

April 15, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today

"... we stand today in the midst of widespread materialism—a little handful of men and women called to be herald of the 'peaceable Gospel.' Around us even the churches seem to share in the false imperialism of the age. Is not the reproach of their silence laid upon us, that we, in their default, may once again bear practical testimony to the spiritual simplicity of the Kingdom of God, and the higher possibilities of human life?"

John Wilhelm Rowntree

"I am certainly a thorough Friend, and have inexpressible unity with the principle, but I also see room for real improvement amongst us; may it take place! I want less of money, less judging others, less tattling, less dependence upon external appearance. I want to see the fruit of the Spirit in all things, more devotion of heart, more spirit of prayer, more real cultivation of mind, more enlargement of heart towards all; more tenderness toward delinquents, and above all more of the rest, peace and liberty of the children of God."

Elizabeth Fry



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Centering Down ...

"THE QUAKERS are not only forever done with ways of violence and external compulsion, but they are pledged as well to the formation of a new spirit in human lives. They see no ground for the expectation of right conditions of life until gentleness and tenderness, kindness and sympathy, love and a cooperative spirit, are formed within the heart. 'To labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Christ in this world.' Woolman has here stated the heart of the matter. He saw with his sensitized soul that genuine Quaker service involves taking the way of the Cross very seriously. . . ."

—Rufus Jones

... And Witnessing

ERNEST BROMLEY, a Cincinnati Friend, continues to witness to the whole truth of the Quaker Peace Testimony by refusing to cooperate with the Internal Revenue Service and by steadfastly proclaiming that payment of taxes to support a budget that spends billions for military purposes is wrong. And he continues to feel the weight of the cross he is bearing.

The IRS moved to seize his and Marion Bromley's home (see FJ3/1 for details) on January 31. On February 10 Ernest began distributing leaflets outside the Federal Office Building in downtown Cincinnati. The leaflets simply and clearly stated the facts as the Bromleys and others saw them, and clearly and simply pointed out that more than half of the 1976 federal budget will be spent for war or war-related purposes. On March 5 he was arrested on charges of disorderly conduct and obstructing official business. While being transported to jail he received a two-inch cut on his head which officials could not explain. These charges were subsequently dismissed.

In this entire process Ernest Bromley has refused to recognize any authority of the IRS or the courts over himself. While he was in jail he fasted totally. When he is physically able, he intends to resume his witness.

The Executive Committee of Friends General Conference, meeting in Cincinnati the weekend of March 8-9, adopted a minute expressing general agreement that the arrest and charges are unjustified and supporting "these acts of conscience by Ernest Bromley and others that issue from leadings of the Spirit. Individual members of the Committee were encouraged to take specific actions in support of Ernest Bromley and Peacemakers." These actions could include messages to the District Director of IRS and the Regional Commissioner of IRS, Federal Office Building, Cincinnati, Ohio 45202.

The First Word

Does Simplicity Mean Simple Living?

ONE OF the basic Quaker testimonies is "simplicity." It goes along, we learned in First-day school, with community, equality and harmony in the Quaker creed of human behavior. But what does it really mean?

In 17th century England, Quakers (and many other reformist religious groups) were reacting against the excesses of the day—the licentiousness of the Court, the wealth of the Church, and "pagan" merrymaking of the Maypole dances and rather dionysian revels. Where was God? Surely if all this outward richness and worldly excitement were stripped away, the soul could more easily come into contact with its Maker, Redeemer and Friend—the Inward Christ which was before the world.

So Friends dressed simply, in gray or black, and did not celebrate the riotous holidays of their fellow English folk. They worshipped without music, without incense, without colored windows, without the changing vestments of the seasons, believing that every day was the Lord's. Anna Brinton once told me the story that children at Barnesville school in this country in the 1800's had classes on Christmas Day, the day being distinguished from all others only by the presence of a red apple on the children's breakfast plates! Quaker men of Philadelphia (and London) were said to have their expensive suits made of the finest cloth by the best tailors—but without lapels, of course. . . . What we today might call the "celebration of life" was notably absent from their outward lives—though to what richness grew within, many have testified.

In short, Quakers of the past believed in simplicity in order to bring them closer to God. This purpose for a simple life is as valid now as it was then, but today, we submit, there is another reason to be added, a compelling need to preserve and steward the world's resources and share fairly with other human beings.

In this issue several writers address themselves to that necessity. As you will see, answers to practical questions about simplicity in a complex world are far from simple.

For example, when we urge the "simple life" upon Friends, aren't we too concerned with being "effective"? And how *can* we be effective by recycling jars, wearing used clothing, eating vegetarian meals if the rest of the U.S. population is still in a throw-away mood? Aren't we a drop in the United States and Western world's pail?

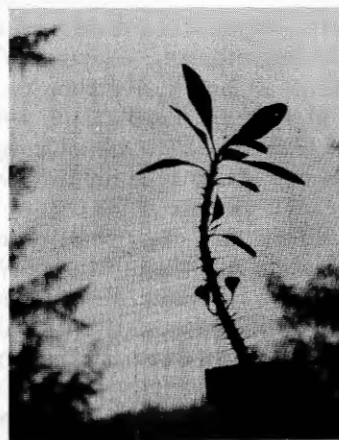
It could be answered that we're not only concretely saving resources, tiny though they may be, but we're showing others around us that we can do so completely joyfully. "Hey, look what I found on the street! This perfectly reusable (whatever)!" The laughter and excitement are real,

partly poking fun at our seriousness in recycling *everything*. "Look what I found in the Free Store!" Gales of laughter as I demonstrate that the beautiful purple cotton shirt "practically" fits me. We never did need cosmetics or hair spray. Our faces really can shine from within.

But that's not enough. Use less ourselves, have fun doing so . . . and then what? What can happen is that we are fired gradually with the need to bring this concern to those in high places, to throw our (light) weight against the habits of the world. Quakers have never been afraid to speak to kings (or senators). Today other religious groups are also being challenged from within by their members who, like us, realize what necessity is. We will be surprised, when we begin to act, how many there are who are with us. We can illumine our own sect and become part of the Movement—against hunger, for population limitation, for careful stewardship of metals, trees, coal, oil, gas, food. . . .

Yes, simplicity does mean simple living for Quakers of today. And we can be part of the wave of the future.

CYNTHIA ARVIO



Photograph by Christopher Byerly

Last fall Cynthia Arvio, whose comments appear in this space, moved into one of the houses in the Life Center here in Philadelphia as part of the process of simplifying and centering her own life. One day she called the Journal office. One thing led to another and she agreed to help prepare an issue on simplicity. After some months, many discussions and a great deal of work by Cynthia, all of which were complicated by editorial "advice," this issue is the result. We are glad she called.

EDITOR'S NOTE: Early on in the process of collecting and selecting material for an issue of the Journal on the theme of simplicity it became obvious that the supply of manuscripts would far exceed our available space. Yet some of the ideas almost pleaded for publication. Here, in considerably edited version and with apologies to the authors for not being able to present their entire articles, are some of the pleas we couldn't ignore. We present them and most other material in this issue not because they represent the thinking or the seeking of most Friends but because they come from persons who are deeply involved in what E. F. Schumacher describes as "the main task of those who profess Christianity is to define the economic concept of 'enough' . . ." and to live accordingly. As always, we invite Friends to respond.

Toward Transformation

by Scott Tucker

By "paradise" I mean nothing but the world practical.
—Paul Goodman

I RECALL a meeting where an acquaintance and I discussed Quakers, their faith and witness. "The trouble with Quakers," he said, "is that they don't believe in necessary evils." There is much truth in that statement, and Friends have often seemed to be troublesome when actually they were only trying to be perfect. That is, they were trying to live their faith and, in the process, to be practical, not expedient. "Not as if we had attained, either were already perfect: but we follow after. . . ."

In a lecture on "Industrial Implications of Christian Equality" given at the 1948 Woodbrooke Conference of Quaker Employers, Reginald Smith advised that "we must not be afraid of being utopian," adding, "We must be intensely practical. . . ." Nearly 30 years have passed: today, according to a recent Pendle Hill pamphlet, "Simplicity: A Rich Quaker's View" by George Peck, "the large majority of Friends have family incomes of \$15,000 or more or individual incomes of \$8,000 or more; we are in the top 20% in income in the richest country the world has ever seen." Indeed, Americans, Ivan Illich says, are the "less than 10% of the human race [that] consumes more than 50% of the world's resources and produces 90% of the physical pollution which threatens to extinguish the biosphere." These are statistics. Statistics rarely influence people to change their way of life, yet if war and ecocide are to end, each of us must do precisely that. To those who would say we are all implicated in a cannibalistic economy, and it is merely a matter of degree how implicated each person is, the answer must be that *degree* matters greatly; and for every person to alter his/her life by even one degree would mean a significant transformation.

But what to do and where to begin to change a situation in which worker and owner alike are prisoners of a system which rules everyone and belongs to no one? How do we find the enemy when he is us? How do we get each other off each other's backs?

Charity is not enough; organizing relief is not enough, fine as this work is. One can give charity and relief and remain on a person's back. Who would dare suggest that

the desperate reject the charity of the rich? Yet nothing must obscure the fact—of which the poor are aware—that such charity is nothing like the widow's mite. To have more than enough while others starve is theft.

Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." This is true primarily because wealth obscures the Holy Light. Ah, but how rich is "rich"? Jesus is not here to spell it out in dollars and cents, but his words stand. So we must begin by asking if we take those words seriously?

If we do, must we not recognize, as he did, that subsistence as a way of life frees us from outside encumbrances and provides space in which we may truly begin to live, both inwardly and outwardly?

And the basic unit in which that life must be lived is not individual, nor family, nor class, party or state. It is community, one in which all organization proceeds from the bottom up, all decisions are made by all, for all, and where each life is valued as a precious, indeed sacred, possession by all.

Howard Brinton wrote: "If we consider Catholicism, Protestantism, and Quakerism as three distinct forms of Christianity, then it could be said that Catholicism is based on the feudal form of society out of which it first grew, Protestantism is congenial to capitalism, and Quakerism to what I might call communitarianism." In building community, can we advocate peace if we profit from exploitation? "In a world based on violence," A. J. Muste wrote, "one must be a revolutionary before one can be a pacifist; in such a world the non-revolutionary pacifist is a contradiction in terms, a monstrosity." Resistance and Reconciliation must be practised together.

Neither knowledge nor love alone will save us. Friends can look to the work of Murray Bookchin, who proposes a decentralized technology in harmony with nature; to Paul Goodman's work, especially a classic on community planning like *Communitas*; to the Catholic Worker movement; and to their own Light. John Woolman was correct:

"Wealth is attended with power, by which bargains and proceedings contrary to universal righteousness are supported. . . . Oh, that we who declare against wars, and acknowledge our trust to be in God only, may walk in the Light . . . and try whether the seeds of war have any nourishment in these, our possessions. . . ."

"Do not conform yourselves to the fashion of this world; be transformed by the renewing of your minds." Why should Friends settle for anything less than the transformation of the world? This is what early Friends meant by "the War of the Lamb." In George Fox's time thousands of Friends went to prison and 500 died there. How many Friends today are willing to take risks of similar magnitude? "In the long run," Edwin Cady wrote, "worldly success would prove far more dangerous to Quakerism than the worst of its worldly persecutions." If, like Fox, we are to know the Truth "experimentally," we must take risks.

If political power grows out of the barrel of a gun—a point on which all the great powers agree—then it is not for Friends to "seize Power," but to "bear Witness": to be magnanimous, compassionate—and practical. To be a prophetic community, not an assimilated sect; not to hide their Light under a bushel, but to be examples for a worldwide society of friends.

John Woolman had a vision of a mass of "human beings in as great misery as they could be" and realized that "I

was mixed in with them, and henceforth I might not consider myself as a distinct or separate being." Tragically, the unity of all life has achieved a "pragmatic" status only at the point of nuclear and ecological Apocalypse.

Friends, bear Witness! Transform everyday life. Blake, a compassionate man, wrote:

Pity would be no more
If we did not make somebody poor;
And Mercy no more could be
If all were as happy as we.



Friends and the Need to

De-Develop the United States

by William H. Moyer

FRIENDS' CONCERNS have included the end of wars, lasting peace, the end of poverty, a stop to political oppression, help to minorities, curbing or halting the militarism of the U.S., and bringing an end to all sorts of human sufferings. There seems to be a direct relationship between these problems and the high levels of material production, consumption and waste in America.

The modern era of maximum and massive production and consumption is near the end of its brief appearance in

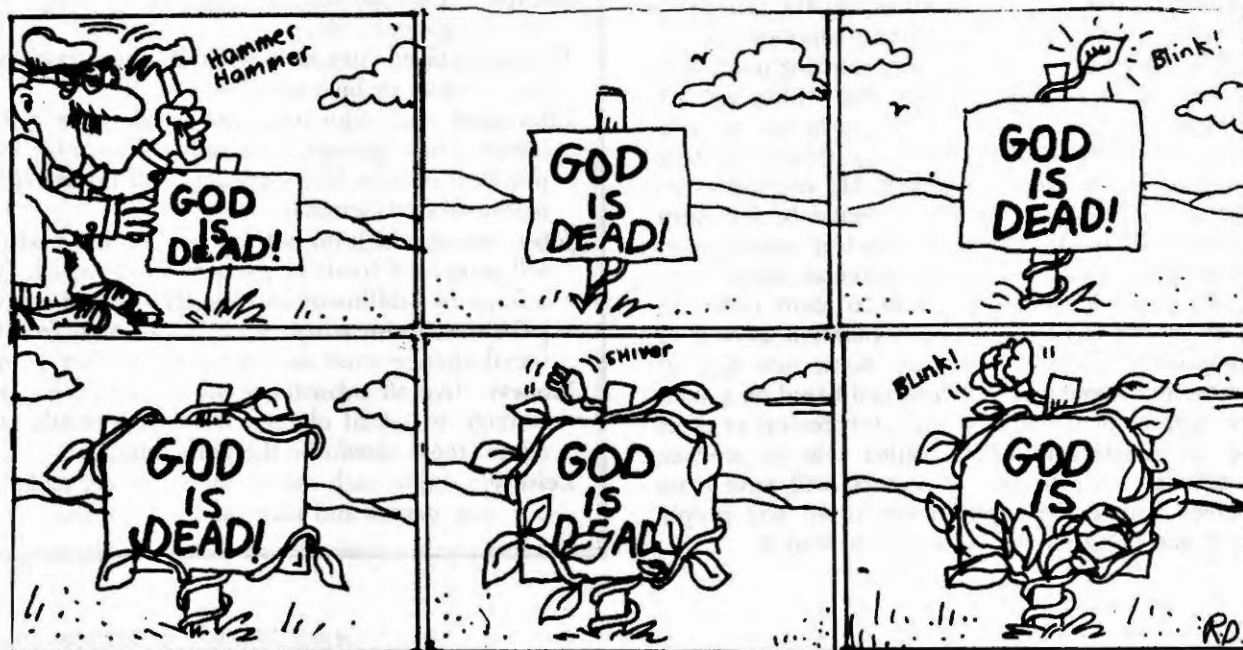
human history. America's GNP will drop drastically in the coming decades. If we retain our ideology of maximum consumption within a reality of scarcity, people will most likely panic and, out of fear, support an increasingly dictatorial government. To prevent a "1984" ten years from now, we Americans must voluntarily reduce our *desire* for high levels of material consumption as well as our *actual* levels.

To make any headway on many important Friends' concerns, therefore, there must be a drastic reduction (perhaps up to 80 or 90%) of United States production and consumption and waste of material resources—that is, a de-developed America.

Friends can help achieve new goals and values for a de-developed nation and show that, far from being a disaster, they will lead to a more real, more human life for all of us: Great reductions in the GNP, production for use not profit, planning to replace market forces, cooperation rather than competition, massive redistribution, humanness to replace materialism, and a questioning of our private enterprise and market economy. Small is good, "less is more." We must change our basis for status and happiness from materialism to peoplism.

Some Friends' programs for working toward a de-developed United States might include self-education, simplified lifestyles, working for a moratorium on atomic energy production, opposition to support of dictatorships, support of strong environmental protection, working for maximum income laws, more involvement in social action programs and campaigns.

Above or perhaps in and through all of this, Friends can focus on happiness and enjoyment through peoplism, not materialism, and self-actualization, not accumulation. We need to emphasize our relationships with others, to develop support communities, to make our own music and entertainment, to deal directly with our own emotions, to enjoy our sensuality and sexuality, to exercise, and to meditate and allow the spirit of God to enter and to fill us.



Commentary on Simplicity

by W. Donnell Boardman

HERE ARE what I consider the important questions about simplicity:

1. Do we espouse our economic system as an expression of love of neighbor as of self?
2. Do we find comfort and inner peace from the list of investments held in our name?
3. Are we satisfied that it is the divine right of America to live at the expense of the rest of the world?
4. Is it fitting that another should gamble in our name and such gambling be approved as investment counseling?
5. Is it proper to accept recessive taxation, privileged tax advantages, discriminatory residential real estate practices, inequitable tariff and trade agreements of the earth's resources, all as a rich man's unquestioned blessing?
6. Is the Inner Light fed by fuel from the multinational oil interests of the Western World, buttressed by U.S. "enlightened self-interest" and defended by our armed might?

Number 19 of London Yearly Meeting's Queries reads as follows:

Simplicity

Are you concerned that man's increasing power over nature should not be used irresponsibly but with reverence for life and with a sense of the splendour of God's continuing creation?

And Number 20:

Are you working toward the removal of social injustices? . . . Do you take a *living* interest . . . promote the welfare of those in need and a just distribution of the resources of the world?

These are hard questions if considered and answered in depth. Yet who of us has not considered, during the past decade, the passing of heaven and earth not as still unthinkable, but as a looming possibility? And which of us has not been rudely awakened to the depth and breadth of our society's erosion and perversion of truth, and love, and integrity, and pondered our own complicity? I for one have had . . . to review the hard lesson of the parable of the unjust steward, verse by agonizing verse.

Reflections on a Weekend

by Joe Carter

I SPENT three memorable days on January 25, 26 and 27 in our nation's capital. Two important events overlapped, the annual meeting of Friends Committee on National Legislation and The Assembly to Save the Peace Agreement. . . . The most thought-provoking speech I heard was by Congressman George Brown at the F.C.N.L. Saturday evening session. A very consistent supporter of the objectives of F.C.N.L., he made a very startling prediction in the course of his remarks, namely that within not 30, but five years' time we would see the economic collapse of the Western world. But the interesting thing is that he did not view this as a bad development. He said the worst thing that could happen to the world would be for every nation to try to reach the American level of consumption by creating an industrial society with advanced technology. Ecologically it would ruin our planet in short order. A reversal of growth is imperative in population as well as in consumption of material resources. Some new type of society more in harmony with nature and based on a non-exploitive system of production and distribution to meet the needs of people everywhere, rather than to produce great wealth for a small class of owners, will arise from the shambles. This is the hope for the future, and people of goodwill and of vision will be needed to lead it.

Check List on Simple Living

Food: Vegetarian diet, unprocessed foods, low sugar, grow your own, etc.

Clothing: recycle, buy from thrift store, wear "revolutionary lifestyle" clothes which need no ironing, etc.

Shelter: share houses, fix old houses, keep heat low, no gadgets, etc.

Transportation: live near work, use bus, train, trolley, subway or bike or walk

Education: self-education, not for degrees; public library, study groups, alternative schools for kids, practical courses like carpentry and home repair, macro-analysis seminars

Jobs: those which do not aid war, do not make or sell processed foods or gadgets, those which give a sense of fulfillment and the true use of our capabilities, those which leave some time free for social change work and being with other people

Money: live off subsistence income or tithe a percentage to social change work or Friends concerns (these *should* be the same thing!)

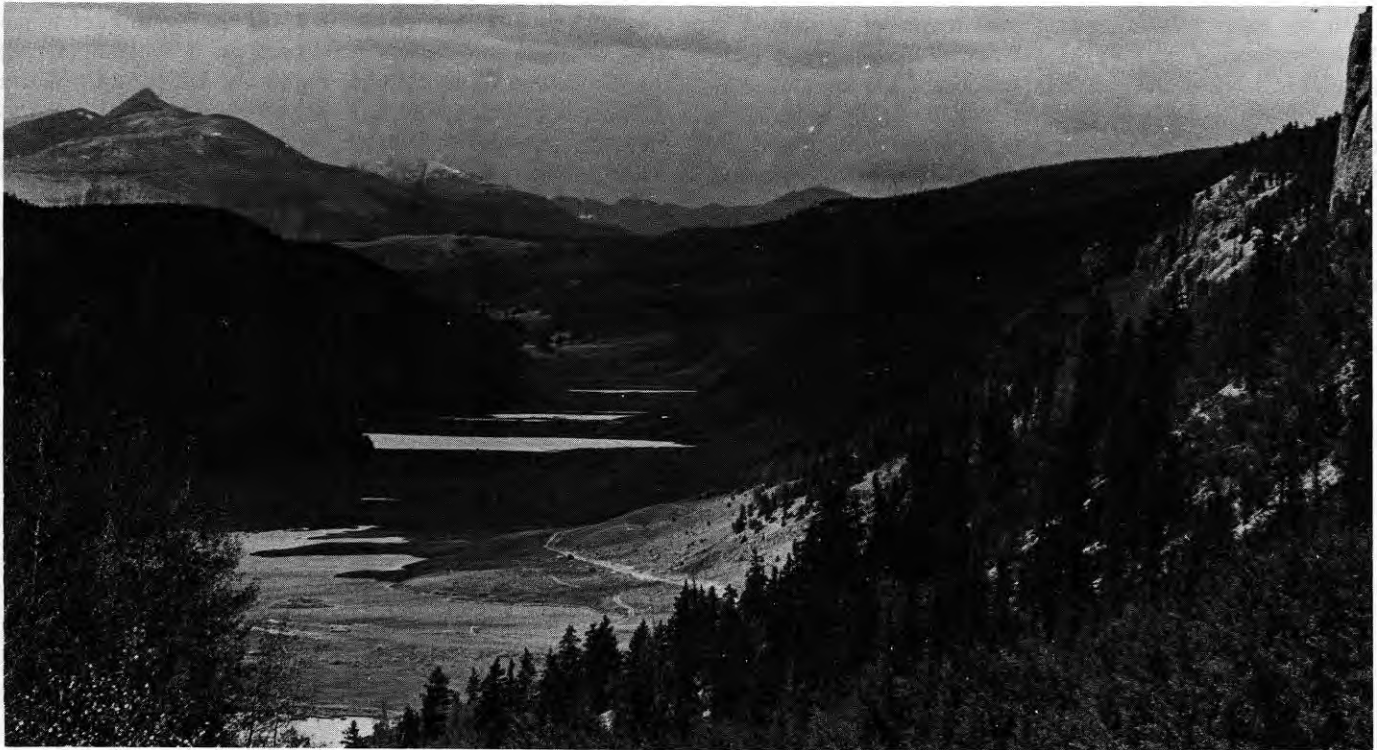
Leisure: enjoy each other, enjoy nature, make up our own games and sing our own songs.

The Land Trust Movement

by Gladys Lindes and Cynthia Arvio

THERE'S BEEN a stirring among Friends and others in the last few years which challenges the basic concept of private ownership of land, advocating placing more and more of it in stewardship so that it will never be bought or sold again. It's not a new concept but it's one that has become hidden under people's assumptions in the last few centuries that just about everything could be used for profit.

could farm by himself. These individualistic ideas were exported into the Americas, to the astonishment and discomfiture of the native Indians, and have persisted, until today we see speculators buying up farmland from people who have used it for centuries, cutting the trees, bulldozing the ridges and gulleys into a plain, and building rows of housing for new "owners." And we see land in cities with



Photograph by Ken Miller

The American Indians didn't understand that idea: the land which nourishes us all, they believed, belongs to the Great Spirit and can be used but never owned. Psalm 24 of the Hebrew Bible proclaimed: "The earth is the Lord's and all that is in it, the world and those who dwell therein. For it was he who founded it upon the seas and planted it firm upon the waters beneath."

The first privately owned land came into existence when earlier, nomadic tribes first settled down and began to farm. Even then, land belonged to the tribe, not to individuals. But gradually, the powerful established their "rights" over lands, including the people who worked them. The breakup of such feudal societies was followed by a growing individualism until in the 18th century John Locke wrote about private property as the land one man

broken buildings and crumbling old walls in vacant yards because the "owners" think it's not worth trying to make a profit on it. Speculators are often given zoning variances while environmental groups who try to preserve the natural beauty and value of the land fight a losing battle.

"The land trust as an organization, and as a social movement, stems from three sets of concerns: environmental, economic, and social (writes David McCauley, a member of a land trust in Vermont). Environmentally, the trust encourages intelligent land use and discourages environmental damage. It effects these goals through land use planning and prevention of profit maximization on land. Economically, the trust seeks to reduce speculation and ease access to land. It effects this through prohibiting the sale of its land and through creative financing of its leases.

Socially, the trust seeks to create spaces where alternative economic units and life styles can grow. It contributes to this by providing lower cost land and by cooperating with small, "alternative-oriented groups (e.g., a low-cost housing group)."

The land trust is not just an idea but an actuality in a number of places today. In Israel the Jewish National Fund holds vast acreages, leases parcels of it to users for 99 years, and has effectively taken it out of the profit-market. In this country attempts were made to do the same for land farmed by poor blacks in the South. In the 60's Robert Swann founded the International Independence Institute, which has published *The Community Land Trust: A Guide to a New Model for Land Tenure in America* (available from the Institute's office at West Road, Box 183, Ashby, Mass. 02431 for about \$3.50).

In the early 1970's several land trusts were formed in New England, especially Maine and Vermont. As an example, in 1972 a group in Maine formed a non-profit corporation which has the right to hold land. 28 acres were contributed as a beginning. The corporate charter states that the land is to be held in stewardship for all mankind

present and future and to be used with consideration for the environment. The use rights of people presently living on the land will be protected, but there will be no rights of inheritance. The use of land can pass from parents to children only if one of the offspring is actually living on and working the land, and then only as a decision of the land trust board of directors.

In Vermont, examples are the Sam Ely Land Trust, the Vermont Community Land Trust and the Abnaki Regional Land Trust. The last-named, incorporated in December, 1973, is placing 48 acres (five leaseholds) into trust. Friends are active in its membership of forty to fifty members. (Address: Windmill Hill, Putney, Vermont 05346.)

In the spring of 1972 a weekend conference on the idea of a land trust was held at Haddonfield Meeting in New Jersey, sponsored by a group of three individuals. Two years later, in February of 1974, another such conference, also in Haddonfield, was sponsored by a Working Group on Economic Responsibility under the Meeting for Social Concerns of Philadelphia Yearly Meeting. As an offshoot of this conference (but not organizationally connected), meetings were held in Philadelphia in the summer and fall

Requiem to a country stream

Two decades flash by—a floodwater
Rushing through the penstocks of memory.
Here, *here* I once had cast a surplus-store lure
And crammed the heady air into my
Locomotived lungs. Now I stand a
Pall bearer, under the Freeway signs,
To my old Walden.

Where is the soft play of sun, the
Dappled willow flash, marching cattails
In these doomed waters?
Did you know your day of execution,
Little one?

From my obscene perch of steelmen's
Haste and ingenuity—maddened by
Filigree of rivets and awesome arch,
I fly wildly over your dance macabre
Of slurried virus—the oils of a
Billion bitter germs.

What *was* your crime, little haven?
Were you another solution deemed as
Ultimate—begging for another Nuremberg?
Good-bye, lost paradise.
Join your thousand thousand brothers
In their toxic flows to death.
Bridges are for the living, and
We have many more to build.

JAMES E. MILORD

of 1974, bringing together a core of about 40 interested people from all over the Delaware Valley area. Out of those meetings has grown a parent organization, the Delaware Valley Regional Land Policy Association, which hopes to spawn a land-holding corporation to be called the Delaware Valley Regional Land Trust, as well as one or two community development organizations. (An area-wide third annual land trust conference will be held May 30-June 1, 7:30 p.m. Friday through Sunday afternoon, Haddonfield Friends Meeting, Haddonfield, N.J. Accommodations, simple food and lodging provided at conference site. Cost: \$10-20 according to needs. For information contact Tani S. Martenat, 4820 Warrington Ave., Phila. 19143 SA7-7643 or SA9-6142).

The proposed statement of purpose of the DVRLT includes: "to acquire land in the Delaware Valley (which, for the present, we are defining as an area consisting of 9 counties—Chester, Delaware, Montgomery and Bucks, as well as Philadelphia, in Pennsylvania, and Gloucester, Camden, Burlington and Mercer in New Jersey) and free it from the concepts of private property, to hold such land in perpetuity not as public or as private property, but in trusteeship to be used for the benefit of all future and present generations, as well as the protection of the use rights of its current residents; to set guidelines for land use that are consistent with sound ecological principles and with economically just distribution. . . ."

That last phrase is important. Will this concept of land tenure simply freeze the enclaves of the rich with their century-old trees and hunting preserves, or will it radically alter the pattern of land use in the Delaware Valley? The latter is hoped for. The movement is a new one and does not claim to have all the answers, but it is assumed that the long-range planning help of professionals will become available. As David McCauley writes: "The land trust is a concrete effort at service to the community at large with emphasis on improving the situations of low-income people. Easing access to land and providing planning help are examples of such services."

The goal is the *donation* of land, not the purchase by land trust associations. As more socially responsible people become aware of the existence of land trusts, it is hoped that at the point of sale between a buyer and a seller, land can be placed in the trust. Many Quakers are becoming interested: some even have thought of the possibility of suggesting that all Friends place their land holdings into trust arrangements. In this way the Society could again become the cutting edge of a new economic life.

Today Friends are being asked to consider simplifying our lives in order to begin moving away from the exploitation of our fellow human beings. But a Friend might ask, how can simplifying my individual life really change society? Doesn't something more need to be done? And the answer is: yes, a great deal more needs to be done. We need to work toward changes in the basic institutions of our society, away from socio-economic forms based on self-interest and the profit motive toward forms which truly reflect the two great commandments of Jesus: You shall love the Lord your God with all your heart, mind and strength—and your neighbor as yourself. The land trust movement is one important means of doing this.

The Green Lie

by John Staub

I WORRY about things. What I mean is that I worry about things that most people don't worry about. Course I worry about the things that most people worry about too, but that doesn't worry me so much. It's the other things.

For example, lately I've been worrying about artificial flowers. Each time I find myself in the presence of artificial flowers a rotten feeling passes over me. Sometimes I get angry, sometimes depressed, but it's always worse than just being annoyed. And afterwards I worry: I worry about



Photograph by Ken Miller

why I have such symptoms. It is always worse if I have been seduced into touching or smelling the artificial flowers. Also, it seems to depend on where they are. In a public place or in the home of casual acquaintances I can usually rise above my symptoms, but when they are in the home of close friends—or in the meeting house—I truly suffer. Sometimes I have talked about my problem hoping to find that others suffer similarly. But the most sympathetic response that I have had on such occasions is an "I don't like them either," and even this is never said with any real passion.

Fortunately, I have just today come to realize that my violent symptoms are a consequence of the perfectly nor-

mal feelings of revulsion that people have toward anything that is evil. Yes, today I have discovered that there is an absolute evilness about artificial flowers that apparently escapes most people. Naturally, I wanted immediately to share this insight with others.

It is really very simple. The evilness of artificial flowers is that they constitute a *green lie*: their sole purpose is to deceive the observer. They are supposed to make me feel good inside; they are supposed to reach out and touch that part of me that is responsive to life itself. You see, we may like books, skis, and our hi-fi sets, but it is not the same "like" that we feel toward flowers, puppies, and friends. Living things simply touch us in a different way. And when a dead plastic thing has seduced me—has given me the pleasure that I should feel only from live things—then I have been deceived and wrongfully used.

Ah, come on now! What's all this seduction nonsense? Flowers are beautiful; pictures of flowers are beautiful; and today's artificial flowers are beautiful. Admittedly, there is a question of quality: some artificial flowers look fake. Also, some people carelessly spoil the illusion by putting them in places where their living counterparts couldn't possibly grow. But these are matters of education, of taste. Suppose that the green lie, as you put it, is so masterfully executed, and so carefully placed, that you can enjoy it without ever discovering the deception. What harm is done then? After all, the end would then justify the means, wouldn't it?

Hold on! Please. Don't confuse me with your reasonable words. After all, as I said before, I have only just begun to understand the evilness of the green lie, and perhaps I am explaining it awkwardly. But let me continue, for I am just about finished.

I must make clear that I am not speaking against the use of living things as an inspiration for art. My symptoms do not occur when I look at a marble statue of the human form or at a painting of a basket of flowers. Indeed, I can even enjoy the old-fashioned floral arrangements made with silk and wire, or those of porcelain. For in such stylistic renditions of flowers there was obviously no attempt to deceive: they were what they appeared to be. But now, with modern materials and misguided motives, our craftsmen—using partially opened buds, less-than-perfect leaves, etc.—can deceive us visually. And soon, perhaps, they will add the smell and an improved feel. What if the green lie becomes so perfect that one has to cut a flower and wait to see if it wilts?

Finally, what of the people who propagate the green lie? Why do they do it? Surely they cannot enjoy their "plants" the way I enjoy my plants. They have no occasion to feel the soil, to notice a new shoot, to look for the hoped-for bud, or to worry about a yellow leaf. And they can hardly enjoy them as they would other finely crafted inanimate articles if at the same time they expect visitors to enjoy them as living things; this would strain anyone's double-think capacity. Thus, I am left with the thought that their enjoyment centers on the illusion that they create: they believe that the green lie shows their love of nature. Unhap-

pily, what it more probably shows is a household in which the look of living plants is more important than the life. The ironic part of all this is that the green-lie propagators would likely be just as upset as I about another form of artificial life. For suppose—and it's not hard to so suppose—that it were possible today to buy a battery-warmed, taxidermist-quality facsimile of a puppy or kitten. Not a Walt-Disney-like stylized version, but one that really looks and feels real. And one capable of hi-fi puppy or kitten noises when cuddled. . . . Who could tolerate such a creation in the arms of his favorite two-year old? Or, sigh, would the *fur lie* be just as acceptable as the green lie?



TO: FRIENDS MEETINGS and others concerned with the wise and prudent use of the nation's natural resources.

Dear Friends:

As you are probably aware, the energy crisis of last winter has caused an abrupt change in national energy policy opening the prospect of vast strip mining of coal in Montana and adjoining states. The members of the Montana Program Committee of the American Friends Service Committee are concerned about several aspects of this development:

- the impending destruction of fragile semi-arid ecology,
- the diversion and consumption of scarce water resources,
- the disruption of valued agricultural production which may, in the long run, be more important than immediate energy production, and
- dangerous increases in air pollution levels from planned mine-mouth coal conversion plants.

In view of these unpleasant prospects, we recognize greatly increased need to generate energy from other renewable and non-polluting resources. We believe that the development and implementation of such alternate energy systems is consistent with Friends' testimony of simplicity and Friends' understanding of earthly stewardship. Therefore, we hope that you will join with us in considering the need for legislation to provide:

- Federal and state tax incentives encouraging home owners and companies to develop and implement alternate energy technologies,
- Federal funds for increased alternate energy research, and
- Government funds for the publication and distribution of the results of alternate energy research.

Wendy Visscher, for the Committee

Global Justice and the Simple Living Movement

by Phyllis B. Taylor

MATTHEW 25:24-28; 40 states, "Come, Oh blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for when I was hungry you gave me to eat, I was thirsty and you gave me to drink. . . . Then the righteous will answer Him, Lord, When did we see thee hungry and feed thee, or give you drink? . . . And the King will answer them, 'Truly I say to you, as you did it to one of the least of these my brethren, you did it to me.'" In Isaiah 3:13-15 it is written, "It is you who have devoured the vineyard, the spoil of the poor is in your house. What do you mean by crushing my people, by grinding the face of the poor? says the Lord of Hosts."

These two themes—one challenging us to service and the other challenging the very structures of our society—run through the Simple Living Workshops that are now being run by the Churchmouse Collective which is part of the Movement for a New Society. The Churchmouse Collective is made up of Christians who are committed to trying to follow God's will in bringing about a more just global society. One way of doing that, we feel, is by running Simple Living Workshops and by training people to be Simple Living Organizers. (Anyone interested in a Workshop or in becoming a Simple Living Organizer should contact us at 4719 Cedar Avenue, Philadelphia, Pa. 19143.)

A recent Workshop we ran was held in Indiana. It brought together six nuns, two priests, some Quakers, some students, a former executive who is a humanist, a person working in prisons and a teacher aide. Some of the Workshops are for religiously oriented people and some are secular but all of them maintain the positive tension between service and structural change. Workshops are now being planned on the West Coast, Arizona, Minnesota,

Indiana, Georgia, Pennsylvania and Massachusetts. We hope to be able to offer workshops wherever people want them by building a National Simple Living Network of people committed to global justice and trained as organizers.

More and more people are looking at the photographs of starving people and asking why. Are we in the U.S. somehow responsible? Why is it that so many people in the world are hungry and so many people in the U.S. are worrying about being too heavy? How is the fertilizer situation affecting the food crisis and how is that tied up with our life style?

The Simple Living Workshops are set up to begin answering these questions. We generally begin them Friday evening with introductions and an attempt to find out what people's experiences and interests are. During the next two days we share experiences with simplifying our life styles. In the process we play, cook non-meat meals, worship or celebrate and study together. The Workshops are educational, supportive and experiential . . . and joyful. For we experience the truth of this song, even as we sing it together:

"Tis a gift to be simple
Tis a gift to be free
Tis a gift to come down
Where we ought to be.

And when we find ourselves in a place just right
We will be in the Valley of love and delight.

When true simplicity is gained
To bow and to bend we shan't be ashamed.
To turn and to turn will be our delight.
Til by turning, turning we come 'round right."

The Light of Altered Stars

The stars are changed tonight.
The Dipper's rim no longer points the Pole.
The axis around which the heavens bend
Is gone and we must look for other stars
To lead us toward our goal;
Or, lost in God, let other goals be ours,
Discovered in the light of altered stars.

MORTON D. PROUTY, JR.

Part I

A Decentralist Approach to the World Food Crisis

by Ed Lazar

HOW CAN concerned people respond to the increasing food crisis? At this point most public attention has been given to centralized governmental responses, such responses were the focus of the November 1974 Rome food conference. While UN and governmental responses are important for the most immediate food needs, it is also important for people to continue to develop non-governmental decentralist intermediate and long-range responses.

The food crisis is that an estimated 460 million people face starvation this year. Last year at least 100,000 people died of hunger in the Sahel and 50-100,000 people died in the Bangladesh famine. Approximately one half of the world's population is undernourished, and children under five are in the greatest danger of starvation. These figures don't begin to tell the story of the effects of hunger on those who survive. For example children's brain development, 80% of which takes place in the first two years of life, is affected by hunger with effects which cannot be corrected by a later adequate diet. And some 50 million people in India are blind or partially blind due to malnutrition.

This hunger crisis did not occur overnight and is not due solely to any one grain deal or rise in oil prices, but is due to a host of converging causes which include misplaced national priorities and economic systems which remove resources from local people, as well as weather changes, increased population, and several wars.

I feel defensive in even beginning to discuss decentralist approaches to the food crisis since the crisis looms so large and decentralist approaches appear so small. Nevertheless I am convinced that decentralist approaches are the basis of any possible lasting solution to the present crisis, and that, cumulatively, many small changes can have national and international effects. There are three areas I will refer to: consumption patterns, land use, and cooperative assistance or aid.

A decentralist approach begins with the individual and the groups he or she is part of: family, work, church, and living and political communities. For most readers of this article the most immediate possible response to the food situation is to make a shift in one's eating pattern away from meat and towards a grain and vegetable based diet.

Frances Moore Lappe decisively illustrates in her book, *Diet For A Small Planet*, that there is simply not enough land or water to sustain a meat based diet for the present population of the world. As the population increases, as it will even with successful population control, the shortage of land and water will be even greater. A meat and

milk centered diet requires approximately three and one-half acres of land per person while a plant protein diet requires approximately one-fifth of an acre; and with our present population there is estimated to be only one acre of food-producing land available per person.

In our country cattle once foraged on plains' grasses and were producers of protein which otherwise would not have been available. With the shift to a large-scale livestock industry, cattle are now fed grain-rich diets. Cattle have become protein consumers and compressors rather than producers as it requires 8-10 pounds of grain to produce a pound of beef. During the period of enormous surplus grain harvests in the US this process of feeding some 78% of our annual grain harvest to animals did not get much attention; but now with the spiraling cost of bread and grain for the consumer and the world-wide grain shortage it is time to evaluate our use of grain in relation to meat production.

At present North Americans consume an estimated 1850 pounds of grain per year, most of it indirectly through meat products, while people in South Asia consume an estimated 400 pounds of grain directly. Since 1940, the US population has more than doubled its meat consumption from 50 pounds a year per person to 115 pounds a year per person. There was a time when meat was considered something special and not assumed to be the central part of each meal. In other words, our present level of meat consumption is not an inherent part of our culture.

Changing individual patterns of consumption to include less meat or no meat in the diet can cumulatively have significant results. It is estimated that if we North Americans can decrease the meat we eat by 10% it will free up some 12 million tons of grain or enough to feed 60 million people.

Our present meat consumption example has been followed by other developed and developing countries. West Germany, England, Japan and other industrialized nations have increased their meat and grain imports and now also have to shift to a new model of consumption.

It should be noted that, if and when we decrease meat consumption, we cannot assume that more grain will then go to hungry people. Critics of "kitchen ecology" are quite correct on this point. The important element is that such a change in our food consumption pattern will also signify a new attitude towards overall consumption and use. We must be about changing ourselves as we work to change the attitudes, institutions, and systems which have contributed to the present food crisis.

Translating a concern about the use of grain into action means a personal commitment by each of us to examine her or his present diet and make appropriate changes in a meatless direction. I do not suggest instant total vegetarianism for most people but rather the beginning of a process of change towards a meatless diet starting with what one is actually able and prepared to do. For many people this may mean having two or three specific meatless days per week or week-day meatless suppers, or meat only on Sundays. My own suggestion for people who are not already vegetarian is to plan for meatless meals each Tuesday, Wednesday, and Thursday—a midweek vegetarian diet which allows room to experiment with a new eating pattern. A commitment to change one's diet may work better if the commitment is made with other people in a group at work or school or in one's house or church.

When I refer to a meatless diet I refer to one which includes dairy products and eggs, with fish optional. I also refer to a diet which is interesting and which opens up people's food horizons to new food combinations of grains, legumes, vegetables, and fruits. One of the most positive features of the book (and film) *Diet For A Small Planet* is that it makes a vegetarian diet attractive as well as humane in present world terms. I feel that it is important to avoid the holier-than-thou aspect of some advocates of vegetarianism. Do what feels right and possible given your own situation but do consider the implications of your diet.

Personal changes can begin to be translated institutionally. Concerned workers and students can suggest, or work for, or campaign for (whichever is appropriate) an alternate meatless meal plan in workplace and school cafeterias and dining rooms; it's hard to be consistently vegetarian when eating out unless alternate meals are part of the daily menu. Many people have spoken to restaurant owners about union lettuce and now can suggest meatless menu items. Alternative restaurants such as the new Common

Stock restaurant in Waltham, Massachusetts can be education centers for a new diet and can help relate diet changes to the larger world food issue.

The food cooperatives that are springing up everywhere in this country are very decentralist in nature and have enormous potential for changing consumption and agriculture patterns as well as saving consumers money and being a training ground in cooperative work. I hope that each food coop can have an active nutrition committee to help with community nutrition education.

In our country, one of the "richest" in the world, there are estimated to be at least 10 million hungry malnourished people. People on fixed incomes, the elderly, people on welfare, and minority groups such as Native Americans have been the hardest hit by inflation and unemployment, with many now hungry. A decentralist approach includes addressing the living situation including the nutrition needs of the poorest in our country. Indeed if we cannot solve our own distribution and hunger problems, what example does the US have to offer elsewhere?

It is often harder for people with limited economic means to change diet patterns than it is for relatively affluent middle class people. Middle class people often have more time and money to shop and cook experimentally, and don't have to worry about being hungry if something doesn't work. Thus in moving to a meatless diet emphasis, care must be taken to enable such a diet to be available to people with limited economic means—through subsidies of protein rich foods which are alternatives to meat and through increased nutrition education.

With people's diet being such a key element of health it is important that a National Health Plan guarantee that we can *all* eat and have access to a nutritious diet in America. Such a national commitment is an important complement to the decentralist program outlined here.

To be continued



Photograph by John Taylor

Resources

PERIODICALS

Simple Living, a newsletter put out by the Simple Living Project of the AFSC, 2160 Lake Street, San Fran., Calif. 94121. (Contributions)

Macroanalysis Newsletter, put out by the Philadelphia Macro-analysis Collective, 4719 Cedar Street, Phila., Pa. 19143 (Contributions)

Simple Living Newsletter, put out by the Churchmouse Collective, 4719 Cedar Street, Phila., Pa. 19143 (Contributions)

PAMPHLETS

Taking Charge. A Press Packet for Simple Living: Personal and Social Change: written by the Palo Alto Packet Committee in conjunction with the Simple Living Program of the AFSC of San Francisco (see above). Suggested donation, 75¢. Mimeographed.

Organizing Macro-Analysis Seminars. By the Philadelphia Macro-analysis Collective (see above). \$1.00. Reviewed in this issue.

BOOKS

Gandhi—All Men are Brothers, World Without War Council, N.Y., 1972, \$1.95. An excellent collection of Gandhi's most important writings on non-violence, economics, etc.

Arthur G. Gish, *Beyond the Rat Race*, Herald Press, 1973, \$1.45. An excellent book on the reasons for living

simply and suggestions for how to radically transform our own lives—written from a Christian perspective.

George Lakey, *Strategy for a Living Revolution*, Freeman, 1973, \$2.95. Lakey describes perhaps more than anyone else in this country has yet dared to do, how to bring about non-violent revolutionary change in the U.S.—this includes *living* the revolution and living simply.

Frances Moore Lappe, *Diet for a Small Planet*, Ballentine, 1973, \$1.25. A rationale for and how to do it for healthy, tasty, and high protein meatless cooking, including recipes.

Dennis L. Meadows, et al, *The Limits to Growth*, Signet, 1972, \$1.25. Shows that continuing our mass-production/mass-consumption society will end in ecological disaster and therefore we need to radically de-develop our society and simplify our lives.

E. F. Schumacher, *Small is Beautiful: A Study of Economics as if People Mattered*, Harper, 1973, \$3.75. An excellent book which challenges the basic values upon which our present economic system is based and presents an alternative where people rather than things or profit receive priority. Two of the chapters have also been reprinted separately—An Economics of Permanence and Buddhist Economics are available from Friends Bookstore for 25 cents.

Richard K. Taylor, *Economics and the Gospel*, United Church Press, 1973, \$2.25. A good analysis of our economic system from a Christian perspective and a discussion guide for church groups.

Whither the Energy of Friends?

by Donald Patterson

EVEN THOUGH Friends value serenity and seek to practice its discipline, times come in the life of a Meeting when anxiety overrules. Such a moment surprised me recently at meeting.

As we were visiting together after the conclusion of meeting for worship, one member asked me a question related to research I am conducting on the social impact of coal development in Montana and adjoining states. Barely had I a chance to utter a preliminary answer than others, hearing the questions, offered their opinions. I was fairly

well blown backward by the emotional energy.

Coal development is a big issue in Montana right now. Many people fear that the expected population influx will destroy the quality of community which persists in the sparsely populated state (in spite of its large size), that the future of the state's agricultural industry will be destroyed because water resources will have been preempted by coal related industry, that fragile range land will be despoiled by strip miners and finally that the "Big Sky" will be

fouled by pollution from massive coal burning generators and gasification plants.

The causes of anxiety are real; people are not suffering from illusions. Construction of the first generating plants is already causing disruption of traditional lifestyles in the area surrounding. Municipal water supplies are strained to capacity, sewage systems are beyond capacity, housing is practically not available, schools are going into double session, drug use is increasing, as is rowdiness and the volume of al-

cohol consumed.

But that is three hundred miles from here. That the anxiety should have appeared so strongly among gentle Friends in this university town surprised me. Having been concentrating on my work in the development areas, I was not aware that citizens of other parts of the state were so much inflamed over the issue. On this particular Sunday morning, the implication was that the coal in Montana belonged to Montanans and that since they did not need it, it should not be used to power the "luxuries" of easterners instead. Even more specifically, conservationist and environmentally concerned Friends are anxious that the beauties of Montana not be ravaged by urban dwelling philistines with ravenous and fire-eyed energy appetites. As a result, some Friends gathered at meeting on that spring morning seemed isolated and isolationist, ever secessionist, in their lonely opposition to mining and industrialization.

The problem with such an attitude is

that few of us do not participate in the energy consuming lifestyle that makes coal development "imperative." Further, chances are that we have the best hope of solving our energy difficulties with the least environmental disruption, not by letting our frustrations seize us like a demon, but by working together as a nation, even as a world. If Montanans act as if they are about to be raped, psychology being what it is, maybe they will be, but if they lead the way, engaging the hard issues and helping to solve them, maybe we can find a better way. To implement that ideal will be difficult. The means of identifying wastage will have to be found—and not just in homes, but also in industry and commerce. New technologies will have to be worked on and tested. Each person will have to make a contribution.

Just because the Arab embargo has ended, we in Montana cannot go back to business as usual if we want to set an appropriate example. Will we be able to look at the insidious and often

unconscious aspects of over-consumption and even conspicuous consumption in ourselves? Will we as individuals devise ways to live that are less profligate? Will we each learn to think of the future of the planet and not just our comfort in the present?

Should we not accept blame along with others for the shortsightedness and lack of leadership that brought us to our present "energy crisis"—even if we don't feel personally responsible for that way of life which consumes many times our share of the world's natural resources? Is not Friends' testimony of simplicity more relevant now than ever, especially as the nations of the Third World begin to demand a greater share of the world's scarce resources (and the income from them) so that they can improve their own living standards?

Donald Patterson is a member of the research faculty at Montana State University, Bozeman, Montana.

A Look at Africa: Lifestyles of the Future?

by David Roberts

SIMPLICITY HAS been a Quaker ideal for some time. Of course some Friends live more according to their beliefs than others, but this is all very relative. At any rate the American culture grinds along on its materialistic way toward everything in abundance. Now many are asking themselves how long can this go on; surely our resources can't last forever. A world of scarcity may force future generations to adhere to our testimony on simplicity whether they want to or not.

The way of life here in rural Liberia is fairly basic. It is not cluttered with the gadgets and conveniences of the modernized world, but is tied directly to those resources that are necessary to sustain life. People are quite independent here in that they take care of their family's needs with little or no contact with a complex commercial economic system. They live simply not because of a testimony but because they don't have access to the resources that we take for granted; but they live simply just the same, and many of them happily so. If we were to do likewise could we be as happy?

David Roberts, a member of Friendship Meeting in Greensboro, N.C., is teaching in Liberia.

Before coming to Africa I believed in simplicity as much as anybody else, but I still found myself using up just as many resources as the next person in my community. That can all be blamed on ignorance and the lack of will power. First of all I simply didn't know how to get by without many things; furthermore, since those things were so readily available it would have been very difficult to deny myself the right of ownership. Thus my life was a hundred times as cluttered as those who are now my neighbors.

Now it has become apparent that meat comes from animals, not from the butcher department of the local super market; there is nothing that a butcher does that I couldn't do myself. Vegetables come from gardens, not from grocery stores; I can grow vegetables as well as pay someone else to do it for me. Houses are for the purpose of keeping out the rain and cold; it is not necessary to have a mansion with a manicured lawn. Women around here wear only a lappa, two yards of cotton material which is easily wrapped around and tucked in. Very few places in this country have running water, but people aren't thirsty and they stay very clean; actually the bucket bath has become somewhat of a pleasurable ex-

perience in itself. Electricity is a luxury. Clothes can be washed without a machine. Rice does not require refrigeration; in fact, what do you need a refrigerator for? Having been a Boy Scout I was pleased to find housewives cooking over the open flame—this method works so well that even the food served in the school cafeterias is prepared this way.

Now you are probably saying that this is an extreme example and that one cannot ask everybody to live that way—that would not be fair. Well, it is a fact that most people in the world (Africa, Asia, India, and Latin America, for example) do live quite simply. It is very few indeed who are able to enjoy the conveniences which Americans take for granted—that is not fair.

You might also say that we need these conveniences in order to remain efficient in our work and maintain our high productivity. But look at what productivity has done for us in terms of pollution, too many cars, wastage of valuable resources, and the general deterioration of the environment. Can productivity be more important than life itself?

It is time we decided what we want the future to bring. If we wait too long the decision will be made for us.

A Penny A Copy: Readings from The Catholic Worker. Edited by THOMAS C. CORNELL and JAMES H. FOREST. The Macmillan Co., New York; Collier-Macmillan Ltd., London. London. 271 pages. "hb on special \$1.50"*

"HB ON SPECIAL \$1.50" translates: hard back on special sale for \$1.50 per copy.* Thus true to principle is this collection of pieces from the unique parent publication in which they first appeared, and which still sells in New York's poorest slums for "a penny a copy." A friend who couldn't know I'd agreed to review this volume sent me a copy of CW for December 1974, and there it is—just above the beautiful, seasonal woodcut by Friend Fritz Eichenberg—Price 1¢.

If the book itself is a bargain, the contents are nothing short of a treasure.

In the CW's first issue, dated May 1933, Dorothy Day's message was "to those sitting on park benches," "huddling in shelters," "walking the streets in the all but futile search for work," "who think there is no hope for the future, no recognition of their plight." To these she cries, "It's time there was a Catholic paper printed for the unemployed." Timely—after 41 years. Over the years covered by the pieces in this selection—which ends with a December 1966 essay by Thomas Merton, *Albert Camus and the Church*, (and in which one can read QUAKER every time Merton says CATHOLIC)—CW's goal was and continues to be to declare that "the Catholic Church has a social program." Peter Maurin, with Dorothy Day co-founder of CW, first used the phrase "gentle personalism" in one of his oft-

quoted "Easy Essays." In "Feeding the Poor," he points out:

In the first centuries of Christianity the hungry were fed at a personal sacrifice . . .

the pagans used to say about the Christians "See how they love one another."

In our own day the poor are no longer fed, clothed and sheltered at a personal sacrifice but at the expense of the taxpayers . . .

the pagans say about the Christians "See how they pass the buck."



Catholic W

THE GENERAL aim of the Catholic Worker Movement is to realize in the individual and in society the expressed and implied teachings of Christ. It must, therefore, begin with an analysis of our present society to determine whether we already have an order that meets with the requirements of justice and charity of Christ.

The society in which we live and which is generally called capitalist (because of its method of producing wealth) and bourgeois (because of the prevalent mentality) is not in accord with justice and charity—

In Economics—because the guiding principle is production for profit and because production determines needs. A just order would provide the necessities of life for all, and needs would determine what would be produced. From each according to her/his ability, to each according to her/his needs. Today we have a non-producing class which is maintained by the labor of others with the consequence that the laborer is systematically robbed of that wealth which s/he produces over and above what is needed for her/his bare maintenance.

In Psychology—because capitalist society fails to take in the whole nature of a human being but rather regards him or her as an economic factor in production. . . . an item in the expense sheet of the employer. Profit determines what type of work s/he shall do. Hence, the deadly routine of assembly lines and the whole mode of factory production. In a just order the question will be whether a certain type of work is in accord with human values, not whether it will bring a profit to the exploiters of labor.

In Morals—because capitalism is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible, there is an inevitable conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage-earner relationship. To Achieve This Society We Advocate:

A complete rejection of the present social order and a non-violent revolution to establish an order more in accord with Christian values. This can only be done by direct action since political means have failed as a method for bringing about this

As a movement, the Catholic Worker has clung to two principles: (1) a literal acceptance of the New Testament as a practical guide to social action; and (2) the belief that one must accept the obligation of doing something *personally, immediately*, about the ills that plague society. Direct service to the abandoned poor in inner city slums has been perhaps the most visible manifestation of the spirit of the CW, and houses of hospitality are still being founded in various sections of the country. The belief in "personalism" has resulted in opposition to war, another point where Friends are "one in the spirit" with CW. (During World War II, CW sponsored the Association of Catholic Conscientious Objectors, the only group in the country under which Catholic CO's could do alternative service under Catholic auspices. Currently,

the Catholic Peace Fellowship, directly inspired by the CW, is the most active of Catholic peace societies.)

Deep, continuing interest in economic justice has also characterized the CW movement from its beginning. Beyond support for workers in specific labor disputes, beyond aid to victims of the system needing immediate and personal help, criticism has been leveled at capitalism itself as practiced in today's world. In September, 1960, a check for \$3,579.39, representing interest on money paid to CW when its Chrystie Street property was taken to make way for a subway extension, was returned to the City of New York. The accompanying letter said simply, "This money is not ours. We do not believe in the profit system, and so we cannot take profit or interest on our money." (Read the entire letter beginning on pg. 204.

Guaranteed non-self-righteous.)

So, dear Friends, what of Him who "comes as One who is poor?" Do we, in our comfortable homes and substantial Meeting Houses, even remember that indeed He did so come? Do we understand what it is to have no place to lay our heads? The CW continues to ask the question, and attempts to provide some answer for those who know from bitter experience what it means to be poor. Can we learn from them about NOT "passing the buck"—maybe not even to the AFSC?

LEAH FELTON

* From The Catholic Peace Fellowship, 339 Lafayette St., New York, NY 10012.



er Position

society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. . . . We feel that what anyone possesses beyond basic needs does not belong to him or her but rather to the poor who are without it.

We believe in a withdrawal from the capitalist system so far as each one is able to do so. Toward this end we favor the establishment of a decentralized Distributist economy . . . as was society during certain periods that preceded the rise of national states.

We believe in worker-ownership of the means of production and distribution, as distinguished from nationalization. This to be accomplished by decentralized co-operatives and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all persons of property as a stepping stone to a communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership.

We believe in the complete equality of all men and women under God. Racism in any form is blasphemy against God who created all humankind in the Divine image and who offers redemption to all. Each person comes to God freely or not at all and it is not the function of any human or institution to force the Faith on anyone. Persecution of any people is therefore a serious sin and denial of free will.

We believe further that the revolution that is to be pursued in ourselves and in society must be pacifist. We believe that Christ went beyond natural ethics and the Old Dispensation in this matter of force and war and taught non-violence as a way of life. So that when we fight tyranny and injustice we must do so by spiritual weapons and by non-cooperation.

We believe that success, as the world determines it, is not the criterion by which a movement should be judged. We must be prepared and ready to face seeming failure. The most important thing is that we adhere to these values which transcend time and for which we will be asked a personal accounting, not as to whether they succeeded (though we should hope that they do) but as to whether we remained true to them even though the whole world go otherwise.



Illustrations by Fritz Eichenberg



Reviews of Books

The Contrasumers: A Citizen's Guide to Resource Conservation. By ALBERT J. FRITSCH. Praeger Paperbacks, 1974, 182 pages, \$3.50.

IT'S HARD to keep straight all of the recently contrived terms that describe special aspects of consumption (is it consumerism or the consumer economy that we should watch out for?) and conservation (which begat ecotage and maybe sabology, and isn't there something called polluvution?). It's even harder to remember which contrivance connects with what new book about greedy people and the environment. So when I encountered yet another such permutation in this title my enthusiasm knew bounds, but I elected to read and review *The Contrasumers* because I like what Albert Fritsch (Ph.D. in chemistry, and Jesuit priest) is doing as a co-director of the Center for Science in the Public Interest in Washington, D.C.

After reading *The Contrasumers* I reluctantly conclude that the word needed to be coined. Whether the book needs to be read depends largely on the prior level of one's consciousness. For those who are already aware of the immorality and futility of maintaining current levels of material consumption, have gained a quantitative feeling for the problems, and have made some headway towards a personal solution, it is perhaps marginally useful. For most of us lesser mortals I'm sure it would be extremely valuable, and I wish I could confidently say will rather than would, but I fear that it won't be read by those who need it most. Which is equally true of the Bible, I guess, and an equally poor reason for not promoting it.

Albert Fritsch's purpose, as he states in the preface, is to point out that the United States can and must change its mature destiny to one that is global and social in character and qualitative rather than quantitative in scope, and to show how this can be done without producing major disruptions in our economy. Why he adds the constraint

about economic disruption is unclear, since nearly everything he goes on to say accents the need for thorough revision of our economic system. The necessary changes can be brought about through contrasumption, which he defines as the philosophy of curtailing material consumption by directly curtailing our material growth ethic. He convincingly argues that the present need for contrasumption in America is greater than the need for contraception in poorer countries that have higher birth rates but much lower per capita consumption. This valid and important point is variously expressed throughout the book, yet nowhere is it even hinted that an ultimate need might exist for some form of universal birth control regardless of how much we Americans cut back on our consumption.

The book quite properly concentrates on energy consumption, which is a good index of overall consumption levels as well as a major contributor to pollution and resource depletion. It contains statistics galore, much background on the oil crisis and other symptoms of our foundering consumer economy, a penetrating analysis of the United Nations Conference on the Human Environment at Stockholm in 1972, and many suggestions for individual and corporate conservation strategies. In the back is a "lifestyle index" with tabulations that enable one to figure one's personal energy expenditures much as a dieter counts calories, compare them with typical expenditures in other countries, then determine where and how much to cut back.

The Contrasumers reads easily, and is larded throughout with many special bits of insight that I felt justified my additional exposure to some already familiar material. If widely bought it will be widely read and might help make good things happen.

C. J. SWET

Review of Organizing Macro-Analysis Seminars: A Manual (by the Philadelphia Macro-analysis Collective, January 1975).

THE MANUAL *Organizing Macro-analysis Seminars* is a product of many hours of life-experience. Its purpose can

best be explained by quoting the statement on page iv:

"This manual is intended to be a guide for organizing and conducting 'macro-analysis seminars.' Macro-analysis seminars are democratically-run study groups that attempt to increase the participants' awareness of the ecological, political, economic, and social forces that are shaping our global society. They are designed for people who are concerned about the environmental deterioration and the injustice and oppression that exist all around us, and to help people do something about it.

It is our hope that the macro-analysis process will lead to an increased understanding—and that the increased understanding will lead to collective action for social change."

This is the kind of publication that is usually read by someone who has already had personal contact with folks in the movement from which the writing springs—in this case, the Macro-analysis Movement. If this is not the case, the reader of this manual may find it the best procedure to move ahead, after reading the first two brief chapters, to Chapter VI and the remainder of the pamphlet. A person who is in substantial agreement with the above-stated purpose will probably find her/himself becoming more and more excited by the *process* which the pages reflect, a process throbbing with vitality, a process that enables a group of people to gain understanding of the current political-social-economic crisis and—more important—to grow in the ability to interact and cooperate in bringing about change toward the better human condition for which we all yearn.

Chapters III, IV, and V constitute the "heart" of the instructional material that a person or persons bent on organizing a macro-analysis seminar will want to study. These chapters give detailed information about the content, suggested processes, and reading materials that have been found valuable by many groups who have undertaken "standard" twenty-four week (preferably) or twelve-week seminars. (A "week" consists of one three-hour group session plus two or three hours of individual study and occasional meetings of two or three members to plan the next all-group session; a "seminar" usually consists of from eight to twelve persons.)

What will be new to most first-time readers and participants is the variety of group-process experiences by which a seminar functions. The reader of these chapters finds continuing reference to such concepts as facilitator, brainstorming, vision gallery, excitement sharing, web charts, and others. S/he comes to realize that a macro-analysis seminar is indeed a democratic process, one in which leadership responsibilities are shared and in which growth in group cooperation takes place.

GLADYS MEYER LINDES

Our Ecological Crisis; Its biological, economic, and political dimensions. By GRAHAME J. C. SMITH, HENRY J. STECK, and GERALD SURETTE. Macmillan Publishing Co., New York. 1974. 198 pp. Cloth, \$5.95.

THIS BOOK poses the fundamental question "Can modern societies, characterized by population increase, by advanced technologies, and by a growth-oriented, man-centered culture, adapt to the constraints of the environment in such a way as to ensure not simply survival but a decent life for future generations?" The authors show how ecological change must come about through fundamental changes in both our economic and political philosophies. The book consists of an introduction, followed by three chapters on the biological, economic, and political dimensions of the crisis, and an epilogue. Chapter One shows the global scale of our ecological crisis. Chapter Two dramatizes how strongly tied we are to the Protestant Ethic of growth and competition. Though many now subscribe to the necessity of zero population growth it is doubtful if many recognize the equal necessity of a steady-state economy. It is in the third chapter on the political process that the reader is likely to froth with frustration over the seemingly impossible task of effecting change. Surette paints a gloomy picture indeed of the way that industry has so completely taken over the very regulatory groups that are supposed to improve the environment. Their unwritten role is that of handing out crumbs to the environmentally concerned while continuing to maintain the status quo. Because the industrial segment is so strongly organized, has such strong economic incentives to resist change,

and can pour fortunes into political lobbying the citizen is relatively helpless in his fight against pollution.

But the problem goes far beyond pollution. "If we go beyond pollution to seek an understanding of the environmental situation, we find . . . an inner logic in man's relationship to his environment. . . . At some point in his evolution . . . man has presumed that his well-being is best served by orienting himself in an exploitive rather than in a harmonious manner to his environment." "When more than ever before take from the commons, when they take without regard to the technique of taking, and when they take without regard to the ecological condition of the commons, then prosperity for all leads to tragedy for all."

The epilogue ties together the three parts of the ecological crisis. The authors suggest no solutions; worse yet, they even question if there is an answer. Yet the book makes one thing clear: to effect change in the economic and political traditions that have contributed to our crisis, it is imperative we join forces with others of like mind, be it Common Cause, League of Women Voters, or Planned Parenthood, so as to be a more effective force against the status quo.

The book is highly readable. The selection of suggested readings is excellent.

ALLEN W. STOKES



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Letters to the Editor

Principles and Vegetarians

OF THE several inspiring articles on Albert Schweitzer (FJ 2/1) I was most interested in the one by Douglas Steere, which gave us new and valuable insight into Dr. Schweitzer's character.

We have become familiar with Schweitzer's great ethical principle of "Reverence for Life" and how he practiced it in his noble life, an inspiration to the entire world for all time to come.

Therefore, to me how disappointing it is to learn that the good doctor, after being a long time vegetarian, reverted to the eating of meat in the later decades of his life. This was a clear violation of his principle "Reverence for Life," although I am sure he did not do it thoughtlessly.

Dr. S. says, "To the man who is truly ethical all life is sacred, including that which from the human point of view seems lower in the scale. . . . If he has been touched by the ethic of Reverence for Life, he injures and destroys life

only under a necessity, which he cannot avoid, and never from thoughtlessness."

Apparently, he must have felt it was a matter of necessity that animals and birds should be killed in order to furnish him with meat to eat to maintain his health. He was wrong. The human species is not carnivorous by nature and physiology, but frugivorous, and therefore it is a crime against Nature and Nature's God to eat a carnivorous diet. It is ethically, aesthetically, hygienically, and economically wrong.

In this respect Tolstoy and Gandhi were superior to Schweitzer.

ROBERT HECKERT
Philadelphia, Pa.

Sexist Logos

I CANNOT use the convenient renewal envelope without some comment on the picture so prominently displayed on it, and in smaller form, on the FJ masthead.

From the woodcut, I learn that adult Quakers, at least the reading portion, are men. Little boys are bigger than little girls and keep them focused on the proper concerns with a protective and restraining hand on their tender little shoulders. Little boys wear serious hats like the adult males, while little girls' bonnets have a charming, light-hearted and child-like upward tilt. Are we to assume that Quaker girls do not really ever grow up? Or are the Quaker women in the Meeting House kitchen making coffee while the men concern themselves with important issues—achieving equality for women perhaps?

HARRIET MURPHY
Dalton, PA

Uncontrollable Infernos

I PREDICT that both President Ford and Henry Kissinger will live to regret the airing of their shared opinion that under certain circumstances our government would resort to military force in order to solve (?) the oil crisis.



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August 2 | A RETREAT: RESPONDING TO THE VISION OF
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If it were possible I would end this dangerous discussion before another word is said.

Recent history is livid with examples of loose talk leading to outright threat, threat to "calculated risk,"—and, when the bluff is called—to bloodshed "by accident" which quickly avalanches into an uncontrollable inferno.

Ironically any military action in the Mid-east today would find American soldiers face to face with an American-trained enemy armed with American-made weapons. How foolish can we be?

FLOYD SCHMOE
Kirkland, WA

Negative Economic Views

I SEE Friend Howard Kershner is still spreading his negative, onesided, ideological economic views (FJ 1/1 p. 22, 2/15 p. 119) such as "All government intervention in the economic activities of the people lessens the total of human satisfaction" and "We can never solve the problem of poverty and undernourishment by redistributing goods already here."

What many people concerned for

"social justice," such as John Michener (FJ 10/15/74) are concerned about is to bring the tax, employment, and subsidy activities of government (and industry) closer to Jesus' ideal of "to each according to his need," and to expand the good of the public rather than the power and wealth of the self-centered and power hungry. It is a difficult and complex task, but Kershner's negatives give us no help on how to implement Jesus' ideals in economic affairs, and he tries to block us off from one avenue of effort.

Friends occasionally need to be reminded that Friend Kershner was for many years a paid publicist for the "Christian Economics Foundation," supported considerably by the Pew family of Sun Oil Company (Roy, Apostles of Discord, 1952). It was, of course, to their advantage to aid in spreading views opposed to the redistribution of THEIR profits and wealth.

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Written Wednesday dawn,
January 22, 1975

Tribute to a Friend

WHEN I WAS a child—(maybe not quite so young, but about fourth grade or so), my father let us in on a big treat by joining the Friends' Meeting in Alapocas, Wilmington, Delaware. (Little did I know how big a treat having been associated with Friends would become in my later life.) At that time, though, the big treat was . . . going to visit the Marises. Oh how I loved that occasion—we four children would literally dance around in anticipation.

The Marises lived in a fascinating house—with its old grandfather clock and mantle clock that went ticky-tock, and books that smelled good, a curvaceous winding stairway that we could go exploring in, and a bright little kitchen with always a cookie can filled with treats and a tea kettle simmering. There were wide windows with plants, a tiny backyard with lots of birds, Robert's enthralling (but scary) old fashioned dentistry equipment, and better yet—that little white shelf to the left of the living room entrance that contained their small collection of toys. The toys were not wind-up, turn-on, Mattel's—Modern—Marathon—Match-types, but instead a few simple mazes, and puzzles made with wooden blocks. Yet they were fascinating to us, and part of the enjoyment was the knowledge that each time we went, they would be there, in that same place, with all the pieces, and they would not break and would not change . . . if you could remember how it was done—that ball would always fit through that hole in that particular way.

For better or for worse, Robert and Ruth Maris were intimately associated

with Quakerism in my mind from the beginning of my experience with it, as I would sit in that silent meeting and watch them walk in and sit down—invariably with a smile or wink in my direction. Before I even knew his name—he was the Quaker man, and Ruth—the Quaker lady. The association was a good one, of warm sunlight and interesting "story-messages" at Meeting, of peace and gentle conversation at home. Of apples and horses, since they were two of the few adults who didn't think my adoration of horses was silly, but would particularly take care to ask me about them and show me pictures of old meetinghouses with stables . . . until the day I excitedly told Ruth that it was not horses anymore; it was the Beatles now.

All this was accepted with loving understanding, which I later came to know as a way they approached life, and which I could count on them to strive for. Throughout the many times we had differences, even when very far away from them in actions, I always knew somewhere within me, that there were Robert and Ruth, and their doors would always be open to me if I needed honestly to talk. Certainly I could count on an ear for listening, a cup of tea, and a truthful atmosphere of good will. Robert was extremely well-read, and could come up with a quote, a poem or story for every situation. (Or recommend a book to read.) These always have helped, I think, because talking with him, and seeing things through his eyes—I would glimpse a sense of the Universal. He always carried with him an Overview of the world, seeing problems as humankind's rather than one person's, yet sensing the spirituality of each individual case. How rare this attitude, one I took for granted as a child. How easy it is to get bogged down in your own little self-centered rat-race and lose this caring, this concern . . . this loving of the world and its creatures.

My father, especially, knew Robert in a way I perhaps will never understand, but I know he benefited immeasurably from the experience. They used to have long, as Ruth put it, "telephone visits," especially after the Marises had moved from Wilmington, and I know they mutually looked forward to these visits. Although I have only known Robert since he was past middle age (as I am just-turned 21), and I know he grew up in far different times, I hope that as I grow older there will still be room for this kind of caring, this kind of respect, and the kind of simple life-

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style he exemplified.

I know Robert was loved by me, by my brothers and sister, parents, and by many more throughout Wilmington, Pennsylvania, and even other countries.

I'll never forget when working for them one summer a few years back, I had to go pick up a suit at the cleaners, and some groceries at a corner store. At both stops I heard, "Robert Maris sent you? . . . oh here, honey . . . a fine man."

"Aren't they wonderful people? . . . Yes, yes . . . they're Quakers you know. . . ."

" . . . good people, those two . . . good people. . . ." And I know that they in turn felt the light—the simple concern towards themselves; the kindly attitude, even over an exchange of laundry.

. . . And that summer I went out west to visit California and to work in Colorado. It was a long summer, and a period of turmoil for me, with many decisions pending—and at times the west seemed lonely and foreign. Some areas best reminded me of the moon, and working in a factory was not the easiest. Then one day I found a meeting for worship, and was invited to a Quaker "roundup" in Wyoming. Lo and behold after driving through miles upon miles of flat grasslands, we came upon a small ranchhouse, in a little dip, with a big old tree spreading over it. From inside the house came good smells and laughter, and I was greeted by people who said, of all things—"you're from Pennsylvania? . . . Delaware?? Oh do you know the Marises"? . . . And immediately I was at home again. How close that little dot on the map of Philadelphia, William Penn's country, Wilmington meeting, Pendle Hill and big oak trees seemed. And funny how Robert Maris, with his bushy eyebrows, mustache, and walking cap seemed to have grown there just like the oak trees. What a good feeling it was. As I sat in Meeting that afternoon, tears dripped down my cheeks at the goodness of having known those two and being able to share in the warm thoughts they brought to mind even there, over a thousand miles away.

Last night, when I heard of Robert's death, I sat for a quiet time with myself and I felt once again that warm glowing feeling, that quietness of mind, that peacefulness of breathing that comes with his aura—with his memory. Although I know none of the societies (other than that of Friends) Bob be-

longed to, nor no professional associations he became president of—nor have seen any of the gold medals he undoubtedly stored away—I know this feeling is a tribute to Robert Maris. A remarkable Friend and friend.

PATRICIA STEIJN

Robert H. Maris died January 21, 1975 in the Chester County Hospital, West Chester, Pa., in his 85th year following a heavy stroke. Robert lived most of his life in Wilmington, Del., where he was born. Through the application from his parents he became a member of Wilmington Monthly Meeting of Friends near the age of five. The certificate of removal for Robert and wife Ruth came to West Chester Monthly Meeting in May 1973.

He was graduated in 1908 from West-town School; after a three-year course at the Dental School of the University of Pennsylvania, he began the practice of dentistry in Wilmington in 1912. For sixty years he followed this profession and retired to live in West Chester in 1972.

Two outstanding experiences were a part of his feeling for the Friends peace testimony; in the first World War he and his wife, Katharine Spear, worked with the AFSC in France. In World War II he and his second wife, Ruth Outland, traveled to many Civilian Public Service camps in the United States helping with the dental needs of the conscientious objectors and also other service in the camps as way opened.

Survivors other than his wife, Ruth, are a daughter, Faith Burlingame, three granddaughters, a great-grandson, and a great-granddaughter.

R. LESLIE CHRISMER

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"April, April, laugh thy golden laughter, And the moment after, Weep thy girlish tears," said Ralph Waldo Emerson, setting a high mark for other poets to surpass in any depiction of April's alternation of sunshine and rain.

Without April's warmth and wetness, there would be no Spring burgeoning and bloom, no Summer's growth and productivity, no Autumn harvest. In short—no plants, no oxygen, no food, no life.

Is it sententious to say this? Not at all. Some of the best minds, and souls, have occupied themselves with the meaning of life as it is expressed in the marvel of the seasons. About 100 years ago, a Unitarian minister, W. C. Gannett, preached four wonderful sermons on the four wonderful seasons which, later, he published in a gem of a book called "A Year of Miracle."

"How certain it is, this Resurrection of the Spring!" said the Rev. Mr. Gannett. "Some one reminds us that, as the harvest approaches, the world is annually within a month or two of actual starvation. Let one single spring-time drop from out the roll of seasons, and another would look on an earth full of silent cities and very quiet villages."

When those lines were written—close to 100 years ago—the population of the earth was about one and a half billion. Today it is supposed to be three and a half billion. In the year 2000 it is likely to exceed six billion people. Since the population of the world is doubling every 34 years, within another century, (if the trend is not halted), the earth will have thirty billion people.

We may not run out of Springs, but we are running out of land, pure water, fresh air, resources, and food.

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Lines Written after Re-reading Browning's "Andrea del Sarto"

Del Sarto, Sir (Andrea, if I may make
so bold):
Between your lines I sense your ills of
mind and heart.
They are like mine, like ours, we who
aim but fail to reach.
I share your weariness, that evening's
drear time
When lovely Lucrezia tried your
flagging spirit
And your art, your aim, your reach,
your grasp.
I quote some of your golden words (and
to them add my guilt):

*I do what many dream of all their
lives
—Dream? strive to do, and agonise to
do,
And fail in doing. I could count
twenty such. . . .
There burns a truer light in them . . .
than goes on to prompt
This low-pulsed forthright craftsman's
hand of mine.
Their works drop groundward, but
themselves, I know,
Reach many a time a heaven that's
shut to me . . .*

*Ah, but a man's reach should exceed
his grasp,
Or what's a Heaven for?*

Andrea, Sir: We make mistakes.
(Forgive us, Lord.)
You, called the "faultless painter," put
gold and green on canvas.
Some there are (like me), who have a
less lively art.
We put what skill we have on paper.
Words. Type. Ink.
Our names are writ in water. We try.
We err. Remembrance fails.
Craftsmen we try to be, reaching "that
heaven might replenish us."
Friends, like your Lucrezia, remind us
of shortcomings.
That's heaven: The friendliness of
friends, the prod they give.
Incentives come from the soul's self.
(Your words again, Andrea.)

*This must suffice me here. What
would one have?
In heaven, perhaps, new chances,
one more chance—
Love, we are in God's hand.*

ALFRED STEFFERUD



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Announcements

Births

STUCKLEN—On February 13, LOWELL
MICHAEL STUCKLEN, to Robert A. and
Deborah S. Stucklen of Montrose, CO.
The father is a member of Birmingham
Monthly Meeting, West Chester, PA.

Marriages

DRISCOLL-PETTIT—On February 1,
1975, in a combined Catholic-Society of
Friends ceremony, DEBORAH ARDEN
PETTIT and MICHAEL WALTER DRISCOLL.
Deborah and her parents are members
of the Woodstown (NJ) Meeting.

PEDERSEN-GOSLING—On May 11, 1974, HANNAH WOOD PEDERSEN and RICHARD WOODLEIGH GOSLING, under the care of Schuylkill Friends Meeting, Phoenixville, PA.

Deaths

BROOKMAN—On January 29, 1975, LAURA LOU BROOKMAN, an active and valuable member of Wrightstown (PA) Meeting.

CHRISTIAN—On December 27, 1974, THOMAS L. CHRISTIAN, a member of Plymouth Meeting. He is survived by his wife, Elizabeth Jones Christian; a step-son, A. Victor Ohlson; and four grandchildren.

FRASER—On January 25, 1975, GLADYS SPICER FRASER, a member of Croton Valley Meeting, Mt. Kisco, NY.

PARRY—On January 28, 1975, ELIZABETH ELY PARRY, aged 84. She was a member of Wrightstown (PA) Meeting. She is survived by three children, Edith Parry Rinehart, Edward Parry and Lawrence Parry, and by seven grandchildren.

POLK—On January 26, 1975, ALAN M. POLK, a valued and active member of Mickleton (NJ) Meeting.

TUCKERMAN—On December 28, 1974, EDWIN TUCKERMAN, a member of Plymouth Meeting. He is survived by his wife, Eleanor of Plymouth Meeting, PA.



Coming Events

April

25-27—Conference on "Investments, Wealth and Economic Alternative" at Woolman Hill, Deerfield, MA. Contact person: Arthur Fink, New England Regional Office, AFSC, 48 Inman St., Cambridge, MA 02139 (617) 864-3150.

26-27 and 4/3-4—Garden Days, Friends Hospital, Roosevelt Boulevard at Adams Avenue, Philadelphia, PA 19124.

May

4-7—Peace Churches Seminar, William Penn House, Washington, D.C. Theme: "Militarism and Foreign Policy" Sponsors: Religious Society of Friends, Mennonite Church, Church of the Brethren.

16-18—Quaker Writers Conference, Guilford College, Greensboro, N.C.

23-26—Friends Conference on Religion and Psychology, Annual Meeting, Haverford College, Haverford, PA.

June

5-8—Third Believers' Church conference, Pepperdine University, Malibu, California. Theme will be "Restitution, Dissent and Renewal." For more information write Richard T. Hughes, Conference Coordinator, Believers' Church Conference, Division of Religion, Pepperdine University, Malibu, CA 90265.

20-22—Weekend Seminar on the work of the Quaker U.N. office, and the "Future of the U.N.: the U.S. and the U.N." at Quaker Hill Conference Center. 10 Quaker Hill Drive, Richmond, IN 47374. Speakers will be QUNO staff and QUN Committee members. Inquiries to Jack Kirk at Quaker Hill Conference Center.



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Helen H. McKoy, M.Ed., Germantown, GE 8-4822

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Accommodations Abroad

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

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Announcements

GET YOURSELF TOGETHER. Gestalt weekend, May 2-4. Contact your body, your feelings, and your wholeness. Pat McBee Sheeks, 3720 Baring St., Philadelphia, PA 19104. 349-6959.

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

Books and Publications

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

THE PLUMMERS OF HARMONY GROVE, by Edgar Palmer. Three centuries of Quakerism in fictional diaries. "I commend the Friends United Press for bringing out this unusual book."—Elton Trueblood. \$3.95.

SEVERAL QUAKER GENEALOGIES; many Quaker books (journals, history of the Friends, local histories, etc.) and miscellaneous books. John V. Hollingsworth, R.F.D., Chadds Ford, PA 19317. Phone: (215) 388-6969.

For Rent

N.Y.C. SUBLET. July-August. Brooklyn brownstone, 2 bedrooms, charming high-ceilinged rooms, parquet floors, patio, garden. 15 minutes Manhattan, 30 minutes beach. Piano, dishwasher, washer, dryer. \$950, including utilities. Owens (Friends), 187 Prospect Place, Brooklyn 11238. (212) 622-8319.

DOWNEAST MAINE. Rent main and/or guest cabin on shore near wildlife preserve. Cabins sleep five or four. Each has hot water, kitchen, shower, outhouse. Available June to mid-July. \$250 or \$175 for two week period, plus utilities. Simple, secluded, quiet. FOR SALE: Variety beautiful 1½ acre ocean lots, other locations. \$18,000 to \$22,000. Inquire airmail. Wellfield Cottage, Jordans Way, Jordans, Beaconsfield, HP9 2SP, Bucks, England.

For Sale

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

Personal

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

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

Positions Vacant

FRIENDS SCHOOL, Miami, FL, needs teachers with training and/or experience in an open, ungraded school. 30 children, ages 3-7. Write: Darden Pyron, 6907 Trionfo St., Coral Gables, FL 33146.

COUPLE to be houseparents and to teach physics and chemistry, September, 1975. The Meeting School, Rindge, NH 03461.

OVERSEAS ASSIGNMENTS with AMERICAN FRIENDS SERVICE COMMITTEE. The American Friends Service Committee is in urgent need of overseas staff in several of its programs. Some of these call for the following: (a) Early childhood specialist for preschool program for Arab refugee children in Gaza; (b) Program Director for East Jerusalem Information and Legal Aid Center; (c) Medical doctor for Vietnam and Chile; (d) Single woman generalist for Quang Ngai, Vietnam; (e) Regional Director for Conference/Seminar Program in Singapore; (f) Program Director for Guatemala. For further information contact John Borden, American Friends Service Committee at 160 N. 15th Street, Philadelphia, PA 19102.

Positions Wanted

COLLEGE STUDENT seeks summer employment in Northeast. Experienced children's programming, outdoor maintenance, driver's license, knows French. Carl Thiernann, Box 1089, Wilmington College, Wilmington, OH.

FARM HELP. High School Junior wants summer live-in situation working outside with crops and animals. Also experienced in kitchen. Willing to do some child care. References. Melissa White, 24 Longwood Ave., Chatham, NJ 07928.

COLLEGE SENIOR seeks employment June-September, possibly longer. Any location, money secondary factor. Psychology major, experience in community mental health, laboratory research, data processing, construction. Delighted to learn new skills. Good references. Neil Fullagar, 2431 Grant St., 2, Berkeley, CA 94703.

YOUNG WOMAN, 27, living New York. Master of Music Degree in Piano, needs any kind of summer job. Write: Oriental, 825 West End Ave., Apt. 9-G, New York, NY 10025, or call (212) 865-2863.

IN COLORADO. Social Worker, MSW, Organized, administered and directed social service departments in county hospital and retirement settlement. Experienced also in psychiatric social work and mental retardation. Responsibilities creatively carried out in following broad areas: counselling and supervision of students and counsellors; program administration; educational programs; public relations; implementation of new programs. Box R-643, Friends Journal.

Schools

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

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

ARTHUR MORGAN SCHOOL, Burnsville, NC 28714. Coed—boarding grades 7-8-9. Family units, small classes. Academic, work, craft and outdoor programs. Central American field trip.

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PT CLYDE, MAINE. Modest, secluded cottage; wooded point, private road. Utilities except telephone \$500 month, \$1350 three months. Rohrbach, Rockport, ME.

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Wanted

YOUNG FRIENDS OF NORTH AMERICA women need used VW van for intervisitation caravan this summer. Any offers to lend or sell contact Rachel Osborn, 4224 Chester Ave., Philadelphia 19104. (215) BA2-7498.

TO RENT for month of June, 1975, furnished house or apartment, suitable for three adults, in vicinity of southern Chester County, PA. Write: R. S. Spencer, 215 Alden St., R. 2, DeLand, Florida 32720.

NAMES AND ADDRESSES of students at University of Buffalo, SUNYAB. Include class year, telephone number of Quaker youth from your Meeting or family. New Amherst Friends Meeting on UB campus being organized. Contact Soo Ho Han, Box 566, Collins, NY 14034.

THOMAS KELLY'S The Eternal Promise. John Barlow, 241 Holden Wood Road, Concord, MA 01742.

TWO HIGH SCHOOL GRADUATES interested in house-sitting for summer. Boston/New York/Philadelphia areas preferred. Willing to do extra work. Sara or Judy, The Meeting School, Rindge, NH 03461.

Meeting Announcements

Spain

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

Alaska

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

Arizona

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

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

District of Columbia

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

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Florida

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

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

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

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

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 696-1380.

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

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

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

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

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

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 286-1490. Quaker House. Telephone: 373-7986.

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

Hawaii

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

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10 a.m. Phone 549-4010 or 457-8542.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

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

Iowa

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

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

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

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

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

Kansas

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

Kentucky

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

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

Louisiana

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

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

Maine

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

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

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

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

Maryland

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

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

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

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

Michigan

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

BIRMINGHAM—Phone: 646-7022.

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

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

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

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

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

Minnesota

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

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

Missouri

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

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

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

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

Nebraska

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

Nevada

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

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

New Hampshire

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

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

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

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

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

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

Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

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

Tennessee

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

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

Texas

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

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

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

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

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

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

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

Utah

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

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

Vermont

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

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

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

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

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

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

Virginia

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

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

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

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

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

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

Washington

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

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

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

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

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

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