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FRIENDS JOURNAL

Quaker Thought and Life Today



A close look at

FRIENDS

and

EDUCATION

That divine light which enlightens all men, I believe, does often shine in the minds of children very early, and to humbly wait for wisdom, that our conduct toward them may tend to forward their acquaintance with it and strengthen them in obedience thereto, appears to me to be a duty on us all.

—John Woolman



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THE YOUNG MAN ON THE COVER concentrates on one thing just as this issue does and for the same purpose—to learn.

On the Growing Edge



Photograph by Linda Haines

HUNDREDS of persons heading for the New Jersey shore one Saturday morning this past summer were reminded of the realities of war and perhaps of peace by signs saying, "The P.O.W.'s won't go home until the bombing stops." The message was pedaled by 16 cyclists who left Medford, N.J., Meeting, traveled almost 18 miles, camped overnight and then put the signs back on their backs for their—and the motorists'—trip home the next day.

A thousand miles away and out of the sight of all but a few friends and relatives, a more dramatic protest against the destruction and loss of life in Indochina was continuing as 11 inmates of Danbury Prison maintained a fast which they vowed to end only with death or peace in Vietnam.

Six of the men are Vietnam veterans, and three are conscientious objectors. Since they started fasting on August 6, the 27th anniversary of the Hiroshima bombing, they have been joined by others outside the prison, including John Bach who spoke at Friends General Conference in June.

The message of the Danbury Eleven, directed to the American people, is "Take back your power, exert your voice, direct your affairs. This is your country. Take charge and direct it. Don't permit this war, which you have often rejected, to continue."

Someone who had visited the men said they hoped to jar Americans out of their complacency as Martin Luther King had done a decade earlier and as Gandhi had done in India. And the mother of one of the prisoners said her son "has now found a great purpose in life." As the Journal went to press the fast was continuing and so was the war. While the men were saying "Don't let this war continue," President Nixon was vowing to maintain the all-out bombing of North Vietnam. Amid all this, the Pentagon released the latest body counts of military dead: 53,035 Americans, 165,268 South Vietnamese and 859,641 National Liberation Front and North Vietnamese. Presumably the Danbury Eleven, if need be, will go into a different category.

More Questions Than Answers

FRIENDS EDUCATION shares the predicaments that characterize our age. Long ago we gave up many of the strategies securing our "guarded education." The enormous traffic in knowledge and information as well as the mounting emotional disorientation surrounding us everywhere demanded that we rethink our educational philosophy. These changes in contemporary life likewise affected our religious thinking, as we somewhat surprisingly found ourselves facing demands for a new interpretation of our Quaker tenets from children, students and teachers. We tried, not always successfully, to encourage an open exchange of opinions in response to these new and challenging queries. Together with the problem of defining our personal identities ("Who, or what am I?" "What, or who, should I be?") has arisen the search for our Society's evolving identity. Our teachings have never claimed to be an abstract deposit of faith; our way of life is an inseparable part of Quakerism. It has become obvious that the former clear-cut proposition of adult maturity being ranged against the trusting and unknowing minds of the young is no longer realistic. Now the generations are tied together not only in their search for truth but also in the mutual awareness of their insecurity.

This kind of fellowship does not need to do away with the position of authority based upon experience and mature guidance. Nevertheless, the hallmark of our age is a pervasive insecurity immobilizing our best energies. Education has failed those who are still "at ease in Zion" and feel comfortably safe. We may even sympathize with today's puzzling remark that "only he who is completely confused might yet hope to understand our time." Fortunately, there is among Friends a tradition of mutual confidence and cautious judgment on which we can and must draw.

Those among our young whose vagrant energies continue to disturb themselves and others do not speak for our entire youth. But their revolt has disclosed cracks in the walls of our educational structure that also are clearly visible in our homes, our classrooms, and in the relationship among teachers, parents, and administrators.

Clearly, then, Friends testimonies are encountering conflicts of extreme urgency. Our time's Babylonian style of living is testing youth with intrepidly vulgar temptations. It is no longer easy to be young—if it ever was. Youth is the time when we want to be "different." Where are the models to choose from? What testimonies do the confused adults display that are to be emulated? Faith is the ultimate orientation of man's entire existence in God.

How does it manifest itself? Can any religious group ever be the repository of faith? Or can only the members themselves witness to their individual faith in a troubled communion with the infinite?

In our preparatory schools we are now reading Freud (and should continue to do so). But are we equally exploring the superconscious mind? Are we preparing ourselves and the young for the weightier human totality that our age demands of us? Where are we to start? What is there to do when we attempt to make our time the seventh day of creation, as St. Augustine demanded of man centuries ago? "What then shall we do?" was perhaps the most contemporary question the apostles asked of Jesus. It is a poor excuse to say that there are too many frontiers to conquer. Limiting ourselves may yet be our strength if we listen to the voice within.

We must realize that many of the young nowadays refuse to spend the first half of their lives in the fear of life itself. Are we to reject them as reckless, immoral, unprincipled, or outright queer at the time when they may need us most? Or are we living, searching, and worshiping with them in honesty as long as they are with us? Are we attempting to appreciate their urge to experience a new type of community and dedication beyond what we ourselves have ever known? Have we become too timid to defend some of the treasures of our fathers so that they will not rush away in a moment of crisis like the young man in the gospel of Mark who remained faceless for all times?

There are, indeed, more questions than answers. Perhaps we formerly had so many answers ready that we left no room for questions. Perhaps now it is the questions, big and little, that provide at least a tentative link with the young. And perhaps it is in the asking and searching for answers together that we may share a glimpse of the ultimate Truth.

WILLIAM HUBBEN

Departures

DAVID PERRY, editorial assistant on the Journal staff since September, 1971, put a great deal of thought, time and energy into stimulating, encouraging and gathering material for this special issue on education. Somewhat ironically, just as plans for the issue were beginning to jell, David and his wife, Peggy, were offered and accepted "perhaps the toughest field job" in American Friends Service Committee, representatives in Saigon for the Quang Ngai rehabilitation center. On August 30, the rest of the staff stopped work on the education issue long enough to wish David and Peggy well as they left for what will undoubtedly be the most educational experience of their young lives.

Friends Schools For The Future

by Douglas Heath

OUR EDUCATIONAL SYSTEM—both public and independent—will encounter increasingly perplexing challenges in the decades ahead. Financial problems will become even more aggravated. The needs of ethnic, racial and social-economic groups will create demands for much more varied educational programs. The ever-changing character and values of our youth will require new educational responses. And the ways we have educated in the past no longer provide reliable guides toward the way we should prepare for our very uncertain future.

As a result of these challenges and of the educational trends now occurring in the public school sector of America, three convictions of mine about Friends schools have become ever stronger in the past few years.

My first conviction is that Friends schools must become much more distinctive, even "parochial," if they are to survive. Not just survive physically, for most would be able to do that as elitist enclaves guaranteeing a good preparatory education for college. A school need not be a Friends school to survive that way. When I talk of a Friends school surviving, I mean surviving with integrity as a Friends school, deeply anchored to the Friends vision of what education should be. I mean a school that witnesses in its way of life what the larger society should and could be. If a Friends school is just a copy of a public or non-Friends independent school, why do we continue to call it a Friends school? Does our religious tradition provide no message, no call, no vision of the Kingdom?

A democratic society committed to fulfilling the potential of its citizens requires pluralistic educational routes for its youth. As a result of Sputnik and the college preparatory marathon, the past two decades have seen an homogenization of our educational system. Fortunately, numerous educators now recognize the need to provide, even for college-oriented youth, meaningful alternative educational routes by which to grow up in our society. Our Friends schools should provide in fact, not just in label or slogan, not only meaningful but distinctive alternatives to society's traditional mode of education. To have a sterile Friends meeting week in and week out, a desultory consensual business meeting, or an occasional work-service project, is not what I mean by a distinctive witness to our tradition. True, the Spirit is expressed through forms, but Spirit is not form. It is not the form but the Spirit of Friends schools that needs to be distinctive.

My second conviction is that in becoming more distinctively parochial, Friends schools must become more radically traditional. Only in becoming more radically traditional will our schools meet the desperate need of today's youth to feel more rooted and centered. Rooted-

ness provides direction in the face of uncertainty and releases vitality to sustain commitment in the face of opposition and adversity. But we confront a paradox. On the one hand, Friends schools are outgrowths of a continuously revelatory tradition that is strikingly contemporary in its assumptions and direction. On the other hand, many of today's youth are more Quaker in spirit than are Friends schools. Parts of the Friends vision are deep into the youth culture. The paradox is that we Friends have a radical tradition we feel apologetic about and are not witnessing very persuasively in our schools; at the same time our youth are witnessing to our Quaker way of life but are unable to locate their emergent values and perceptions within a tradition that gives them a sense of rootedness. Each of us needs sanction and justification from our community, our tradition, for our way of life. A tradition has the potential of liberating us from self-absorption and self-centeredness, of enabling us to experience Otherness, and of providing the potential to experience transcendence. And transcendence releases vital energy for committed action. Unfortunately, we have not perceived the similarity between our ongoing Quaker tradition and the emerging values of our young people. Friends schools have been too timid about articulating and witnessing to the potential wisdom and power of their own tradition.

Thus, our Friends schools need the radical searching of today's youth to call them back to the power of their tradition; and our youth need a tradition, like that of Friends, in which to feel rooted. To digress for a moment to pursue this question of similarity between the concerns of Friends and revolutionary values of today's youth, I see at least four important areas of agreement.

First, Friends and today's youth share some similar assumptions about the relation between authority and truth. Friends have always valued the immediacy of direct revelatory experience as their source of authority. They reject the intrinsic rightness of revealed dogma and authoritarian pronouncements from some external authority. For this reason, Friends have always been predisposed to be oppositional, even anti-Establishment. Young people are moving toward a similar relation to authority. The ultimate criterion of truth for them is their own personal experience, not the word of some external authority. Friends do differ from many young people, however, in what they mean by "revelatory experience." For Friends, the Inner Word is a voice from the divine, from man's shared ground of being, from his own corporate experience.

Second, Friends have always insisted that truth is to be lived in action. It is to be witnessed. We talk of the "Quaker way of life," not of Quaker theology or catechism. So Friends have always valued integrity, honesty and simplicity. Our young people share similar values. They too are searching for simpler ways to live, to cast off the trappings of affluence, to speak more plainly and directly, to simplify the tangle of manners and rituals that disguise and shield us from each other.

Third, our youth are living out the social testimonies that Friends have struggled several hundred years to realize. The emerging commitment of more and more youth is to

Douglas Heath is professor of psychology at Haverford College, noted writer on Quaker education, and author of several books including Humanizing Schools: New Directions, New Decisions.

pacifism, racial justice, and sexual equality. Friends should feel thoroughly at home with the basic values of increasing numbers of young people. In fact, many young people are out in front of us.

Finally, Friends have been committed to the equal worth of each person, to mutuality of respect, to participatory democracy, to consensual decisionmaking. So are our young people. Like us in our own business meetings, they too have difficulty fulfilling the promise of their own values. But there is a clear emerging similarity in our assumptions about what our relationships with each other should be.

I do not suggest the Friends way of life is synonymous with the lifestyle of many of today's young people. It isn't. Not just in manifest form but also in terms of our religious assumptions and tradition. There are differences. But our tradition could provide the experiential, non-authoritarian, religious rootedness for many of today's youth if we but learned how to live that tradition more radically in our lives and schools.

My third conviction about Friends schools is that they should offer a religiously and not secularly based education. I find Friends understanding of religious experience to be thoroughly compatible with the principal purpose of education. In contrast to other types of religious groups, Friends do not need to sacrifice educational integrity for some narrow religious commitment. Why? Because Friends have always sought to discover the Truth. Friends are not constricted in their searching by preformed and prescribed doctrines and dogmas. They are free to follow the leadings of the Inward Word. Quakers have no fear of freed inquiry or that science will undermine their "theory of evolution," "virgin birth," or the "trinity."

Friends value experiencing the Word now; hence, Friends emphasize the process of searching and living in the Truth, not in believing that they have found some final, irrefutable answer to their lives.

The principal reason, then, why a Friends education should be a deeply religious one is because our purpose as educators is to help a youth become more open to the truth. In *Humanizing Schools: New Directions, New Decisions*, I have phrased our goal in more prosaic language to be the furtherance of a youth's educability by encouraging his maturity. For an educable person is a person open to new experience, new truths. An educable person is one who desires to and does search out new information and experience. An educable person has mastered the skills involved in the process of educating himself. An educable person, in summary, is willing to risk the pain of being vulnerable to new growth and transformation.

But when are we most vulnerable, most open to new insight and growth? We are vulnerable when we are children, before the world has closed us in, out of fear and pain and hurt. Yet, as Jesus said, we must become like little children again if we are to enter the Kingdom—of true knowledge. We also are very vulnerable when we are in love. This is why the relationships among all members of a Friends school should be based on deep caring and mutual respect. No one grows in a Friends school if

(Continued on page 526)



Freedom is natural at Germantown Friends

Education for Individuals

by John Harkins

I HAVE OFTEN been struck by the remarkable parallels between Friends beliefs and the kind of classroom that is now being called the open classroom. Both put their prime emphasis on the individual and his approach to the truth. The truth might be the nine tables or it might be a twinkling of the inner light, but the approach in both cases is individual. It's not individual in a private or exclusive sense; it's individual in the sense that my head is where the nine tables have come to rest if I am going to be able to say that I know them. No teacher, however certified, can learn them for me. By the same token, no clergyman, however ordained, can think my thoughts or feel my spirit.

The parallel goes on. When Friends gather together in unprogrammed meeting for worship there is no agenda. Each member will start out on his own. Some members might share their thoughts if they are so moved. Others might or might not be receptive to those thoughts. The thoughts might be built upon by others; they might be allowed to pass. At times it might seem as if someone is giving a sermon, but it needn't be taken that way. Certainly the group did not assemble with the purpose of hearing that sermon.

The open classroom places a similar obligation for independence upon each member of the group. There is sharing; there is building; there are even lectures by the teacher or others. But the group has not assembled with the presumed purpose of hearing the teacher's chosen and prepared message.

It's not that the meeting or the classroom rejects or resents the services of the teacher or clergyman. It's simply that the learning or the feeling or the thinking is an individual experience. It can't be done vicariously. I don't mean to be dogmatic about this. It's obvious that we can experience any number of thoughts, feelings or information through the experience of others. But this is a second stage, an abstracting which can be built only on the bedrock of our own experience. For little children especially, the experiential approach helps form a bedrock that the slippery gravel of rote learning could never create.

The most important part of the parallel, it seems to me, is the confidence that every person (student or worshiper) is capable of approaching the truth on his or her own. The "open" teacher believes that students must have the experience for themselves and, even more important, that they are capable of receiving and profiting from that experience on their own. They have within them that which is ready to learn. Switch back to Friends belief and

the parallel element is called "that of God in every man."

How does one set up a classroom where students can best experience this kind of individual learning within a framework of confidence and sharing? What would such a classroom look like? How would it be different? Let me picture two alternatives, the first a caricature but unfortunately probably more widespread than the second. Mrs. Grundy and her class of 25 eleven-year-olds are all on page 132 of *Peoples of Our World*. They have just read the chapter about Eskimos and are reviewing it by means of the questions at the end of the chapter. Mrs. G. has a teacher's edition so that she can be sure she knows the right answers. She calls on one student to read the first question. He does so. She asks who knows the answer. Hands go up. She calls on one. The answer is given. It's correct but incomplete. Other hands go up. A second answer is given, this time the whole truth according to the teacher's edition. Mrs. G. calls on another student to read the second question. When they are through the list, the next chapter is assigned for tomorrow. "But now it's time for math."

The open classroom I'll describe also has 25 children, but they cover an age span of 10, 11 and 12. Everyone expects to find great differences in the room because of the varied ages but also because people tend to be unique. When you first walk into the room you can't tell who is older and who is younger. As a matter of fact, you can't even tell who is the teacher until you notice her sitting at a table with two students who are showing her how the northern lights work by shining a flashlight over a globe while she tries to hold her eye where Alaska is. Three students in the middle of the room are trying to build an igloo out of sugar cubes. A few more students are leafing through some books about the arctic regions. They are planning an Eskimo feast, so they need to discover what the appropriate foods would be. Their classmates have already informed them that raw fish has to be a part of the feast although they needn't provide too much of it. A few of the younger students are making some miniature fur clothing pieces, using fur from a squirrel they dissected and cleaned a month ago when they found it run over on their way to school. Two small groups are out of the room. One group has gone to the library to get more books about Eskimos. Their teacher has asked them to see if they could find some Eskimo legends or folk tales. The other group has gone to see if their science teacher could help them find a picture of a seal's skeleton. Some boys are whittling "scrimshaw" out of Ivory soap. A girl is writing a letter to the Canadian Tourist Bureau asking for information and maps of northern Canada. Two students are reading, one a book about whaling, the other a Mad Magazine. When the two groups return to the room just before lunch, the teacher asks for everyone's attention and then has the northern lights demonstration given for all. She asks how the igloo is coming and when she finds that it is not working out well, announces that after the lunch break they are all going to try to figure out why the sugar cube igloo isn't working the way the real ones do. She thinks to herself that maybe even the little ones could make good use of geometrical input now.

John Harkins, head of the Lower School at Germantown Friends, has written more extensively about alternative education in "Box Breaking" and "Bridge-Building," copies of which are available at 75 cents and \$1.50 respectively from Philadelphia Yearly Meeting Religious Education Committee, 1515 Race St.

The two classes are sketchy exaggerations, but the contrast emerges nonetheless. Mrs. Grundy's class is running as she has planned it. The children are even cooperating. But few of them could be learning anything that would be of importance to them or that would stay with them very long. The children are not being trusted, and neither is Mrs. Grundy for that matter. They are bound by the limited horizon of a dull book and its piecemeal organization. There is no experiential element. There is nothing tailored to the needs of any individual student. The assumption is that there is one good way to learn the one thing that ought to be learned and that all people can learn it together at the right time. There are no alternatives.

The assumption in the second classroom is that different children are going to learn at different rates and in different ways. That's why the room is filled with alternatives. One suspects that there were many more than were visible at the moment we looked in on it. Students had elected to work on the particular project because of their own interest, or, in a few cases, because of some counsel from the teacher. "Don't you think you've made enough boats for a while? Why don't you go join the crew going to the library?" She knew as she said it that he would come back with a book about boats and she resolved not to interfere if it led him to another model.

Teachers who run the second kind of classroom testify that it is much more work but well worth it because of the increased sense of meeting the needs of each child. It is more work because they have to gather materials for many more projects. They have to be prepared to suggest and follow through on as many projects as they have students. They also have the burden of making sure that in the midst of diversified projects none of their students consistently avoid something they need to be learning. They can't say, as Mrs. Grundy could, "He must know fractions. I taught them last month."

Over the last four years many classrooms in Friends schools have begun to look like the open classroom described above. That is not to say that all the schools used to be Mrs. Grundy or that those not newly converted must still be on page 132 of *Peoples of Our World*. There have been excellent classrooms run by excellent teachers with dynamic, highly individualized programs for years. The thing that is different now is that many elementary classrooms have a common set of inspirations and a specific emphasis. It's been called a new progressive movement in education.

The Philadelphia branch of the movement has had some careful training. The story of that training goes back five years and begins in Cambridge, Massachusetts. The Shady Hill School was among the first in this country to make a conscious effort to adopt some of the techniques of the British infant schools. In the summer of 1968 they held a four-week workshop with a director imported from England under the sponsorship of The National Association of Independent Schools. Teachers from all over the country, including at least one from Philadelphia, attended. A report of that workshop titled *The Wellsprings of Teaching* is available from N.A.I.S., 4 Liberty Square, Boston, for one dollar.

The following summer there were four such workshops in four different cities around the country. The Committee on Education of Philadelphia Yearly Meeting was asked and agreed to serve as the coordinator for the one in Philadelphia. They agreed to take an ongoing interest in the project, specifically to help raise money and organize the program for five years.

Since 1969 seven four-week workshops have been held in various Philadelphia schools. A succession of talented directors have visited us from England, most notable being Sybil Marshall, author, teacher and teacher-trainer. The project will continue for at least one more year. Sybil Marshall has agreed to return for a workshop on leadership training to help this breakaway colony develop some educational independence.

By the end of next summer more than 500 teachers, more than half of them from public schools, will have participated. Over the years, tens of thousands of students will be touched by their influence. Most of the Friends schools in the area have participated. Some have sent most of their teachers. The effects are growing.

These workshops varied in their organization and in their particulars but their central experiences were similar. There was a thematic content to jostle teachers out of their old ruts and give them something to focus on. There was a profusion of materials for dealing with the theme. And finally, there was the expertise and the leadership to help in this process and then to lead the group to a consideration of what was happening and how it might relate to classrooms for children.

Because the workshops were committed to the necessity of experience and personal involvement in the learning process, theory and abstractions were avoided unless they could be based on some kind of on-the-spot experience. In a very real sense, that meant that each workshopper became his own case study about how it felt to try something new, how it felt to be incompetent, how it felt to work hard at learning, how it felt to become good at something. The "something" they worked at had to be real. It had to be a meaningful adult learning experience. It wouldn't work, for instance, to pretend they did not know how to read and then go through the motions simulating progress. I watched a 30-year-old woman learning how to play the trumpet, a 50-year-old man do an oil painting for the first time, an experienced teacher of first graders patiently master a new style of handwriting. People got into the arts with clay, with dance. They became involved with things as far apart as needlepoint and dismantling old cars, as building boats and writing plays.

The real test of any workshop is back in the classrooms of the teachers who attended. The results are already showing. Several Friends schools have committed themselves to running their entire elementary program according to the patterns outlined in the workshops. Other schools have incorporated some of the new ideas without making major changes. Some schools are deliberately building alternative systems within the same building on the theory that a diversity of children can profit from the alternatives. In the Greater Philadelphia area, there is now more diversity, more alternative approaches than there were five years ago.

Deschooling for Education

by D. Neil Snarr

CRITICIZING school systems has become a favorite exercise of many Americans, but few have been as sweeping in their criticism, or as devastating either, as a former New York priest named Ivan Illich. Illich does not propose a reformed classroom, free schools or even turning the world into a classroom; instead, he advocates a complete deschooling of society. By defining schooling as the age-specific, teacher-related process requiring full-time attendance at an obligatory curriculum, Illich perceives the school as inhibiting rather than enhancing the educational process. His arguments are both interesting and convincing because of the deep analysis they contain, but he makes them even more provocative by providing positive directions that such a transformation might take and by proposing alternatives to the school. But he does not stop there. Indeed, Illich questions the very institutional basis of our society and the techniques that accompany it. Thus, the concerned, thoughtful student of modern society and especially its schools finds Illich providing a fresh and provocative approach to some very basic questions.

Illich launches his transformation of society with an attack on the school because he believes the school permanently shapes the human vision of reality. In fact, Illich says that "School touches us so intimately that none of us can expect to be liberated from it by something else." Other institutions also affect our vision, but the school is responsible for our learning to make critical judgments. It meets this responsibility by making learning about oneself, about others and about nature dependent on a prepackaged process. As a result, both our judgment and our understanding of what is legitimate become tunneled.

In shaping our vision of reality, schools contain what Illich calls a "hidden curriculum" which, among other things, teaches students to confuse process and substance. This confusion is an important first step in preparing persons to accept the services of modern institutions and to become subordinate to their products. By mixing process and substance, this hidden curriculum produces a new logic which fuses and confuses education with schooling, health with medical treatment, police protection with safety, the rat race with productive work, and so forth. Schooling thus makes humans easy prey to the services and values which have become institutionalized in modern society.

In turn, this situation has the effect of stifling individual initiative and of making individual accomplishment suspect because we see value primarily in the prepackaged form society has created. Instead of making judgments based on true value, humans become a pawn in the hands

of preplanned and specialized institutions. The school is central to this process of molding man to fit the environment that contemporary man is continually constructing. "Only contemporary man," Illich says, "attempts to create the world in his image, to build a totally manmade environment and then discovers that he can do so only on the condition of constantly remaking men to fit it."

For Illich, the hidden curriculum also fosters consumerism by initiating students to the sacred race of progressive consumption and by preconditioning students for the production of habits and expectations necessary in a consumer society. It is in the schools that citizens are sifted into high or low consumption groups, too.

Complementing these functions of schooling is another, that of assigning social rank. Like the family, the school funnels its product through a process of social placement. Children not born into a family are redefined by society and given inferior positions, definitions and self-images. The "bastard" or "illegitimate" child is relegated to a disadvantaged status, much as the dropout or the failure in the school. This stigmatization is both permanent and pervasive. Being trusted, hired, even successful in life itself are all impaired by being without what society considers proper parentage or schooling.

Similar inferior position or status is also assigned by the school to the poor. Through this very effective process, the poor come to view themselves as inferior because they have not succeeded in the central labeling institution. Illich, convinced that reliance upon the school to enhance equality is to expect the school to act against its own interest, maintains that "Schools by their very structure resist the consecration of privilege on those otherwise disadvantaged." Dropping out from or failing in school may occur after eight, 12, or even more years. Regardless of how much schooling one receives, there is always more to attain and, generally speaking, those who are schooled most are rewarded most, are defined as most successful, are assumed to be superior. Always and everywhere those who fail or drop out are relegated to inferior rank and to less consumption.

Illich sees the school as trapping humans in their own institutional maze. A person is schooled to accept his or her role of subservience to the demands of the institutions humans have built. Aspirations, thoughts, values are defined and satisfied in a pan-hygienic, artificial world. "School has become the planned process which tools man for a planned world, the principal tool to trap a man in man's trap," Illich says. "It is supposed to shape each man to an adequate level for playing a part in this world game. Inexorably we cultivate, treat, produce, and school the real world out of existence."

Despite the existing power and presence of the school, Illich does not despair. He is certain that the disestablishment of school is inevitable and that it will happen surprisingly fast. In fact, he sees several recent decisions by various courts and commissions as helping usher in the deschooled society. What further steps might be taken toward such a society? For education to serve the revolutionary role Illich envisions and for it to be accessible to all, the following conditions must be met:

D. Neil Snarr, chairman of the Sociology Department at Wilmington College, spent six months last winter and spring with Ivan Illich in Cuernavaca, Mexico, as director of a program for the Regional Council for International Education.

1. Control must be abolished over tools and processes that inhibit potential learning. Educational institutions control access to laboratories and projects, for example. Other institutions produce technology that is too complex, obscure and/or expensive to learn. Thus, the potential learner is left powerless and frustrated.

2. Limits on learning must be erased through arrangements that make the teaching and exercising of skills available to the student on request. The very structure of modern professions and institutions virtually eliminates the teaching and learning of skills that are not found in their respective curriculums. In effect, established groups exercise a monopoly over what a person may learn by deciding both what is of interest and worth providing time and space to teach.

3. The right to call and hold meetings must be returned to individuals. Institutions, claiming to speak for the people, control such activity and have subsequently stifled the critical and creative resources of individuals. The organizational society has structured a world that makes individual initiative difficult at best and impossible under many circumstances.

4. The individual must be able to reject the established professions, to draw on the experience of his peers, and to entrust himself to the teacher, guide, adviser, or healer of his choice. Professions have come to dictate what is good in every phase of life to their clients. Bolstered by their institutional and organizational base, professionals narrowly define limits and available alternatives, and their clients therefore come to accept these narrow definitions and expectations and to distrust their own judgment and authority.

Generally, Illich wants to separate education from certification for special tasks, to stop it from being a salable commodity in the marketplace, and to deprofessionalize most of our professions and deinstitutionalize most of our institutions.

Since in Illich's view schools inhibit learning and stand in the way of freedom, justice and equality, is it possible to establish any system of education that might avoid these problems? At one time he thought that knowledge could be produced and sold more effectively on an open market than on one controlled by schools. He admits that such a system would abolish the hidden curriculum and at least temporarily thwart the monopoly of teaching and the ritual of graded curriculum. But, and his thoughts have moved in this direction recently, such a system would be just as effective in fitting each person into the innumerable little niches of a more complex technological society. So he has turned his attention to this complex technological element in our society because he considers unacceptable any alternative structure for education which supports it. The educational, free market system, he concludes, "would lead us toward the paradox of a vulgar, albeit, seemingly egalitarian, meritocracy." Such a meritocracy would result in a slightly different, but equally stratified and prepackaged society.

For man to recover a sense of personal responsibility for what he learns and teaches, the alienation between



An Open Door at Friends Select

learning and living must be overcome. This alienation, Illich has come to conclude, is part and parcel of our technocratic society and the mentality that accompanies it. Technologies, like schools, have relegated man to a passive, dependent status of consumer and receiver of services. Thus, Illich's concern that began with deschooling has broadened to include not only other institutions, but the very tools produced by and for a schooled society.

Illich's plan for self-motivated learning (as opposed to employing teachers to bribe or compel students to find time and the will to learn) centers around networks based on actual needs of the learner, not on predetermined, hypothetical goals. These networks, which clearly establish new roles for professional educators, are:

1. Reference services to educational objects. These services will facilitate access to tools or processes used for formal learning. Some of these can be reserved for this purpose, stored in libraries, rental agencies, laboratories, and places such as museums and theaters; others can be in daily use in factories, airports, or on farms where they would be available to students as apprentices or on off-hours.
2. Skill exchanges. Persons could list their skills, the conditions under which they are willing to serve as models for others who want to learn these skills, and where they can be reached.
3. Peer matching. Persons who share the same interests or concerns in learning would be brought together to learn together.
4. Reference services to educators-at-large. This would be a directory of addresses and self-descriptions of educators who are professionals, paraprofessionals, and

(Continued on page 529)

Authentic Education

by Thomas E. Jones

QUAKER EDUCATORS have been deeply concerned with the defining of Quaker education and have questioned whether Friends schools can survive in the 1970's and 1980's. Since the beginning of the Vietnam War and the growth of student unrest the problem of survival has become acute, particularly for small colleges.

Informed educators in this country have warned that unless important changes are made, some of those institutions devoted to the pure, classic concept of educating the intellectual elite will either go out of existence, be absorbed by the large clustered state universities or made satellite to state colleges.

At the Pendle Hill Conference of the Friends Council on Education, more than 50 teachers and principals of Friends schools from all across the country agreed that Friends schools could survive the 1970's and '80's provided they became unapologetically Quaker. Participants discussed giving first priority in their daily programs to an unhurried meeting for worship based on silence and open participation. Concluding his position paper at the Conference, Thomas S. Brown said: "If a Quaker educational institution does not have the strength to forge its proper metaphor of religious commitment, its chances of survival through the coming decade are slim, since the only defensible reason for the survival of independent education is that it provides significant alternatives beyond the public system of academic transmission and spiritual *laissez faire*."

Helen Hole, provost of Earlham College, reiterated her conviction: "It is essential for a Quaker institution to exist with integrity, even when its original pattern has become threadbare or torn and when it is rapidly becoming unacceptable to a large portion of its constituencies. It is my contention . . . that it is possible for each person to have direct access to truth. . . . Friends worship is a corporate experience based upon individual insights and the so-called Quaker testimonies." These have been derived, she said, "from the sensitivity and insight into the Truth cultivated by individual Friends through worship and prayer." She went on to say that a Quaker institution must have an openness and caring for students as well as being aware of their fallibility and sometimes arrogance. The remedy for such shortcomings, she said, is the warm and caring Quaker community.

I find myself agreeing with Tom Brown, Helen Hole and other Quaker educators that schools of "excellence" are not on the way out, but that they, as Douglas Heath has said, must restudy, openmindedly and sympathetically, the concerns and in some cases the demands of contemporary youth. They must allow for the changing technology and "the nature of governance," total and worldwide.

Thomas E. Jones, a former president of Fisk and Earlham Colleges, is currently writing a book based on his many years of experience in Quaker education.

The authentic Quaker college has much to suggest for our day. First, it must be unapologetically academic and religious. It must insist on the highest type of scholarship and show that there is no antagonism between learning and religious faith and practice. As a first priority, regular periods for worship must be provided. They must be as regular as class and laboratory periods.

Second, the Quaker school can be especially appealing in our time. It is open to all types of individuals, races, and nationalities. It ministers to blacks as well as whites and tries to encourage identity, race pride, open dialog and concern for the community. It takes people where they are and goes with them intellectually and spiritually as far as they will go. The assumption that a sharing of cultures and means of communication can be educational must be emphasized. Again participation in various cultures and ways of doing things must be advanced through field experiences. These experiences if properly supervised and kept within the curricular outreach of the college can do much to improve student educability, or desire to learn.

Third, the authentic Quaker school must constitute a community based upon the Quaker principles of identity, integrity, humility, openness and a family-like sense of caring and love. Such a community is interested in the welfare of its individual members, be they faculty, students, service people or the immediate neighborhood. This community can enable people to share friendliness, commodities, opinions and needs. A carefully chosen faculty, practiced in this way of living, naturally approaches students with an open and caring mind. They regard students as adults or as people who are becoming so. Through listening to and sharing experiences in an understanding dialog they help every one concerned in feelings of togetherness. To promote such a feeling of oneness, a Friends unprogramed meeting for worship or business should be established. Consensus or sense of the meeting can overcome the fear of power exercised from the top down.

Fourth, this method of reaching consensus often provides a maturing experience for youths caught in their individual concerns and polarized in their convictions. Such young people often refuse to read or listen to an opposing point of view. This attitude becomes especially troublesome if disagreement occurs between teachers and students or between them and officials of the school. On the other hand, from an open discussion of differences between himself and his peers a feedback of ideas and feelings generally results. Balance and maturity come about. This type of individual maturation, of course, does not always occur, but as the Quaker educators observed at Pendle Hill, the percentage of growth is greater than that produced by any other method of instruction and it is authentically Quaker.

In addition to the "upward pull"—defined as what Friends practice around the family table in educating their children—Quaker and other private schools and colleges must practice "Outward Reach." They must carry the classroom into learning situations in this country and abroad. Both urban and rural communities should provide

opportunities for students to know themselves. Where field studies are carried on, the regimenting effects of departmentalism (subject-centered idiom and structure) can be overcome and a wholistic stimulation provided learners. This properly supervised extension of the curriculum in language, the sciences and intercultural relations have proved fruitful in the colleges I have been privileged to study. Danger of triviality and over-busyness in this "horizontal outreach" can be avoided by holding strictly to the college purpose of liberal rather than vocational learning. In thus extending the curriculum it is obvious that private colleges cannot compete with tax supported institutions, but they can make education meaningful and relevant. Both students and money can be attracted to such institutions.

The Creation

I BELIEVE that God did create the universe, and air, water, etc. But I also believe that he used the process of evolution to do it.

I prefer not to think that the human race, and the entire world even, were developed as an accident. I feel also, on the other hand, that the story that is told about it in the Bible is very farfetched.

Actually, we can't really be sure if there even was a beginning of the earth. After all, time never had a beginning (I believe); God never had a beginning; and many people believe that the universe never had a beginning.

Many people believe that we descended from apelike creatures; but what I ask is where did the apelike creatures come from? All right, so people tell me they came from lesser creatures. But I could just keep on asking where things came from and pretty soon that person (or people) would probably run out of answers. What I'm trying to stress here is that life doesn't just happen by itself, so somewhere along the line God must have created that first tiny little amoeba (or whatever) that started the chain of evolution. Unless, of course, life has always been; and therefore there would have been no real creation.

Randal Southworth
Religion 9 C 1971-72 Term
Moorestown Friends School

Thinking

Thinking is wondering,
Wondering what will happen
in the days to come.
Thinking is wondering,
Wondering what has happened
in the days that have gone
and passed.
Thinking is wondering
About today and tomorrow.
Thinking is wondering, wondering,
Wondering.

Stephanie Jones, Grade 4,
The Friends School,
Haverford, Pennsylvania

Living Education

by Dick Hiler

THE MOST IMPERATIVE need in public secondary education is to create learning environments in which teenagers can learn to love and respect themselves and develop a faith and confidence in their abilities and potentialities.

Today, even those who "succeed" in school graduate feeling that they are stupid, or at best far more limited than they really are. They have learned not to trust their own judgment but to seek answers from some "authority," which might be a teacher, parent, book or someone defined as an expert. What Friends speak of as their "Inner Light" is still present, but young people within themselves can no longer trust its guidance. If this is true of our bright students, how much more is it true of those for whom school is one failure after another!

Why such a dismal record? Because in what we term the "main business" of school there are few experiences which help students come to respect themselves. There is no structure that enables them to participate in a *real* way in important decisions affecting their education. There are very few opportunities for students to do something which *they* feel is truly *important*. The only challenge for most is in beating the system, so they find their adventures in the forbidden or illegal categories, rather than in the growth of their own mind and personality.

How do we change this situation? By helping young people take over responsibility for their own lives, by making them agents of their own learning, by providing experiences that are relevant to their needs as individuals.

Actually all it really takes to start the process of change is one administrator or teacher with the determination to begin, the knowledge of what to do and how to do it, and the dedication to see it through. Then, despite all the difficulties and obstacles, both real and imagined, important change will begin to occur, students will be given and will assume *real* responsibility, and valid, *relevant* learning experiences will take place.

Perhaps the most remarkable example of how education can produce confidence and self-assurance came out of an experience I had in 1969-70 when 15 young people with no building experience, plus three staff members, constructed their own school of ten Yurts (a round, wooden structure adapted from a Mongolian design). It took eight weeks and cost \$3,500. It was a hard, often frustrating, job with many physical discomforts, but the goal was achieved. With it came a sense of accomplishment few young people ever experience.

More recently, I have seen similar results through the Parkway Program, a public, experimental high school in Philadelphia. Students have spent a quarter on a farm in West Virginia putting in a garden, building living quarters and learning about Appalachia. Others built a Yurt in a

Dick Hiler is in his second year as teacher with Philadelphia's Parkway Program. His background also includes teaching experience in Ohio and eight years with the American Friends Service Committee's high school program.



Scattergood School Arts Workshop.

geometry class. One course included visits to strip mines, schools, meetings of disabled miners and widows, and talks with a geographer, a doctor, newspaper editors, miners and representatives of various organizations working on the real, on-the-spot problems and development of Appalachia.

Within Philadelphia, Parkway students work in elementary schools, hospitals, libraries, various offices, and auto repair shops. Others go with a chemical engineer as he discusses environmental problems with people in industry and tests pollution in various waterways. Still others work in a variety of jobs in a mental health clinic, then join with a psychologist in a seminar once a week to discuss and evaluate their experiences. One of Parkway's most popular offerings is a course on prison reform taught by an ex-prisoner. And we have only scratched the surface of the city's vast resources and opportunities for learning and maturing experiences.

Educators have long been trying to prepare young people for their futures by equipping them with knowledge and skills believed necessary to get a job, become good citizens and live meaningful lives. Even a casual look at our society should make us painfully aware of the degree to which we have failed. Perhaps it is time to stop peddling answers and begin asking questions. We might begin with these. How do we learn to love ourselves and others? How do we gain a sense of the tremendous potential within each of us? How do we get caught up in the wonder of life? Our greatest need in education today is not for new buildings, equipment, money or theories, but for people who answer these questions in their day-to-day living. They alone can create a learning environment where teenagers can begin to answer for themselves these and related questions upon which the quality of their future lives depends.

Education with Value

by Christopher H. Anderson

WHAT IS the value of Quaker education? Quaker schools can serve a very important function in the United States: one of "counterindoctrinating," as Rob Tucker has so aptly described this special task to which Friends have been called.

Among the many evils of public education is the encouragement of nationalism—clearly one of the great disasters of the modern world! Students in public schools are all too frequently encouraged to observe a blind obedience to the dictates of a government whose moral fiber is under severe question by an increasingly large number of our citizens. Until very recently, virtually all textbooks used in our public schools clearly reflected both imperialistic and racist attitudes. It is only within the past few years that history texts, for example, have even begun to acknowledge the contributions of American blacks to our society or have presented a relatively objective view of international politics.

Public schools breed a social conformity, an intellectual blandness and a repugnant spirit of competition. Public schools are indeed, as many individuals have condemned them, more like "prisons" than the vital centers for learning that they should be. Very often these schools cause irreparable psychological damage to countless American youths by severely constricting their emotional and intellectual growth.

Thus, without elaborating in excessive detail on the shortcomings of the American public school system, many Friends and non-Friends can agree that an alternative is desperately needed. One of these alternatives, although perhaps only one of many, can be the Friends school.

Quakerism, it would appear, is in dramatic contradiction to all of the values of contemporary American society—those which are currently instilled in public school children. Because of their devoted allegiance to the principles of Christ, Friends cannot accept these decrees of the nation-state which are incompatible with the Quaker ethic of the sanctification and preservation of human life. Consequently, Friends might be considered "unpatriotic." This is, of course, untrue. Friends consider themselves essentially children of God and as such members of one *universal* family. They are patriotic in an *international* sense rather than in an exclusive one of territorial boundaries. God knows no boundaries. Why should man?

What I am driving at is that the philosophy which permeates our public school system is sufficiently incompatible with the tenets of the Quaker faith so as to make it inadvisable for a Quaker parent to send his child to a public school. Thus the Friends school ideally provides an attractive alternative not only for Friends but for others

Christopher H. Anderson, a member of Central Philadelphia Monthly Meeting, is a senior at Wilmington College who will be attending Woodbrooke College this fall.

who are sympathetic to Friends principles and who wish to have their children exposed to the same.

There is, however, a wide gap between Quaker theory and Quaker practice when applied to Friends educational institutions. If the purpose of Quakerism is indeed to "revive primitive Christianity," that is, to be a living witness in the Christian community for the need to recover the vitality and the dynamism of the early Christians and to help establish the Kingdom here on earth, then Quaker schools should become vital training grounds for radical social change.

Unfortunately, however, Quaker secondary schools and colleges are rarely, if ever, such exciting centers for learning. On the contrary, Quaker secondary schools especially tend to exude a highly academic, college-preparatory atmosphere designed to instruct a socially elite minority. In many instances these schools are so outrageously priced that they are far beyond the financial reach of most Friends.

Friends secondary schools and colleges which limit themselves to preparing a select minority to fulfill traditional social roles are actually exploiting the name of Friends, as they are not truly functioning as the religiously oriented centers for human growth that they should be.

Let me elaborate on precisely what is a "dynamic training ground for radical social change." As I have stated earlier, Quaker schools should act as alternatives to the public educational system. Their purpose should be to provide in the context of a learning environment, a thoroughly human community atmosphere which surrounds the individual student with a sense of belonging and an awareness of the love of others in the community for him/her and of the concern for his/her welfare. Friends schools should not have as a primary concern the maintenance of competitive academic standards. This is not to imply that academics should be disregarded but that "academic excellence" in the traditional sense should *never* be the principal goal of a Quaker school. The rigorous academic standards of many Quaker secondary schools and some colleges indicate a subservience to the established norms of our society and a willingness to uphold an anachronistic educational status quo! Who is to say that our society is correct in its conception of education? It appears to me that a society as corrupt as ours must also reflect distorted educational standards.

So, Friends should not be thwarted in their efforts to run schools that are beyond the often perverse norms of American society. As radical alternatives, Friends schools should strive to be highly innovative in their approach to education. Above all, they should earnestly endeavor to eliminate all obstacles to learning and to human growth. Friends should be at the vanguard of eliminating the grading system, for example.

Without a doubt, this is the greatest obstacle to learning that faces students today. The ethic behind "measuring" academic achievement is a competitive one and as such is an unforgivable denial of the Quaker concept that all men are equals. Rather than encouraging students to seek knowledge for their personal edification, grades foster a selfish attitude among students—a materialistic desire to

gain self-esteem and to outdo their peers. Grades often pit student against student in a ruthless "game" that is thoroughly unchristian in its lack of cooperation and love. Furthermore, grades produce an undesirable separation between instructor and student. As long as the student lives in fear of the power of the teacher to grade him/her the type of healthy interaction that should exist in the classroom is impossible.

Many argue that the world is a competitive place and that students should not be guarded from the realities of life. The world is indeed competitive—a great tragedy at that! Competition is responsible for many, if not most, of our present day ills. It is largely because man has been too busy competing with his fellow man, rather than cooperating, that we find our present world to be in a state of chaos. Competition is clearly not in the spirit of Christ who ministered to all men and who bade men to live in harmony and peace. A very significant and urgent step in making Friends schools training grounds for radical social change would be to discard the grading system altogether. I do not mean to "revise" this deplorable inequity but to totally discard it! This would be getting at the roots of the most detrimental aspect of our schools. Friends have in the past been innovators. They were, for example, the first real group in America to disavow slavery. It would be very much in that admirable tradition of Friends to eliminate in their schools that academic form of slavery known as "grades."

It therefore follows that all academic "honors" and distinctions which set one individual above another should also be discarded. Friends colleges, for example, should discontinue the use of such elitist practices as the "Dean's List."

If Friends are truly interested in establishing a world of harmony, they must eventually come to the realization that the international balance of power that they seek in the political realm also applies to their own educational institutions. Just as the United States has no right to control the destinies of countless millions of people throughout the world, neither do a handful of Quaker (or non-Quaker) administrators have a right to a similar authority over their students. We Americans are slowly learning that national and international understanding entails mutual cooperation and equal involvement (yes, power) in decisionmaking. Increasingly, students are discontent with our present educational system in which the individual student is little more than a pawn in the hands of an all-powerful administration and faculty. Students are no longer content to pay enormous tuitions in turn for being "graded" and having no say in the decisions which affect their academic lives.

Friends schools can be transformed from "institutions" into radical training grounds for social change. Given an opportunity to live in and contribute to a truly caring community in which every individual is cherished for his/her individuality, students in Friends schools cannot help but be radically affected—in a very positive sense! It is such individuals who will help to bring about the peaceable revolution that Friends are striving for.

Financing Friends Schools

by John F. Gummere

LET US be realistic: Friends schools are good schools. We who are close to them are well aware of shortcomings, and we constantly try to improve; that is as it should be. But the truth is that people from every walk of life and religious denomination turn to Friends for education because they believe in what we stand for. We have a very strong moral obligation to keep on doing our level best. We do wish we were as good as some think we are. But there is a desperate need for schools free to teach and plan as they think wisest to provide the education that so many want.

It is obvious that all educational institutions, regardless of size, type, or location, need financial support. Although many Friends schools have not experienced economic pressures as soon or as severe as other private schools, those pressures now are becoming quite serious. As the cost of everything has increased steadily, schools have been forced to raise tuition to the point where there is a clear and present danger that some will price themselves out of existence. We have a moral obligation to the Society of Friends and to society in general, to prevent this from happening by keeping our schools strong. To do this, we must support them.

It is the school committee which has the primary responsibility for finances. Anyone who becomes a member of such a committee must assume the burden of giving generously or securing contributions, or both. The committee member has to set the example.

Since money is hard to come by, the committee must work with the administration (which naturally must devote most of its time to running the school) to find capable help for fundraising. Someone must head this work, be it a specialist hired for the purpose, a parent, or a graduate. The fundraiser has to keep after the committee members, and they in turn must keep after each other so that assigned prospects, potential donors, interested alumni, parents of students—all are asked to help.

No avenue can be left unexplored. Annual giving should be vigorously promoted. Special projects often appeal to individuals, and a choice should be offered. Visible and practical improvements can be pointed to, and the operating budget can be relieved of their cost.

A businesslike report of the operations of the school must be furnished. Businessmen are used to scanning balance sheets. We can show that we waste no money on useless items; that we are frugal as well as careful; that we have low overhead and no jobs where papers are shuffled or useless statistics compiled; and that we devote a very high percentage of income to people.

Committees must know all helpful financing methods. For instance, how many schools send bills in August and

John Gummere, while serving 30 years as secretary of Haverford College Corporation and 17 years as Haverford Friends School Committee chairman, produced more than \$5,000,000 for Penn Charter School during 27 years as headmaster.



Photograph by Rayna Starrels

list the year's full amount? Many families will pay such bills all at once, with obvious advantages. All should pay at least 60 percent by opening day and the rest in January.

How much expert advice does the committee have on managing all the areas of fundraising? What studies have been made of long-term needs and prospects for a capital-fund campaign?

Any consideration of finances requires examination of internal management efficiency. For example, is deferred maintenance—that fiend that doubles costs—in evidence? Which committee members are concerned with continuous inspection and assistance in property problems?

We all know that school committee members are interested in a great many other things besides money. But it is money that makes the mare go, money that in all our schools is a major concern, money that remains the key to survival, and therefore money that is the committee's major responsibility. But not the committee's alone.

Monthly Meetings will have to make substantial increases in their appropriations for their schools. If they believe in them and in Quaker education, then their duty is perfectly clear: prove it. We have responsibilities to others besides ourselves, too, for others look to us, regard us as a solid segment of independent education, depend on us to set examples. I know from my travels and contacts as head of three national organizations of independent schools and administrators how true this is.

As to our reputation, we may say, "Let us forget this praise and continue to deserve it." But we cannot forget the obligations which rest upon us; we cannot let our schools down.

Directly, it all comes back to the committee. There is room no longer for figureheads as members. A determined committee will find a way. Indirectly, it all comes back to Friends themselves and the depth of their commitment to education as an integral part of the Quaker experience.

Religious Education: Just What Is Important?

CAN WE EDUCATE people to be religious? Dan Whitley, editor of Baltimore Yearly Meeting's newsletter, "The Quaking Post," asked this question in a recent issue and then went on to answer it. "Probably not," Dan said, "but we can help to create conditions for religious development."

As I sit at my typewriter surrounded by books, pamphlets, notes, outlines and other potential sources for material I hope will help me provide you and other readers with some new ideas, insights or just plain encouragement in religious education, my wife comes into the room. In tow is our eight-year-old boy.

"He wanted something at the store and I told him no but he wanted it anyway. So he carried on and wouldn't let me do any shopping. I have to get finished this morning so you do something with him."

The interruption comes just as I am trying to describe the new Friends General Conference offer to pay travel expenses for a Friend experienced in religious education who will visit meetings and help plan and tailor programs to match resources and materials with needs and goals. It is a new and promising approach to the old familiar questions of teachers and planners: How should we guide religious development? Which methods are good? What materials are available and which of those will work with us? How? Which? What? Those are the questions. Not why.

Everyone knows why. Friends General Conference expresses it in these words: "The fundamental purpose of religious education for Friends is to nurture the response of the whole person to God's spirit in all of life." The committee that painstakingly drew up that pithy sentence went on to say: "In order to move toward this purpose, our program seeks to help the individual of any age:

- to know, understand and accept himself
- to reach out to other persons
- to move into meaningful relationships with the community and the world
- to see his place and role in the natural and technological world
- to participate in a fellowship of seekers.

"These objectives," the committee concludes, "are ways of growing that occur simultaneously and that interact constantly."

Interact constantly? Indeed they and a few other things do. Such as how to deal with an eight-year-old who doesn't really understand why he can't have what he wants and who needs time and attention from his father who is too busy trying to effectively write about the important things in religious education.

After all, there are experiences to relate to readers such as Caroline Pineo's when she shared with Illinois Yearly Meeting her knowledge, ability, infinite number of ideas and above all her belief in and enthusiasm for creative education. Educators need to read Caroline's

affirmation that "It is a joy to any leader to see a group, overwhelmed by what they have or do not have, come to see that what seemed impossible is actually quite possible—if they turn around their schedule, highlight their own community resources, focus on experience rather than content, or just set out to enjoy each other."

And there is wisdom, too, that religious educators need to read. One of the books on my desk, for example, is Gibran's *The Prophet*, in which he speaks of teaching by saying: "The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness. If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

But how can I concentrate on wisdom and experiences and purposes and programs and methods and questions when I have my son to take care of? I can't. So I stop and somewhat resentfully begin to talk to him about the need to think about other people and to behave himself.

But his big eyes locked onto mine, his serious expression, his nod of agreement when I know he'll probably do the same thing the next time—all these get to me. He doesn't need a lecture. He needs me. I need him.

So we wrestle on the bed. Then we listen to a record or two and prance together around the room, not in time or step with anything except each other. Somehow we start to talk about bullets, of all things, and how far and fast they travel. He really *listens* to that, even when I remind him of how much harm a bullet—any bullet—can do. We're tossing a ball back and forth and laughing together when a knock comes at the door. It's a buddy of his. "See ya, dad," and now I can go back and finish writing about what is really important in religious education. Somehow, I'm sad. And somehow I think I have.

JAMES D. LENHART



Photograph by Margaret Perry

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Letters to the Editor

Redress II: Some Observations

JUST WHEN it seems the peace move-
ment has exhausted all possible forms
of protest something new appears. Thus
it is with Redress, a movement combin-
ing civil disobedience and the petition-
ing for the redress of grievances, in this
case asking the Congress to act imme-
diately to end the war. I heard of Re-
dress through Bronson Clark, who par-
ticipated in its first action in May. That
group entered the House side of the
Capitol, prepared to remain until the
House acted on its petition. Those who
stayed beyond the Capitol closing time
and refused to leave were arrested.

Redress II took place a month later.
Again there was a petition, this time to
the Senate, but instead of waiting until
the building closed, the group com-
mitted civil disobedience by lying or
sitting on the floor outside the Senate
chamber, thus symbolizing the Asian
victims of our bombing for that day.

Most of the petitioners were artists,
scientists, doctors and scholars. Among
them were Dr. Spock, Joseph Papp, Jon
Voigt, Ebal Ahmad, Barbara Harris,
George Wald, Garry Wills and John
Steinbeck. In the strategy discussions
and in the action itself there was an
exhilarating sense of community. These
people were seriously concerned. Revul-
sion at our nation's part in the blood-
bath in Indochina was the common
bond.

Part of the plan was to have an ex-
pression of concern and an exchange of
views with as many senators as would
meet with us. Only three (Gravel, who
was most helpful throughout, Kennedy
and Javits) chose to appear, and a few
others sent aides. Senator Byrd, who
was to receive the petition, refused to
meet with more than a five-person dele-
gation, so we chose to present the peti-
tion to Senator Gravel instead.

Of the several hundred participants,
115 of us committed civil disobedience
by lying or sitting down in the corridor
outside the Senate chamber. We were
all arrested and charged with obstruct-
ing the corridor, a crime which carries
a possible six months sentence and a
\$500 fine. After four hours in the
Washington, D.C., jail we were re-
leased on \$50 collateral. This frustrated
our plan to have a call-in from the jail
to a New York City radio station to
spread our concern about the air war.

In a post-jail rump session, partici-

pants shared reactions and began to
formulate plans for Redress III. As
awareness of the enormity of our crimes
in Indochina grows, so will resistance to
them. Redress has begun to tap a whole
new constituency now ready for radical
nonviolent action, including civil dis-
obedience. These petitioners pose to
all of us Daniel Ellsberg's question:
"Wouldn't you go to jail if it would
help end the war?" If your answer is
"no," what would you be willing to do?
If your answer is yes, why not join us
if there is a Redress III?

LARRY GARA
Wilmington, Ohio

Another View of "The Godfather"

ROBERT STEELE says in his movie review
of *The Godfather*, "although the film
occasionally is confusing and is too
long, it is never a bore." And, I would
add, it is outrageous. I objected to *The
Godfather* totally: artistically and
morally.

From a Quaker point of view the
glorification of the corrupt, the forcing
of the audience to identify with deliber-
ate crime, and the explicit use of vio-
lence are all objectionable to me. It is
not that I do not admit that such evils
exist; it is rather the deliberate flaunting
of these evils as something noble and
fine that offends me. If moviemakers
are at all concerned with presenting
values to society it seems to me *The
Godfather* is an example of something
less than the highest integrity. The
charisma of this movie mystifies me.
When I hear people say they saw it
five or six times, or "it blew my mind
completely," or "cool, man, and not
much violence," I wonder where I stand
on the continuum of nonviolent be-
liefs!

Artistically, the movie left much to
be desired. Brando's acting is barely
intelligible at best. The development of
relationships between people is always
on the surface, no attempt is made at
deeper, more subtle intangibles. The
fact that the movie is at times confusing
reflects the difficulty of editing the
lengthy story.

I have a high interest in film. It is
a medium of excitement and oppor-
tunity, but in my opinion *The God-
father* falls short of genuine interest.

JUDITH WELLER HARVEY
Greensboro, N. C.

Reviews of Books

American Nonpublic Schools. *Patterns of diversity.* By OTTO F. KRAUSHAAR. The Johns Hopkins Press. 362 pages. \$10

OTTO KRAUSHAAR sketches the historical settings under which the 18,000 private schools in America developed and describes their various educational goals and philosophies, financial conditions, and readiness for change.

This volume is wide ranging and complete in its study of the varying emphases of different religious groups, but of special interest is the history and analysis of Friends Schools. "The Quaker mystique with its blend of religious innerness, worldwide social service, pacifism and shrewd business entrepreneurship defies expert characterization," the author states, "but as John Harden says in his *Protestant Churches in America*, the Society of Friends has exerted an influence on American

thought all out of proportion to its numbers."

But the book also points out that the very tolerance and broad ecumenism of Friends Schools are the source of some of their current problems. Indeed, if preparation for life in a secular community is substituted for preparation to participate in a religious community attempting to live by higher standards than exist in the world around it, then the main reason for Friends Schools may have ceased to exist.

In discussing the future of church schools, Kraushaar is not particularly worried about the alleged decline of religious awareness in contemporary society. In fact, he sees evidence of growing religious awareness. The major problem of Quakers, as of all church schools, is to be amenable to the overdue changes in contemporary education, to adopt new curricula and to change the teacher from classroom authority to stimulator, catalyst, and guide of student learning.

EVERETT L. HUNT
Swarthmore, Pa.

Education and the Rise of the Corporate State. By JOEL H. SPRING. Beacon Press. 206 pages. \$7.95

THE FACT that Ivan Illich concludes his foreword to this incisive history of American education by stating that the book "could soon become standard reading not just in educational but also in economic, political and cultural history" perhaps says more about the book's fundamental message than could any lengthy review.

Spring's message, from beginning to end, is that American schools have produced "men and women who conformed to the needs and expectations of a corporate and technocratic world." Between that quote from the book's opening paragraph and Spring's conclusion that "... the continued use of concepts of socialization in the schools takes on a nightmarish quality" the reader will follow the shaping of education by paternalistic companies after the Civil War through the emergence of the corporate society to where we find ourselves today. According to Spring, we have reached the point where the only way to avoid the nightmare of tomorrow's technocratic world is by "ending the power of the school."

Those concerned about freedom, individual lifestyles and indeed, the "education of the whole child" in today's

society will find traveling through the history of education with Spring a jarring but valuable experience. Unfortunately, the trip ends right where we are today, without any suggestions about how to go about "ending the power of the schools."
J. D. L.

Leading a Double Life. By DONALD COURT. Friends Home Service Committee, London. 22 pages.

DONALD COURT, a member of Newcastle-upon-Tyne Meeting, a university instructor, and a pediatrician, knows whereof he speaks. The style of writing—never insistent, always aware—encourages the reader to "respond instead of react," as the author puts it. He considers the question, "What quality of private living is needed for effective public service?" He does not shy away from false modesty from personal experiences. He broadens and universalizes them, allowing them to come home to roost where they will.

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Religious Studies At George School

by Kenneth E. Keskinen

"WHAT ARE you teaching—religion or revolution?" "What have Freud's sex theories got to do with religion?" "Are you playing group encounter games again?" "But are they learning anything about Quakerism?"

These remarks reflect uneasiness or ignorance about the new offerings in religion at George School. There have been other remarks too. These, from students and teachers in the religion classes, stem from optimism: "It's great to have such choices." "I'd like to sign up for an extra course in religion." "I'm enjoying teaching for a change."

What's happening?

Under a new plan which was started in 1970, religion classes meet as often as other classes, thereby providing regular, intensive, and "respectable" instruction with the disciplines and expectations of academic courses. Furthermore, in conjunction with offerings in other departments, increased inter-departmental activity results. A third

change has been the joining of the English and religion departments which has led to more integrated courses in those areas at least.

In addition, a program of studies was developed to provide one full unit of credit for religion. It now consists of a year's work with a term each in the 10th, 11th and 12th grades. Since most students begin George School as sophomores, the first course is offered at that level. It stresses the nature of religion and the religious attitude, with particular emphasis on Quakerism.

The sophomore course is based on a number of pertinent questions: What is the nature of worship? meditation? belief? good? evil? sin? morality? Why do we have religions? churches? rituals? What are the problems that "religions" try to answer? How do they do it? What is expected of a man in his religion? What happens to a person who has a religious experience? Films and speakers supplement readings and discussions, and the classroom activities aim at heightening sensitivity and intergroup awareness.

So that new students in other grades would not be too unfamiliar with Quakerism and Quaker ways, orienta-

tion includes introduction to meeting for worship and basic Quaker attitudes. For ninth graders, class discussions are based on reactions to immediate experiences with worship and other aspects of school life. Publications help to clarify ideas and to stimulate discussion. Bible studies introduce many students to myth, narrative, literature, sermons and drama.

Students in the upper grades choose electives to be taken during any term of the 11th or 12th grades. Choices include psychology and religion; violence, power, and revolution; myth and religion; ethics; religion and art; philosophy and religion; comparative religion; Quakerism; Bible studies; mysticism. Students may also elect to take independent study in a pertinent field, from Judaism to existentialism. And more courses that meet the expectations of English and religion also are being developed so that students may take such courses to satisfy either requirement.

In all these courses, the major emphasis is on helping students develop awareness of themselves as human beings with a strong spiritual side to their natures, a side that needs to find expression in relevant and satisfying ways—not necessarily only in Sunday rituals and perfunctory silences, but in their relationships with others and in their dealing with themselves in an often tense and confusing world.

How to distinguish evil from good and to deal with shifting moralities—how, in short, to become an aware and whole person, a "together" person and a loving person—these are the goals.

They are met—as information is acquired—in a variety of ways. But how the Quakers got to be called Quakers or what Buddha's path is, is secondary (not unimportant, but secondary) to the student's developing awareness of himself as a spiritual being seeking answers and seeking to live rightly. To develop that awareness and to encourage and direct the student's continual searching that follows such study is the goal of George School's developing program in religious instruction.



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Reach Exceeds Grasp

ROBERT L. SMITH, headmaster at Sidwell Friends School, when asked what makes Sidwell a Friends school said:

"In summation, we feel the principles of the Society of Friends are eminently important in the life of the school. Insofar as principles are also ideals, we acknowledge freely many shortcomings. We are fortunate that our reach exceeds our grasp (how dull things would

be if we were meeting our ideals!). We will continue, through a period of unusual difficulty for all our schools, their staffs, and their boards, to work hard guided by the extraordinarily fruitful, stimulating and growth-producing principles of Friends as they relate to the life of the School. I am continually struck by the creative way in which Friends ideas feed and sustain good education."

Light Within Forms Base for Education

ELEANOR STABLER CLARKE, while speaking at Swarthmore College's 1972 commencement exercises where she received an honorary degree, captured the essence of the relationship between Quakerism and education when she said: "The Quaker belief in the light within, that of God in everyone, is the basis for our social testimonies. It is also the basis for our interest in education. The emphasis on the dignity and worth of the individual means at Swarthmore a concern for the development of the potential of every young person who is a student at the college. Liberal education at its best has a similar goal for students."

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THOMAS A. WOOD
Headmaster

A Primer on Peace Education

by Norman H. Wilson

THIS PRIMER shows how teachers and kids can focus learning on the roots of violence and possible roots of peace. Let's begin this primer with several assumptions: 1. Schools cannot resolve either domestic violence or international conflict. 2. They can, however, educate both students and teachers to inquire into the nature and roots of violence. 3. They can help students consciously confront conflict. 4. Students can form models of a nonviolent society and a disarmed world and thus study alternative solutions to current crises. Further, schools can help students appreciate the traditions within our own and other cultures that are based on conciliation as well as conflict. Various cultures demonstrate that managing conflict without overt violence or consuming hatred is important—even crucial—in the learning process.

These learnings are crucial for our culture because the results of past failures to learn how to manage conflict are all around us. Violence and war are everyday occurrences on the six o'clock

news. The draft has brought home moral dilemmas to millions of families. Crime and drugs, defense contracts and economic conversion are life and death matters for thousands of large and small communities. Yet, for all the excitement of this period in history, thousands of young people are turning off—and turning into future-shocked wanderers.

Against this looming background of need, it seems obvious that every faculty member of every school has a potential leadership role. Remember the old slogan, "Every teacher a teacher of reading." So it is with peace education. Every academic discipline can, and ought to be, involved.

Art teachers can ask students to draw their concepts of "war" and "peace," make collages on these themes, or contrast paintings such as Guernica or war photos by David Duncan with the 19th century paintings of Napoleon or Washington to help understand why men go to war.

Literature teachers can reinforce visual images and the moral questions in war/peace studies. A high school teacher can include a unit on Thoreau to supplement the American version of the Mexican-American War. Questions on conscientious objection and civil disobedience can be discussed. Many classes read *Red Badge of Courage*, *War and Peace*, *Gone With the Wind* for their literary qualities. Why not for their relevance to contemporary social issues?

Mathematics teachers can help students grasp the trends and magnitude of arms expenditures, foreign aid programs, economic needs in our cities as well as in developing countries. Data on all these issues can be graphically interpreted.

Physical education teachers can help social science students understand the three basic systems which influence our learning: conflict, exchange, and integrative. Research on "the conflict spiral," part of contemplated Thomas Y. Crowell units on "Conflict and Change," can perhaps be best understood through direct experience on the athletic field.

Science and ecology studies interlock with social studies and historical inquiry. Charges of "ecocide" in Indochina from American defoliation programs need investigation. Current controversies over atomic power plants move into questions of military policies.

Obviously, peace education is not only the province of social studies teachers. Concerned colleagues, students, and citizens are needed to initiate

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an interdisciplinary peace education program.

Program planning, curriculum revision, or formation of a peace studies unit can be helped by effective films or video tape. For mature viewers, the BBC's *War Game* (distributed by Contemporary Films), *Dead Birds*, or *The Magician* (Sterling Films) provide concepts and comparisons in conflict systems. For elementary schools, *The Hat*, an animated cartoon produced by the World Law Fund not only examines international conflict but explores alternatives to warmaking. For high school students, United Nations and some American government films deal realistically with peacemaking and peace-building challenges. Commercial films, too, can be used, such as *Twelve Angry Men*, *Dr. Strangelove* and *Fail Safe*.

Television also can open the way to explore stereotyping of "the enemy." The currently popular *All in the Family* is an obvious educational tool and *Mission Impossible* might spark a discussion of how to tell the "good guys" from the "bad guys," or who might be "the enemy" in the year 2001. The role of the transnational system may be suggested by the television set itself, which symbolizes the emergence of giant corporations whose economic power exceeds that of most nations. A set built in Taiwan by a Japanese firm using American patents and West European investment money vividly demonstrates the complexities of international relations. And television programming can also be examined as a glorifier and purveyor of violence.

Community members with personal experience in the international or transnational system can be excellent resources. I first learned of the power of the transnational system from oil company lawyers who had been negotiating contracts with a European nation. Never underestimate the educational potential of a resource person in your community.

Teachers who believe that materials on war/peace issues are in short supply will be surprised by their abundance. Some resource guides not only reveal the diversity of such material but also help in their selection. The most consistently helpful source is *Intercom*, published now by the Center for War/Peace Studies (218 East 18th St., New York 10003). One of the most popular professional journals, *Media and Methods*, has devoted entire issues to peace. *Teaching about War and War Prevention* by William Nesbitt and published by Thomas Y. Crowell (201 Park Ave-

nue South, New York) provides tips on valuable literature in the field and summarizes key research on the causes of war. Nesbitt also has authored a fact-filled data book on war and another annotated bibliography, *Teaching About War and Its Control*, available through the New York State Education Department's Center for International Programs.

Curriculum planners will find a rich source in New York City's Center for War/Peace Studies. Other ideas, material and even volunteer consultants are available through the World Law Fund (11 West 42nd St., New York 10036) and the World Without War Council (1730 Grove St., Berkeley, CA 94709). Highly recommended as a landmark in international relations is the Foreign Policy Association's 1969 study for the Office of Education, "An Examination of Objectives, Needs, and Priorities in International Education in U. S. Secondary and Elementary Schools." The U. S. Committee for UNICEF has an excellent resource in New York City to help teachers and students understand other cultures.

Peace education has been a long-standing activity of American Friends Service Committee. Its national office in Philadelphia (160 N. 15th St., Philadelphia 19102) and its regional offices in New York (15 Rutherford Pl., New York 10003), Cambridge (48 Inman St., Cambridge 02139), and elsewhere around the country will provide assistance in a variety of ways to teachers, planners or interested citizens. AFSC's peace education research arm, NARMIC, offers a slide show about the Pentagon's "Automated Battlefield"; its draft counseling programs can train guidance counselors in interpreting the complexities of the draft laws and in clarifying the motivations of young men conscientiously opposed to war; and each of its regional offices maintains an active film library on war/peace issues.

If the ferment of peace studies bubbles over into plans for nonviolent action, school officials may say, "Yes, but . . ." and permit the school's use after hours. Students then ought to study Postman-Weingartner's *The Soft Revolution*. Or officials may say, "Yes, and . . ." and permit concerned faculty to work with students on school time as part of the educational experience. Or they may say, "Help!"


Help in nonviolent demonstrations or peace education is available through Friends Peace Committee (1515 Cherry St., Philadelphia 19102) which maintains a small staff of able young people

who have taught peace studies courses at Quaker secondary schools and led weekend workshops in nonviolence for high school students. A manual for non-violence training in high schools has been published by the Peace Committee (\$1). The Quaker Project in Community Conflict (13 E. 17th St., New York) has done similar work at the college level. A few of many other sources of help are the Fellowship of Reconciliation (Nyack, New York), the War Resisters League (5 Beekman Place, New York), and the Committee for Nonviolent Action (Voluntown, CT).

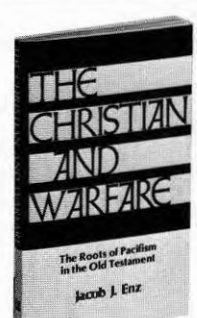
Obviously, we have only briefly sketched the resources available to those interested in initiating a war/peace studies program. We still know relatively little about the appropriate content and effectiveness of peace education programs. We do know, however, that resources can be found in the community, in school staffs, in media and textbooks, and in outside support agencies with considerable experience in peace education.

Peace Is Possible, wrote Elizabeth Hollins in a World Law Fund anthology. Educators now are being challenged to help make it so. We hope this primer will help them take action.

(Norman H. Wilson leads Seminars and coordinates War/Peace stories at Antioch Graduate School and the School for International Training.)




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Friends Schools for the Future

(Continued from page 509)

people fear to be themselves, fear to be vulnerable, in their relationships with each other. But we are also very vulnerable when we know how to and do worship in Friends silent meeting. Meeting for worship is the core of a Friends school because it is the one school experience in which everyone can learn how to be and in fact be most vulnerable to new growth. It is the time of greatest collective educability. It is potentially the most central and powerful educational experience of a Friends school.

Meeting for worship offers us a model of the educational process. In meeting we seek to so open ourselves, to so reduce our inner barriers and defenses, that the Inward Word becomes audible. We can learn to be more sensitive to fleeting hunches, wisps of reverie, illusive images, intuitions, revelations. It is the time we learn how to "turn off" the distractions of this world, to concentrate attention, to reflect on our inner world. In meeting we can learn how to listen genuinely. For me the heart of meeting is its inward listeningness and then that receptive searching listeningness to others through whom God may be speaking. We struggle to give voice to share with others what we've heard. Meeting, at its best, is a profoundly corporate experience that reaffirms our common identity as human beings through a rare but shared mystical experience. Meeting is not a disembodied, rational or intellectual exercise; it is an experience, a deeply integrative one involving our bodies, one in which feeling is fused with thought, in which the leadings from others become creatively synthesized with our own knowledge and personal experience. Meeting is the time we practice deepening our inner strengths. In silence we learn how to become independent of the constant noise in which we live; we learn how to become more free of the need to be constantly entertained or stimulated.

Surely these are important educable skills and motives indispensable to the classroom when we educate a whole youth, not just his cortex. As educators move to make more of their traditional academic courses more deeply experiential, more organismic rather than just cerebral, more integrative of the affective and the intellectual, we Quaker educators should feel more and more at home, because we will be recovering in the classroom the forma-

tive experiences inherent in a meeting for worship. For it has been our lack of clarity about the deep coherence between our religious and educational practices that has fragmented our schools. We tuck meeting for worship into a 30-minute corner of the week, neither preparing for it nor nurturing our classrooms with its insights and inspiration. The consequence is, of course, that we have *that* meeting but *our* classrooms. We view meeting as a foreign body in our schools, a quaint custom—but one irrelevant to our teaching. We fail to draw upon the power inherent in both meeting and the classroom to confirm and enhance the power of the other. Our Quaker schools thereby lose their coherence to be powerfully educating environments.

These are my convictions: A Friends school must be more parochial, more radically traditional, and should offer a religiously based, value-centered education. I realize very well how imposing are the difficulties in fulfilling any one, let alone all, of these directions. I also know many Friends and a great many non-Friends in our schools will disagree with my understanding of the Friends tradition and its potentiality for furthering the growth of young people. But if we do try to deepen the religious and hence the educational spirit of a school, we will encounter at least three troubling dilemmas.

Most of us lack real clarity about the centrality of the Quaker view of man, of the role of experiencing and of growth to what we do as teachers in our classrooms. We fail to see the educational implications in our tradition of how we relate to students. We have not understood that truth must be experienced if it is to transform lives. Friends are more inductive than deductive; they value pre-logical as well as logical thought. I wrote in a Pendle Hill pamphlet entitled *Why a Friends School* that I did not believe Friends had a distinct educational philosophy. I thought their distinctive contribution was in the educative power of meeting for worship, means of organizing community decisionmaking, and in their social outreach. I now am uncertain about that judgment. For contained in each of these forms are assumptions about how growth does and should occur. Certainly implied in every aspect of our Friends traditions are assumptions about what conditions create healthy growth, which is, after all, another way of describing the purpose of education. For example, Friends have much to say about authority and our

relationships to it. Just what would our relationships with our students be if we really lived out the Friends view of man and his relationships in our schools and classrooms?

Another dilemma in creating a more powerful *Friends* school is that most of our schools lack a "like-minded" core of Quaker teachers. We have not initiated a systematic effort to recruit and nurture young Friends or like-minded persons to be either teachers or headmasters in our schools. Our national teacher shortage has become a surplus. For the next decade there will be many more teachers than teaching positions. Friends can now be much more discriminating in building a core group of adults in our schools whose lives live out or are resonant with the Quaker way of life. I'd prefer a competent like-minded educator than a brilliant Ph.D. academician who had no feeling for the religious centering of a Friends school.

We also have failed to introduce younger non-Quaker teachers to the Quaker way of life. We need to provide more opportunities for teachers to experience how to open themselves more inwardly through guided meditative retreats. I don't mean we make a "hard sell," get conversion pledges, and obnoxiously proselytize. I do mean that we take more effective steps to identify, communicate, and provide more meaningful opportunities for those new to the Friends way of life to glimpse experientially just what is meant by that way of life. We may have to stop trying to be all things to all people. We certainly should stop trying to reduplicate within our schools all of society, if that replication dilutes the Quakerliness of our schools. There are other ways we can present to our youth the diversity of values and people within our society than by creating a tepid, fractious, and divisive student body and faculty who share few basic value commitments. The stronger the core Quaker faculty, the more centrifugal can our commitment to diversity be. But there first must be that unity of Quaker presence and model at the core. Quakers need not be apologetic for creating a *Friends* school.

The third dilemma we face is that we talk a great deal *about* what a Friends school is but we do very little to develop and implement specific curricular and other patterns to create a Quaker ethos. There are numerous ways we could more self-consciously prepare our students to experience the Friendly way of life. We have failed to

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develop a sequential experiential curriculum for mastering those skills necessary to worshiping in meeting, participating in a business meeting, serving others. Most of us just assume, for example, that students, and faculty too, know how to meditate. That isn't true. We do nothing, or at best very little, to explain meeting for worship and its relation to the purposes of the school and the academic life of the classroom. We desperately need an integrated curricular plan from kindergarten through 12th grade for developing the skills of meditation. We need to make our courses in religion, particularly on Quakerism, more deeply experiential, inductive, and skill-oriented. We need a systematic curricular plan for teaching decisionmaking and conflict-resolution skills if business meeting is to be productive. We also need a curricular plan from kindergarten through 12th grade that provides our students with the opportunity to learn how to care for and to serve others with compassion and empathy. We need to take each of our principal testimonies and create courses that ground our students intellectually and emotionally in their

content. Certainly in a Friends school we should have required courses on pacifism, racism, sexism, and their relevance to our social testimonies. These courses should represent our best efforts; they should be experiential; they should confront students with their own values and beliefs about the content of the courses and the testimonies. Their purpose should *not* be to conform students to a Friends point of view but to sensitize them to the range of value commitments, including those of Friends, involved in each issue. My point is that we need to become much more self-consciously analytical about just what our religious tradition implies for the maturing of students and then systematically create the appropriate curricular and other forms necessary to realize the educative potentials within our tradition.

Reshaping Friends schools to be more distinctive, radically traditional, and religiously centered is a challenge beyond the imaginative and practical resources of most of us. Reshaping our schools means at its root reshaping the adults of the school who serve as the inspirational models of the Quaker way

of life. We, as do our schools, need help. We, as do our schools, need to develop structures by which we can help each other. Friends schools have been woefully resistant to creating ways to capitalize on the principle of synergism, that the whole is greater than the sum of its parts. By cooperatively sharing and working together our schools might create more powerful educational growth experiences than each can separately. For example, no one school has the resources to develop a meditative curricular plan. No one school has the resources to provide the diversity of experiences educationally that many students need. No one school has the resources to create a functional language learning center in Latin America. By thinking of our schools as parts of a wider Friends educational community, we will be able to marshal our resources in ways to help each other become more radically centered in our religious tradition. Then our Friends schools will really offer an alternative educational model to our society that is distinctive—and distinguished.



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Previously announced:

- October 27-29** *Conflict in a Friends Meeting, 1972 Meeting Workshop.* With Mona Darnell.
- November 3-5** *Creative Dance Workshop.* Led by Anne Smith.
- November 10-12** *Sensitivity Training Weekend.* Led by Bob Blood and Jean Feinberg.
- November 17-19** *A Pendle Hill Retreat.* Led by Helen Hole.

DECEMBER EVENTS:

- December 1-3** *Married Couples Weekend.* With Bob and Margaret Blood. In a small group, couples will explore unfulfilled potentialities of their relationship and experience ways of making it more meaningful.
- December 8-10** *Touchstones of Reality.* A seminar with Maurice Friedman. A new type of experimental encounter weekend centered on the sharing and dialogue of "touchstones of reality" through verbal and non-verbal communication and group interaction.
- December 29-January 1** *Worship and Celebration: Midwinter Institute.* With John and June Yungblut.

Write: Dorothy Rodgers, Pendle Hill, Wallingford, Pennsylvania 19086.

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Deschooling for Education

(Continued from page 513)

freelancers, their services and how to obtain them. Listings could be limited to educators approved by their former clients.

Networks similar to these have emerged in a few North American cities, but Illich is not overly impressed with them even though they generally seem to be at least a first step toward his objective of a deschooled society.

Perhaps he is unimpressed because in Cuernavaca, Mexico, he already has taken a further step and established "not a university, but a meetingplace for persons whose common concern is the effect of social and ideological change on the minds and hearts of men." This Center for Intercultural Documentation (CIDOC) includes a Spanish language department, a library on Latin America, publishing facilities and the meetingplace (ICLAS) mentioned above. ICLAS is described in the catalog as "a space for peer matching." To be admitted either as a teacher or as a student one must pay an annual fee of \$50 and a weekly fee of \$8. Teachers do not have to meet any predetermined requirements and may have their "course" listed in the next catalog simply by submitting a request along with a brief description of the course. The cost of each course (maximum \$30) is determined and collected by the teacher, but not before students have attended one session and had the opportunity to drop out.

The success of CIDOC is difficult to assess, but through the leadership of Illich such notables as Paul Goodman, Edgar Friedenberg and John Holt have offered courses there. Students are primarily middleclass North Americans as are most visiting teachers. Resident teachers, those who offer courses upon request, represent the most diverse group. The variety of course offerings and, until recently, a weekly presentation by Illich seem to satisfy most who attend. The combination of provocative ideas, charismatic Illich, Mexican culture and an excellent climate would make even the dissatisfied reluctant to admit it. At the least, it is a healthy experiment and a justifiable expenditure of energy. Just how satisfactory it would be as an alternative model north of the border remains to be seen.

Illich's idea of deschooling society generally—and not unexpectedly—has been severely criticized by professional educators. By going beyond school reform and free schools, and making the

world itself a classroom, he has threatened the very base upon which most educators exist. Even though he has offered some alternative models for education, these provide little solace to many in the school. Actually, Illich himself has criticized his own proposals and even his book, *Deschooling Society*.

Illich remains convinced of the validity of his basic point: schools are counterproductive to the educational goal of developing an individual sense of autonomy, freedom and equality. Though difficult to evaluate on a national scale, there is growing reason to accept this judgment of education, given the present state of most schools. But Illich goes beyond the present state and says that by their very nature schools do what they do. Thus, he not only has abandoned the school as a vehicle for needed social change, but sees it standing in the way of such change. For him, we must do nothing less than abandon the school if we are to achieve a viable society.

In a very real sense Illich is suggesting that we must choose between the institutionalized, consumer oriented, service centered and increasingly technological society we now have and one that truly promotes individual autonomy and personal responsibility. He clearly chooses the latter.

Meeting Student Needs

IN HIS WINNING entry in the 1972 Wilmington College essay contest, Dan Maxwell, then a senior at Scattergood School, wrote about "Meeting Students' Needs in the 1970's—A Challenge to Quaker Colleges." Among his points was this one: "... meeting students' needs isn't something that can be done and then forgotten about. It is a continuing process of change, but not just change for the sake of change. It must be a process acceptable to the students as well as (to) the goals and ideals set forth by the college. This is the challenge."

Guilford Alumni Appointees

NEW DIRECTOR of alumni affairs at Guilford College is Hank Semmler, 1952 graduate and on the English faculty at Guilford since 1965. Another addition to the Guilford staff is Karen Reehling, who graduated in June and was immediately appointed assistant director of alumni affairs. And no wonder. As an independent study project, Karen helped organize the first alumni telethon last spring which raised \$15,500 for the college's Loyalty Fund.

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- 4) Attend meetings and conferences when executive secretary is unable to go, or when feasible for both to attend.
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FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

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

Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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

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

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

DAVIS—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

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

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

LONG BEACH—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

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

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

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

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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

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

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

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.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, 443-0594.

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: 776-7369.

NEW LONDON—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFD 1, Norwich 06360. Phone, 442-7947.

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

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

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

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

Delaware

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

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., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

WILMINGTON—Meetings for worship; 4th & West Sts., 10:30 a.m.; 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; wor-

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

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

Florida

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

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

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

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

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

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

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

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

SARASOTA—Meeting for worship, First-day School, 11 a.m., College Hall, New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk. 955-9589.

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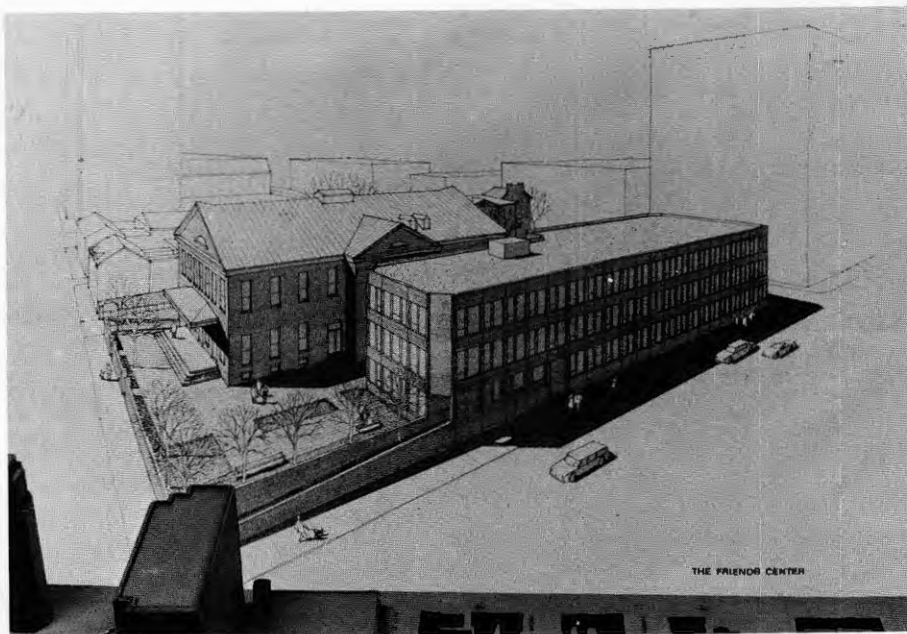


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MA 6-2900

LAWRENCE PARK OFFICE
At Lawrence Road Entrance
To Lawrence Park Center
Broomall, Pennsylvania 19008
EL 3-2900



Proposed Friends Center, 15th and Race Streets, Philadelphia.

Photograph by John Zuck

ST. PETERSBURG—Meeting 11 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

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

Hawaii

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

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 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 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

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

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

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

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

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

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

Indiana

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

FORT WAYNE—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

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

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone: 743-3058.

Iowa

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

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgkin, Paullina, Correspondent.

Kansas

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

Kentucky

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

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

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone: 766-4704.

NEW ORLEANS—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

Maine

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

PORTLAND—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 839-3288. Adult discussion, 11:00.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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

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

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

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

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

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

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

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

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One meeting for worship during summer at 10 a.m., June 18 through September 10. Visitors welcome. Phone: 876-6883.

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

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

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

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

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Ave. (phone: 663-5897).

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, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone: 962-6722.

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

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

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

Minnesota

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

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

Missouri

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: PA 1-0915.

Nebraska

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

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of the Center. Telephone 825-6566. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

DOVER—Dover Preparative Meeting—Worship 10:30 a.m., Central Ave. at Trakey St. Lydia Willets, clerk. Phone: 868-2629 (Durham).

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

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

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

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

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

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

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

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

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

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

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

MONTCLAIR—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. 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.

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

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

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

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

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

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

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

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

GRAHAMSVILLE—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

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

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

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

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

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

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

2 Washington Sq. 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—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

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

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

QUAKER STREET—Mid-April to mid-October, unprogramed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duanesburg.

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

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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

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

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

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

North Carolina

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

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

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

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

FAYETTEVILLE—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

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

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

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

Ohio

CINCINNATI—Community Friends Meeting (United) FUM & FGC. Summer schedule: Un-

programmed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

CLEVELAND—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

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., AX 9-9728.

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

TOLEDO—Bowling Green Area—Allowed meeting, unprogrammed, Sundays 10 a.m., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information: David Taber, 419-878-6641 or Alice Nants, 419-242-3934.

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

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

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

Oregon

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

Pennsylvania

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

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

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

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

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

ELKLANDS—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk. Phone: (717) 924-3986.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 562 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.

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

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

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

HORSHAM—Route 161, Horsham. First-day School and meeting, 11 a.m.

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

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

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

LEWISBURG—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

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

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

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

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

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone: 546-6252.

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.

OLD HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

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

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

Central Philadelphia, 4th & Arch Sts.

Cheltenham, Jeanes Hospital Grounds. Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

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.

Powerton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

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

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

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

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

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

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

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

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

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

STROUDSBURG—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 a.m.

SUMNERTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

WILKES-BARRE—Lackawanna-Wyoming 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.

Tennessee

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

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

Texas

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

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

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

EL PASO—Worship, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

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

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

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

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

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.

Virginia

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

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

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

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

WINCHESTER—Centre Meeting—203 N. 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 10. Phone: ME 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

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

MADISON—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 272-0040.

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

Announcements

Births

GRAVES—On May 28, a daughter, **TABITHA ANN GRAVES**, to Raymond P. and Patricia A. Graves. The parents are members of Oak Park Meeting, Ill.

HENNING—On August 21, a son, **Job CARROLL HENNING**, to Josephine and Philip Henning of Forks Township, Pa. The father is a member and the mother an attendee of Elklands Preparative Meeting, Forkville, Pa.

KROCH—On March 31, a daughter, **MIRIAM KROCH**, to Martha B. and Anthony S. Kroch. The mother and maternal grandparents are members of Wellesley Meeting, Mass.

Marriages

STEELE-COCCIOLOONE—On May 20, in Kennett Square, Pa., **SANDRA LOUISE COCCIOLOONE**, daughter of Mr. and Mrs. Paul Cocciolone of Kennett Square, and **RICHARD HUGH STEELE**, son of George and Eleanor Steele. The bridegroom and his parents are members of Birmingham Meeting, West Chester, Pa.

VAN RAVENSWAAY-LINDENMAIER—On June 24, at and under the care of Lancaster, Pa., Meeting, **JULIA ANN LEEDOM LINDENMAIER**, daughter of Walter D. Leedom, and **ROBERT CORNELIS VAN RAVENSWAAY** of Swarthmore, Pa. The bride is a member of Lancaster Meeting.

VARNER-FURNAS—On July 22, at and under the care of Miami Meeting, Waynesville, Ohio, **RUTH ANN FURNAS**, daughter of Seth Jr. and Marjorie Furnas, and **STEPHEN VARNER**. The bride is a member of Miami Meeting.

Deaths

CORWIN—On July 22, in Norwalk Hospital, Norwalk, Conn., **GEORGE BROWNSON CORWIN**, a member of Wilton Monthly Meeting, Conn. He was formerly program director of the National Board of YMCA's. Upon retirement, he became general secretary of Friends General Conference for two years and continued on the staff on a part-time basis until 1969. He served as clerk in many capacities. He had been a member of the board of American Friends Service Committee and an appointed delegate in 1952 to Friends World Conference in Oxford, England. George liked most to work with groups of people, and counted himself fortunate to have spent a lifetime doing just that. He is survived by his widow, Elizabeth Corwin; and a daughter, Ruth Meyer of Portales, N. M.

GROOM—On August 12, in an air crash in India, **DONALD GROOM**, secretary of the Religious Society of Friends (Australia Yearly Meeting). Donald Groom was returning from a private visit to England where he had attended the Conference of War Resisters International in Sheffield.

Donald had worked for 16 years at Friends Rural Centre at Rasulia, India. He then had walked for five years with Vinoba Bhave in the Land Gift Movement, passing from village to village, urging rich landlords to give up land for peasant use. He had been a friend of Gandhi at the time of growing Indian independence and often testified to Gandhi's influence on his life.

Donald had later worked for Friends Peace Committee in London and at the time of his appointment as secretary of Australia Yearly Meeting, was secretary of the British Peace Council. He had been secretary since April, 1970 and had just accepted a further three-year appointment. He brought to this work tremendous dedication and enthusiasm and never spared himself in travel or effort. He had become widely known in the peace movement in Australia because of his dedicated pacifism and eloquent testimonies to his own beliefs and those of our Society. At the same time he was a lovable character, devoting himself to the spiritual care of many individuals, who felt in his clear and uncompromising devotion to his ideals an example they could follow.

He leaves a widow, Erica, who is wardens of Friends House, Melbourne; and two sons and a daughter, all living in Australia.

HUFF—On August 10, in Hollywood Presbyterian Hospital, Los Angeles, **WARREN HUFF**, aged 73, a member of Los Angeles Monthly Meeting since 1946. He will be sorely missed for his warm concern and strength of character.

JENKINS—On July 12, in Chestnut Hill Hospital, Philadelphia, **A. SIDNEY JENKINS**, aged 81, a member of Green Street Meeting. He attended Germantown Friends School, Chestnut Hill Academy and Amherst College. He was the retired treasurer of Farm Journal, Inc. He is survived by

his widow, Katherine R. Jenkins; two daughters: Mrs. Robert F. Chapman and Mrs. Leonard D. Morrison; three sons: David Jenkins, Richard Jenkins, and Hugh T. Jenkins; two stepdaughters: Mrs. Mary-Anne Barnes and Mrs. Katharine M. Morris; a stepson, Ralph Sloan; his mother, Mrs. Charles F. Jenkins; a brother, a sister, 12 grandchildren and two stepgrandchildren.

SOLEMBERGER—On August 13, following a long illness, **ANSEL B. SOLEMBERGER**, aged 65, a member of Winchester Centre Meeting, Va. He is survived by his widow, Opal Robinson Solenberger, also a member.

WRIGHT—On August 4, **ELIZABETH HALLOCK WRIGHT**, aged 98, a lifelong member of New York Monthly Meeting (Brooklyn Preparative). A graduate of Friends Seminary, New York, and Swarthmore College, she received a master of arts degree from the University of Pennsylvania at age 65. She served briefly as principal of Media and Camden Friends Schools and taught at Chappaqua Mountain Institute and public high schools in New Jersey. At 75 she took up painting and at 85 was giving painting lessons and helped organize the Benjamin West chapter of the Amateur Artists Association in Delaware County, Pa. She is survived by three nieces: Elizabeth H. Noble and E. Lucile Noble of Lansdowne, Pa., and Dorothy H. Phillips of New York; and a nephew, Lindsley H. Noble of Haverford, Pa.

Coming Events

October

8—Phila. Quarterly Meeting, Arch St. Meetinghouse, 10:30 A.M. *Note change of time, day and place.*

13-14—New York Yearly Meeting Conference on Race Relations and Wider Ministry. Main topic: Why 40,000 Black Friends in E. Africa, 1,000 in Jamaica but less than 100 in New York Yearly Meeting? Powell House, R.D., Box 101, Old Chatham, N. Y. 12136.

13-15—International Convocation on Education for Peace, Manhattan College, for professional persons. Write to Prof. Tom Stonier, Director, Peace Studies Program, Manhattan College, Bronx, N. Y. 10471.

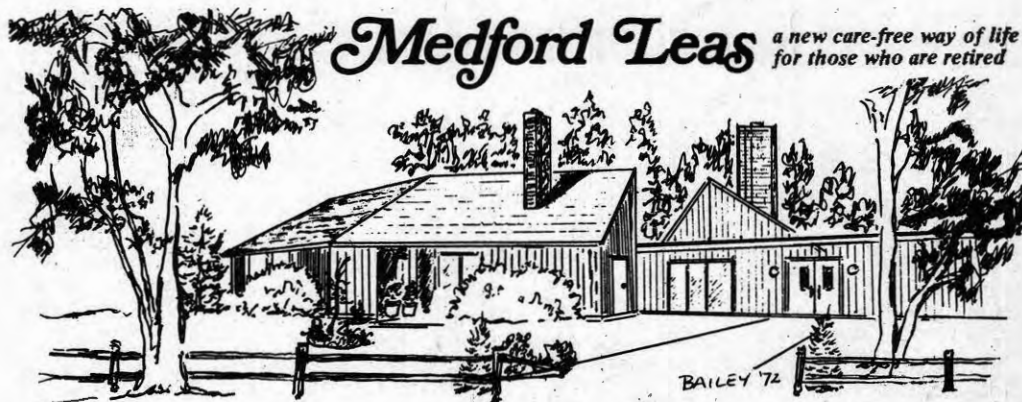
14—"Rancocas Day" observance of 200th anniversary of Friends Meetinghouse in Rancocas, N. J. Open house, tours, fun for all.

15—Salem, N. J., Monthly Meeting's 200th anniversary of Meetinghouse. 11 a.m., meeting for worship followed by free lunch; 3 p.m., talk by Douglas Steere.

17-19—Workshop: "Spaceship Earth: International Efforts to Protect the World's Resources." Participants will visit the World Bank, the Department of State, Congressmen and Church leaders. Write William Penn House, 515 E. Capitol St., Washington, D. C. 20003.

20-21—A consultation on Right Sharing of World Resources (One Percent More Program), sponsored by Friends World Committee, William Penn House, Washington, D. C.

OPEN HOUSE OCTOBER 21



If you are nearing or have reached retirement, you should see Medford Leas. We are putting our community on display for a special day, October 21, 1972 from 10 a.m. to 6 p.m.

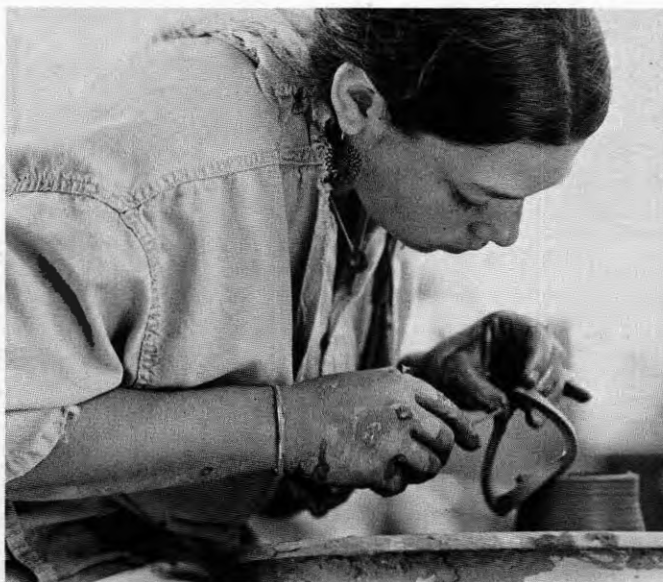
Sponsored by members of Philadelphia Yearly Meeting, Medford Leas will be a community of 325 people. More than half have moved in with 90% of the total available apartments contracted.

Applications are still being received for the few remaining apartments as well as for future occupancy. Write Box 366, Medford, New Jersey 08055, or call 609-654-3000.

Medford Leas, 3/10 miles east of Medford Circle on Route 70, Medford, New Jersey

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- Eric G. Curtis, Headmaster
- First consideration to Friends and alumni children who apply before January 1, 1973 for the 1973-74 school year
- Tuition aid available, based on financial need. Amounts of aid conform to national standards established by the School Scholarship Service
- All applicants are required to take the Secondary School Admission Tests scheduled January 20, 1973 in this country and abroad
- Address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pa. 18940