in keeping with the crusading keynote of this vast report, the chapter also speaks of "a few in a much longer list of positive changes for the better." Not to confuse a moment's resting place with the journey's end, as Friend Wilson put it, he goes on to set some long-term goals and aspirations. In viewing the need for Congressional ethics alongside the struggle for power between the executive and legislative bodies of our country, he suggests that perhaps a whole new radical approach for dealing with outmoded in-

stitutions may be in order. And he leaves us with a call to believe in the world of tomorrow without forgetting that a better world will not come just by wishing for it. "To realize that vision will take an inordinate amount of persistence and intelligent effort. It is incumbent upon the individual not only to be good, but also, individually and in concert with others, to try to be effective."

Here, then, is a monumental work that is wholeheartedly recommended for, as well as far, beyond every Quaker home, Meeting and school.



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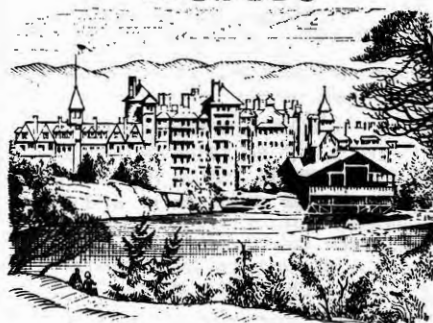
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Forever in Joy. By ROSALIE REGEN. Available from the author, 196 Norwood Ave., North Plainfield, NJ 07060. 64 pages. Paperback. \$3.00.

"OLD-FASHIONED? Yes. Outdated? I hope not" is the way this former librarian, editor and playwright ends the introduction to her "chronological progression of poems from adolescence to maturity." The book also could be called "Framed in joy" because the first poem is titled "Joy" while the book's last two lines are:

"Joy like a lotus bud
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Open Your Eyes to Opportunity. By OLIVER K. WHITING. Exposition Press. 159 pages. \$6.00.

WRITTEN BY a member of Purchase (NY) Meeting, this book has been described as a "guidebook in the Dale Carnegie tradition" and "a practical interpretation of a Friendly approach." Both of these descriptions are accurate. Friends who have known Oliver Whiting as a broadcaster and journalist will appreciate his sharing with wider audiences the "few simple rules" he believes can help almost anyone "make an exciting improvement in their mode of living." Others who do not know him will find his book refreshing.

A Generation of Peace. Poems by W. D. EHRHART. New Voices Publishing Company, 49 pages. \$5.00.

THE FIRST section of this two-part book contains some of the most anti-war poetry to appear in the last decade. Originally completed as the author's thesis at Swarthmore College, the book offers William Ehrhart's experiences and insights as a soldier in Vietnam whose final question is . . . "But it was worth it after all, wasn't it?" Then in the other poems the oft-published poet writes of other places, other insights, other experiences. The second section is interesting; the first is unforgettable.

Moses Brown School: A History of its Third Half-Century, 1919-1969. By WILLIAM PAXTON. Providence, Rhode Island, Moses Brown School, 1974. 205 pages.

HERE IS a book for three kinds of readers: Moses Brown alumni, who will find it a delightfully detailed and nostalgic record of their schoolboy days; Quaker headmasters and school committees, who will cull it for ideas as to how to run and how not to run a Quaker school; professional historians of education and of Rhode Island, whose job requires them to plough through mountains of raw material such as this.

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Forging Peace. By ABBY ATWATER HADLEY. Friends General Conference. 51 pages. \$3.00.

PUBLISHED AND distributed by the Religious Education Committee of Friends General Conference, this booklet provides course outlines, instructions, materials, ideas and additional resources designed to help fifth and sixth graders forge peace "in the heart, in the home, in the town, in the nation." Its contents, like its goals, are worth much wider attention than just those age groups. First-day school teachers in particular should check it out.

Rebellion At Christiana. By MARGARET HOPE BACON. Published by Crown Pub. Co., Inc. New York. 198 pages. \$5.95.

THIS BOOK, having to do with the Underground Railroad, will be of special interest to those living in the general area of Philadelphia. This story portrays one of the most dramatic of the rescues of run-away slaves. Readers may be surprised to learn that, contrary to general belief, the credit for helping many of the slaves to gain their freedom is due quite as often to the blacks, themselves oppressed, as to the whites. In a number of cities blacks organized groups to serve as information outlets. Daring rescues were conducted by these groups, setting escaped slaves on their way to freedom.

The New Fugitive Slave Law of October 11, 1850, about which most of us have only vague ideas, is well defined in this book. It seems that this new law was specifically designed to end the Underground Railroad. If a person was known to have helped to rescue an escaping slave, s/he would have to pay a fine of one thousand dollars or spend six months in jail. The New Fugitive Slave Law helped to keep tensions at a high point: The abolitionists fought this law fiercely for they had no intention of obeying it. Angry feelings and violence often resulted.

The book brings to the readers' attention many incidents having to do with riots, escapes, trials and many brave and courageous acts. It is in the reading of such books that one can compare our present problems with those of earlier times. The extent of these problems, now world-wide, has changed but the causes seem much the same—lack of knowledge, lack of understanding, lack of caring.

For whom is the book written? Perhaps for all who wish to become better acquainted with our country's struggles in earlier days, particularly with those rooted in slavery, and also for those who are searching for greater understanding of our progress, or lack of it, toward a life of reason in the field of race relations.

BESS LANE

Zen Keys. By THICH NHAT HANH. Anchor Press/Doubleday. 185 pages. \$1.95.

THIS LATEST book by perhaps the best-known Vietnamese Buddhist monk in the United States is a practical manual of Zen Buddhism that a lay reader will find informative and a practitioner will value for its koans, parables, poems and anecdotes.

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Is there a fairer time than Spring?
Is there a finer word than Hope? The season and the sentiment seem interwoven if not synonymous. "Hope springs eternal in the human breast," it is said—and never more so than in Spring!

Martin Luther was not exaggerating when he maintained that nothing in life is achieved without hope. And Thoreau knew what to do about it. If you have dreams, he said, then put foundations under them.

Perhaps most people think that mental disease is the most hopeless of all to cure. On the contrary, Dr. Karl Menninger, dean of American psychiatrists and psychoanalysts, says, when properly treated, the rate of recovery in mental illness is greater than that for any other kind.

In such matters, of course, more than hope is needed. But it is the first requisite.

In the Greek myth of Pandora, the gods and goddesses bestowed upon this first human woman a box containing all of their blessings. When Pandora's box was accidentally opened all of its gifts, but one, escaped and were lost. The one that remained was Hope. It was at the bottom—and is still there when people reach the same place. It is a parable of universal relevance and eternal beneficence.

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"Elitism"

LIKE MS. Chapman, who inferred (FJ 3/15) that Abington Meeting (Jenkinson, Pa.) was cold and unfriendly, I, too, am not a Quaker (but had the good fortune to marry one). As my own church is sixty miles away, we go regularly to Quaker Meeting—at first solely to my wife's Meeting, but ever since the World War II gas shortage, to much nearer Abington—and have found its members quite friendly.

Our next door (Elkins Park) neigh-

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Letters to the Editor

bors, a non-Quaker family, often visit various Quaker Meetings. They told us once of an "Abington" experience—how a member invited their family of five to Thanksgiving dinner.

Let us translate the last word of her letter, "elitism" to mean—from here on out, we all shall strive, to better rhyme—*Greeting with Meeting!*

DAVID S. KEISER
Elkins Park, PA

A Rejoinder

GREETINGS!

A rejoinder to a Rejoinder (FJ 1/15)
Old George Fox, who went on about
God,
Would think it decidedly odd
That some Quakers today
Feel just able to say
Well, there's SOMETHING ABOUT
in the Quad.

More seriously we live in a world in which, if we are not able to advance respectable intellectual arguments for Christianity we shall be written off as wishful thinkers or victims of mere auto-suggestion. And Christian belief is, as Aquinas showed us long since, an intellectually respectable one.

FREDERIC VANSON

Radical, living heritage

AS WITH so many of the articles published in Friends Journal, "Hope, Liberation, Redemption: The New Church" (FJ 2/15) takes a good Biblical Christian theme and makes good points about it—the interrelatedness of all forms of oppression, and the need for a wholistic liberating spiritual combat against such oppression.

As with many similar articles critical of one aspect or another of the Church and/or Meeting (in Friends Journal and many other magazines), Friend Milord seems to be willing to throw the baby out with the bath water. To claim that liberation is something more than or better than "loving thy neighbor," and to speak lightly about Christ's

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atonement is to do just that—to lose the heart and soul of genuinely radical religion. The first and foremost commandment is to love God with all our strength; the second (which is like unto it) is to love our neighbors as ourselves. Jesus and his disciples consistently linked love and justice (Luke II); love (and the atonement) and social action (I John 3:16-18); and yes, God's grace, radical economic analysis, meekness, and social action (all in the first chapter of James).

My hope and prayer is that all Quakers, all Christians, and all concerned for a world in need of fundamental changes, will come to discover and share in the radical, living heritage that we have access to in Christ. To the extent that we do so, we will surely find ourselves not only called, but much better equipped "to lead the world to a renunciation of war, militarism and armaments" and to participate in the non-violent revolution spoken of by James Milord and Dom Helder Camara and others.

TIM ATWATER
Adelphi, MD

Hooray for the Forum!

HOORAY FOR Perry E. Treadwell! (FJ 11/15/74). I, too, have been a critic of our present educational systems. Educational systems designed to make us primarily breadwinners are putting last things first. The most important reward individually is and should be "intimacy." Intimacy, or love, for God, one's self and one's fellowman is the only Commandment given to us by Jesus. He was right 2,000 years ago and is still right.

DOROTHY COOPER
Oyster Bay, NY

Sexism and Semantics


PLEASE ALLOW me to empathize with the sentiments expressed by Norma Jacob concerning the use of the term "Chairperson" (FJ 3/1). Words like "chairman" and "mankind," for example, through usage have lost their masculinity of meaning and assumed a neuter form that means nothing more than "person," male or female. To exhibit a concern about this matter is irrelevant to the question of women's rights. On the contrary, the concern is with the proper use of language.

True enough, some distinguished organizations have succumbed to the use

of this barbarism of "chairperson." One, I note, simply uses the word "chair." (Perhaps that is neuter enough.) Again, I have noted the use of "pastchairpersons" and "vicechairpersons." I suggested to my wife that the latter must refer to a chair occupied by naughty boys and girls! If that sounds facetious, so much the better. The sooner these barbarisms of language are laughed out of court and dropped from usage, so much the better for those who are sensitive about the use of words. Albeit, let women have their day in court! But as Norma Jacob aptly concludes: "Friends have a noble record in the treatment of women, Let's not spoil it by helping them look ridiculous."

PAUL L. WHITELEY
Lancaster, Pa.

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POWELL HOUSE is the conference and retreat center of New York Yearly Meeting. Located 23 miles southeast of Albany, NY, in the Taconic Hills, it is within an easy drive of Tanglewood, Saratoga Springs, and other summer attractions. Within walking distance are a Shaker museum, a bird sanctuary, and stables. The Powell House campsite is available most of the summer.

For information contact Matt and Lynn Drake, Powell House, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.

Coming Events

JUNE

8—The McCutchen Open House, The New York Yearly Meeting Boarding and Nursing Homes, 21 Rockview Avenue, North Plainfield, NJ, 2:30-4:00 p.m.

10-16—Young Friends of North America Conference, Fellowship Farm, Pottstown, PA. Workshop topics will include meditation, right sharing of resources, use of energy, simplicity, land use and conflict resolution. \$40-55 depending on ability to pay. Contact: Margaret Schutz, Quaker House, 431 N. Foster, Lansing, MI 48912.

12-15—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, New Mexico. Please contact: Leanne Goodenow, 2136 S. Josephine, Denver, CO 80210.

12-15—Lake Erie Yearly Meeting, Hiram College, Ohio. Contact person: Rilma Buckman, 3601 Lynbrook Drive, Toledo, OH 43614.

18-22—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Wood-

land, CO. Contact person: Arthur James Ellis, 1207 Caldwell, Goodland, KS 67735.

20-24—California Yearly Meeting, Yorba Linda Friends Meeting, CA. Contact person: Glen Rinard, P.O. Box 1607, Whittier, CA 90609.

24-29—New England Yearly Meeting, Wheaton College, Norton, MA. Contact person: Caleb A. Smith, 374 Hawthorn St., New Bedford, MA 02740.

25-29—North Carolina Yearly Meeting, Chowan College, Murfreesboro, NC. Contact person: George C. Parker, Woodland, NC 27897.

28-July 5—General Conference of Friends, Berea College, Berea, Ky. (See page 307)

29—Sadsbury Monthly Meeting, Christiana, PA, a rededication and anniversary of their newly restored meeting house. A day long celebration beginning with meeting at 10:30 a.m. with an afternoon program featuring a message by Paul Whitely of Lancaster Meeting.

JULY

9-13—Alaska Yearly Meeting, Kotzebue, Alaska. Contact person: John Stalker, P.O. Box 268, Kotzebue, AK 99752

13-20—NOVA conference on the theme: "A Nonviolent Society—Its Beginnings and Its Possibilities," sponsored by the New England American Friends Service Committee. Among resource leaders will be: S. K. and Hansi De, Quaker UN Program; Dave Dellinger, author of *Essays in Revolutionary Non-violence*; Russ Johnson, AFSC Asian expert; Wally and Juanita Nelson of Peacemaker; Bob Swann of International Independence Institute; Marj Swann, AFSC; and representatives from Common Stock Restaurant and Movement for a New Society. Location: CNVA, Voluntown, Conn. Families welcome. Children's program provided. For brochure and registration, write NOVA, AFSC, 48 Inman St., Cambridge, MA 02139. (617-864-3150).

20-26—Quaker Women: A Workshop in Renewal, Growth and Action. A week-long workshop emphasizing action-oriented aspirations and goals. Write or call: Pendle Hill Summer Sessions, Wallingford, PA 19086 (215) 566-4507.

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

*For appointment call counselors
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Valerie G. Gladfelter, A.C.S.W.,
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Wayne, 215-687-1130
(Also has office in Delaware.)

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

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Center City, GE 8-2329

Alexander F. Scott, M.S.S., Wynne-
wood, 215-642-0166

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Deaths

BROWN—On December 26, 1974, THOMAS LYLE BROWN, of Hartford (CT) Meeting. "He carried out Friends' testimonies in service to Hartford Meeting and his spirit will strengthen all who knew him." He is survived by his daughter, Evelyn Kerin.

CLARK—On March 10, 1975, WILLIAM B. CLARK, a member of Hartford (CT) Meeting. He is survived by his wife, Nancy Ratier Clark; sons David and William D. and daughters Sally Bower and Elenor Taylor; his sisters Matte Clark and Ivy Reardon; and six grandchildren.

DEWEES—On April 7, 1975, ARTHUR M. DEWEES, aged 97, a resident of Stapely Hall, Germantown, Philadelphia and a member of Lansdowne (PA) Meeting. He is survived by his daughter Margaret D. Foster; two grandsons, Arthur P. and David M.; and a great-granddaughter.

HENSZEY—On February 14, 1975, JACOB S. HENSZEY, at Houston, Texas. He is survived by his wife Florence; his daughter Florence Jordan and her family; and a sister Mrs. Elizabeth Thomas of Aldan, PA. Jay was a member of Horsham Friends Meeting, Horsham, PA.

MASON—On March 12, 1975, MARGARET WILLETS MASON, aged 79, a member of Housatonic Meeting, New Milford, CN. She is survived by her husband, John Mason; her daughters Martha Morss, Carolyn Seaman and Susanne Thompson; her son, John Mason III; one brother Edmund R. Willets; 17 grandchildren and two great-grandchildren.

PARRY—On January 27, 1975, aged 83, ELIZABETH ELY PARRY, a member of Wrights-town Meeting. Elizabeth was the wife of the late Joseph S. Parry and is survived by her brother, Herbert J. Ely of Jenkintown; two sons, Laurence G. and Edward R.; and one daughter, Edith Parry Reinhart; nine grandchildren and two great-grandchildren.

PENNINGTON, LEVI T.—On March 17, five months before his 100th birthday, in Newberg, Oregon, where he had served as president of George Fox College from 1911 to 1941.

Educator, church leader, philosopher and lecturer, Levi Pennington was described as a person who was gifted with "a healthy mind and body and a taste for spiritual and moral values" and who "not only possessed those qualities in an unusual degree but had the unique ability to use his gifts in practical ways." He made it possible for "hundreds of students . . . to go to college," for thousands of hungry, displaced people to be fed, clothed and housed. "Few have surpassed him in their efforts to help people who were in need."

He is survived by two daughters: Mary E. Pearson of Greene, New York, and Bertha M. Pulsifer of Newberg; two granddaughters; and seven great-grandchildren.

PERKINS—On January 18, 1975, MALCOLM EARL PERKINS, aged 75, a member of Miami (FL) Meeting. He is survived by his wife, Loucine W. of South Miami.

POPP—On April 3, 1975, EVELYN R. POPP, aged 80. She held dual membership in Alexandria (VA) Monthly Meeting and the Friends Meeting of Washington, D.C. Surviving are her husband, Frederick W.; a sister, Harriet R. Sutton; and several nieces and nephews.

POWELL—On February 23, ANNY RIES POWELL, aged 36, died from the result of an automobile accident. She is survived by her husband, Benjamin; three children, Jeffrey, Jon William and Susan. Anny, her children and parents, Philip and Mildred Ries are members of Richland Meeting, Quakertown, PA.

PRICE—On March 30, 1975, HELEN MAROT FARLEY PRICE, in Phoenix, Arizona. She belonged to Gwynedd (PA) Meeting, and was an active supporter of the World Federalist Movement and the Women's International League for Peace and Freedom. She is survived by five children: Charles C. Price; Helen P. Belser; Jean P. Horne; Thorton W. Price; and Elizabeth Price.

ROSE—On March 2, 1975, MARY ROSE, aged 81, a member of Lancaster (PA) Friends Meeting. She played a central "role in the life of her Meeting . . . and felt strongly about the concerns of Friends: peace, poverty, social justice. It is a vibrant memory and legacy she leaves us."

SAVERY—On January 26, 1975, DONALD F. SAVERY, in Seattle, Washington, aged 69. He is survived by three sons: Donald, Thomas and Terence; and four grandchildren. He was a member of Wilmington Friends Meeting in Delaware and the clerk of Friends Meeting in New Orleans in Louisiana.

SCATTERGOOD—On April 2, 1975, MARY COPE SCATTERGOOD, in Philadelphia, PA, aged 96. A member of Germantown (PA) Meeting, she had been active in affairs of the Monthly Meeting of the Germantown community, with the Pennsylvania Women's Prison Board and with the Women's International League for Peace and Freedom. She is survived by five children: Elizabeth S. Chalmers; Eleanor S. Regnery; Caroline S. Lanier; Henry Scattergood; and Roger Scattergood.

SINCLAIRE—On March 20, LOUISE ANDREWS SINCLAIRE, a member of Medford (NJ) United Meeting. For many years she was an active member of Montclair (NJ) Monthly Meeting, and a member of the Board of Managers of The Pennington, New York. Louise is survived by her husband, J. Kennedy Sinclair; two sons: Dr. Harry A. Sinclair, Lawrenceville, N.J., and James K. Sinclair Jr., Ridgewood, N.J.; and five grandchildren.

STEEN—On March 20, 1975, MARY B. STEEN, a member of Trenton (NJ) Meeting. The daughter of the late Ronald and Mary Hendrickson MacPherson, she is survived by her husband, Raymond L. Steen; a sister; a brother; and several nieces and nephews.

STRONG—On February 11, 1975, MARY STRONG, aged 98, a member of San Jose Friends Meeting, and past clerk of Manasquan Friends Meeting in New Jersey and of Shrewsbury-Plainfield Half-Yearly Meeting. She was the mother of five

daughters, grandmother to five and great-grandmother of sixteen great-grandchildren.

WILLIAMS—On February 25, 1975, RALPH MEHLIN WILLIAMS, member and former clerk of Hartford (CT) Meeting. Upon retirement from the faculty of Trinity College, Hartford, CT, Ralph Williams returned to Kaimosi, Kenya to teach at Friends Bible Institute where he had previously taught during a sabbatical year. His meeting remembers him as "a remarkable Friend who, in spite of ill health, carried on his work with a radiant smile." He is survived by daughters Lois Arnold of Hawaii and Hannah Boulton of Baltimore.

WILLIAMS—On February 11, 1975, MARY JANNEY WILLIAMS, aged 98, in California, a member of Palo Alto and San Jose Meetings. She was a clerk of Manasquan (NJ) Meeting for many years and is survived by four daughters and five granddaughters.

WOOD—On February 18, 1975, MARGERY WOOD, in England, a member of Wellesley (MA) Meeting. Devoting "many hours to meditation and prayer, she was characterized by unusual sensitivity to others, insight and wisdom . . . but perhaps most extraordinary was her gift for creative listening. . . . Margery has touched our lives and we are enriched." She is survived by her husband, Charles Wood; and two daughters, Cynthia Jean and Elaine Shoben.

YARNALL—On March 25, 1975, Elizabeth Yarnall at Kendal-at-Longwood, Kennett Square, PA. The following poem was written for Elizabeth during the last months of her life.

E. B. Y.

Her light
has shone for us.
May she go
confidently
into the source of light.

Her laughter
has delighted us.
May she discover joy
in new amazements.

Her strength
has undergirded us.
May she go
unfaltering
into the unknowable.

Her serenity
has steadied us.
May she enter sweetly
into the source of all peace.

Her love
was warmed us.
Welcome her
into the ever-living
company of the compassionate,
O Love Eternal.

Elizabeth Gray Vining



Classified Advertisements

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Announcements

BOB AND MARGARET BLOOD (Ann Arbor Meeting) will lead a couples workshop on "Intimacy and Independence" at Esalen Institute, Big Sur, California 93920, June 20-22 and a Formerly Married Workshop at La Casa de Maria, 800 El Bosque Road, Santa Barbara 93108, June 27-29. Write the host organizations for details and registrations.

QUAKER WOMEN: A WORKSHOP IN RE-NEWAL, GROWTH AND ACTION July 20-26, 1975 with Judi Breault, Gail Haines and Demie Kurz. A week-long workshop emphasizing action-oriented aspirations and goals. Write: Summer Sessions, Pendle Hill, Wallingford, PA 19086.

Books and Publications

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

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MARRIED COUPLE or SINGLE MALE, FEMALE. Summer, 1975. Assist youth directors at New York Yearly Meeting's Conference and Retreat Center. Help run 5 conferences. Skills with outdoor activities. Life-saving, arts for Junior/Senior High age desirable. Support emphasis on spiritual growth as program basis. Room, board, salary. Send resume to Youth Directors, Powell House, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.

THE LAURAMOORE Friends Boarding Home, Indiana Yearly Meeting (FGC), needs an older Quaker lady as assistant manager. Our residents are all Social Security age. We offer no nursing care. Assistant works evening hours. Must live in. Must start work by August 1, 1975. The Lauramoore, 504 N.W. 5th St., Richmond, IN 47374. (317) 962-2984.

COMPANION HOUSEKEEPER for elderly widow midcoast region, Maine, in quiet household for two. Light housekeeping. Own room. Pleasant surroundings. Modest salary. Contact Nancy Booth, Box 111, Newcastle, ME.

FRIENDS WORLD COMMITTEE FOR CONSULTATION. SENIOR STAFF OPENING. FWCC invites applications from Friends (men and women), preferably non-British, for the post of Associate Secretary in the FWCC world office based in London. The assignment begins January 1, 1977. This important post offers scope for initiative and responsibility in helping to implement FWCC's unique role of international communication among Friends. Knowledge of Quaker life and work in different parts of the world would be a significant advantage. Salary will be based on experience and qualifications. Applications (by airmail), with names of two referees, should reach The Chairman, FWCC, Drayton House, 30 Gordon Street, London WC1H0AX, England, by September 1, 1975 (earlier if possible).

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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.

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

California

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

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

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

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

HAYWARD—Worship 10 a.m. 22502 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.

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

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

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

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Traller 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, 752-7440.

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—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4496. P.O. Box 1443, Vista 92083.

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.

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

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—Worship 10 to 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts. 10 a.m. Worship and child care. 652-4491; 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 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 Pylon, clerk, 665-0630; AFSC Peace Center, 443-9836.

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

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

SARASOTA—Music Room. College Hall, 1185 Sunset Road. 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: BU 8-3066.

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

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

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

DECATUR—Worship 10 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.

MENARD—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 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 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 987-7387.

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

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

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

Iowa

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

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

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

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

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

Kansas

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 Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

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

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

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

Maryland

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

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

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

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

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Elliot 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 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 877-0481.

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

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

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St. from June 15 through September 14. Phone: 228-9265.

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.

BIRMINGHAM—Phone: 646-7022.

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

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

EAST LANSING—Worship and First-day School, Sunday, 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 349-1754.

Minnesota

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

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

Missouri

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

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

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

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

New Hampshire

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

SHREWSBURY—First-day School, 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.

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.

BROOKLYN—110 Schermerhorn St. Worship and First Day School Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAin 5-8705.

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day School 10:30 a.m. 914-238-9894. Clerk: 914-628-8127.

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

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

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

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.

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

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

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

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

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

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

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

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

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

SOUTHOLD—Custer Institute, Main Bay-view Rd., 10:30 a.m.

WESTBURY—Post Ave. and Jericho Tpk. First-day School (Primary) 11 a.m. (516) ED3-3178.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. 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, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

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

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

ROCHESTER—Meeting and 1st-day School, 11 a.m. 9/7-6/14; 10 a.m. 6/15-9/6. 41 Westminster Rd.

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

RYE—Milton Rd., one-half mile south of Playland 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.

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

North Carolina

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

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

CHARLOTTE—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, 223 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.

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

Ohio

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

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

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

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

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

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine 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.

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

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

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

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

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

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

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

HARRISBURG—6th and Herr Sts. Worship and First-day School 10 a.m.; Adult Forum 11 a.m. Sunday. Midweek worship 8 p.m. Wednesday.

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, Haver-town. 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.

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

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

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

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

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

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue First-day School 9:45 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, 10:30 a.m.

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

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

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.

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 for Worship and First-day school 10 a.m.

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

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

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

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

Washington

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

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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