

October 1, 1975

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



"It takes toughness of mind, moral clarity, and tremendous analytical skills to develop a living strategy appropriate to your own personal resources. And then commitment to carry it out even when it seems as if you're throwing snowballs into a volcano."

—Franklin Wallin



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October 1, 1975  
Volume 21, Number 16

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

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

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

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

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

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## Contents

A Quaker View of the 1990's— <i>Franklin Wallin</i> .....	483
Why Keep Compulsory Schooling?— <i>Spencer Cox</i> .....	484
Surprising Intersections— <i>Shirley Tweed</i> .....	488
A Quaker Portrait— <i>Maryann Swinehart</i> .....	491
Two Perspectives of ESR— <i>Wilmer Cooper and Hugh Barbour</i> .....	493
"Did You Ever Ask One?"— <i>Nathaniel Kahn</i> .....	498
Unfriendly Titles— <i>Jennifer Tiffany</i> .....	498
Reviews of Books .....	499
Letters to the Editor .....	502
Announcements .....	504
Coming Events .....	505
Classified Advertisements .....	506
Meeting Announcements .....	507

The woodcut on the cover is the work of **Joseph Levenson**, a frequent contributor to these pages. Other woodcuts by Joseph are found on pages 490, 496 and 497.

<b>Photographs</b>	
Children Reading— <i>Harriet Hadley</i> .....	484
Children in Bookstore— <i>Harriet Hadley</i> .....	485
Children and Adults— <i>Tony Umile</i> .....	486
Helen Corson Receiving Degree .....	492
Joe Cadbury and Students— <i>Rickie Endo</i> .....	498

## Centering Down...

BE THOU praised my Lord of our sister,  
Mother Earth which sustains and hath  
us in rule, and produces divers fruits  
with coloured flowers and herbs.

*St. Francis of Assisi*

TREES AND stones will teach you that which you can  
never learn from masters.

*St. Bernard of Clairvaux*

## ...And Witnessing

A VERBAL COMMITMENT was received on Friday, August 29th, from IRS Commissioner Donald Alexander and IRS Cincinnati District Director Dwight James that the *Bromley/Gano Peacemake House will be returned!* Peacemakers presented IRS officials with a detailed analysis of IRS files and actions pointing out that the bases for the confiscation of the Bromley home were shot through with political biases, faulty logic, and lacks of evidence. At a meeting with Peacemakers that afternoon, IRS officials revealed their decision to return the property: "We realized that IRS was in a no-win situation and decided to do what was right." Legal technicalities, however, are still being worked out.

Despite this cause for celebration, it must be kept in mind that little has changed: taxation for warmaking goes on, the production and development of weapons grows daily funded by our tax dollars, 11,000 persons and organizations remain on the secret IRS enemies list. Again, Friends are urged to take action to stop tax funding of war and to promote the development of a peaceful and loving world community.

MORE THAN three hundred years ago, Friends declared, "We utterly deny all outward wars and strife, and fightings with outward weapons, and for any end, or under any pretense whatsoever. This is our testimony to the whole world...." Therefore, today we do not join in any commemoration that celebrates or glorifies the war of the American Revolution. We can and do join in the fervent prayer that our country may take [its] place as a peaceable power among the nations, committed to the welfare of all peoples; and that we, [its] citizens, may be prepared to make the sacrifices and endure the stresses called for in order that America may become such a peaceful power. In that hope, we ask all of you to join us in one minute of silent reflection and prayer in the Quaker tradition.

*Statement adopted by  
Arch Street Meeting, Philadelphia, PA in commemoration of the National Day of Humiliation, Fasting and Prayer, July 20, 1975.*

## A Quaker View of the 1990's

by Franklin Wallin

*Editor's note: Franklin Wallin is president of Earlham College. This imaginary letter from a 1978 Earlham graduate and the thoughts which follow it have been excerpted from a lecture he gave at Southeastern Yearly Meeting earlier this year.*

Bamako  
Mali, West Africa  
November 1, 1998

Dear Class of '78:

I am sorry not to be joining our twentieth class reunion. Has it really been 24 years since my freshman days of 1974-75? We freshmen expected so much, particularly for our own personal growth and development, but also for our ability to adjust ourselves and the world to our own vision of utopia. And how intent we were on getting in the right grad school. Did it really matter? How could we have been so confident that the world would give us the time, space, and resources to discover and attain all we were capable of knowing? What optimism! I am not sure any college could have prepared me or any of us for the drastic changes we have experienced in the last 20 years. But on reflection, I can think of a few things that might have helped me adapt and be more useful today.

First, we could have developed a much better sense of tragedy. I certainly was not prepared for a world in which death and disaster for helpless millions had to be faced. I remember talk of food crises and population explosions, but no one seemed to draw the obvious conclusion that people would not understand the dual necessity for enforced birth control and equitable resource distribution until massive famines, riots, and plagues had made all of us aware of the inexorable relation between population and nutrition—aware of the courageous but often futile struggle for life. I simply was not ready for service in a relief and refugee mission among the famine victims of 1980-83. Whoever thought I would be drafted by a world organization to fight the effects of a famine that wiped out more than 60 million world citizens in three years?

Second, I think we could have learned a better sense of the demands of collective responsibility. I was not ready to be drafted; I was not ready to sacrifice my freedoms to the demands of collective responsibility. I wanted to run a camp in Maine, not a solar energy station on the edge of the Sahara. I can remember some talk about accountability back in 1974, but it seems to me we were pretty wrapped up in our own self-discovery and felt that life could be a beautiful sharing for mutual growth, etc. Certainly that is what I remember, and I will not deny that the loving and caring for one another that I

experienced at college stood me in good stead and made me sensitive to all human beings. But where was my instruction about the demands for self-sacrifice, not when there is no escape as was the case for the famine victims, but when there were easy escapes for us privileged Americans?

I remember reading a book by Barbara Tuchman about the days before World War I—was it *The Guns of August*?—and how naively that generation entered the twentieth century. It seems to me we were no less naive in 1975. Relative affluence and leisure for us North Americans in a world of desperate want and grinding work is terrible. Not so much physically as morally and spiritually. It takes toughness of mind, moral clarity, and tremendous analytical skills to develop a living strategy appropriate to your own personal resources. And then commitment to carry it out even when it seems as if you're throwing snowballs into a volcano. Somehow I had been led to believe that education, or at least the educated, could solve almost any problem and create a good society, when in fact most of our education merely responds to the society we are in. Only a few small, value-centered institutions seem to translate traditional cultural values in order to anticipate the future and develop the attitudes and commitment necessary for those who survive. I think our college is one of those. I still think that that kind of a liberal education is the right education. Because cognitive skills—just plain brain sharpening and a lot of sophistication in foreseeing probable or possible consequences as well as simply learning how to learn—were the best preparation for continuing adaptability to unforeseen problems. But the liberal education of the seventies was not sufficient to prepare me for the startling interdependence of peoples with such sharply different values, needs, and aspirations or the catastrophes of the eighties.

I guess I can't blame the college. Why, after all, should colleges be expected to create a great society? It's enough for me if they correct our vision of the future and prepare us to adapt to it, and my education did that pretty well. It is surprising that college did not teach me more about the limits to many things, including my own self-indulgence, and prepared me so little for the stringent limitations we all now gladly accept by choice. Learning how to learn was fun, but learning to survive should not have been so hard. Self-reliance and resourcefulness could have been a part of the regular program of the college and not just touched in a wilderness experience. We should have been learning the self-restraint and discipline needed for collective responsibility.

Continued on page 495





Photograph by Harriet Hadley

# Why Keep Compulsory Schooling?

by Spencer Coxe

MODERN-DAY STUDENTS of Socrates and Plato are likely to be taken aback by the discovery that these eponyms of virtue accepted slavery—not just as a necessary evil but as an indispensable underpinning of a good social order. Nowadays slavery is universally condemned as immoral and anyone seeking to justify it on practical grounds would be denounced as a monster.

Our grandparents' perception of the role of women now appears to most of us as morally unacceptable—and we scoff at the quaint “reasons” adduced to justify the status traditionally assigned to females. Similarly, many of us remember the widespread horror that greeted the rise of industrial unions and the triumph of collective bargaining, and we easily can recall that these now accepted features of modern life were once regarded as threats to the base of social order.

Resistance to emancipation of slaves, women, and the working class was not limited to morons, reactionaries, or moral lepers; resistance seemed justified because emancipation in each case appeared to threaten the foundations of society and the normal and right order of things.

Within a hundred years, our descendants will be shaking their heads over our century's addiction to the institution of compulsory schooling. They will not understand how sensitive and intelligent people of the 1970's, who rejected slavery and conscription, who challenged imprisonment for crime as self-defeating, and who doubted the morality of involuntary commitment of the mentally ill—how such people could tolerate the forced confinement of close to fifty million of our citizens for a large portion of their waking hours, at a cost of over \$30 billion a year, and employing about two million custodians. Why could our generation not see that the system is irrational because it flies in the face of common sense, immoral because of its oppressive impact upon the bodies

and spirits of the young, and ruinous because of the colossal waste of money and talent it exacts with the most pitifully disproportionate positive results?

I am not attacking education, I am not attacking schools; in fact in my utopia there would be limitless free education at any age (possibly even payment to study); I do oppose compulsion.

Let us consider the theoretical arguments first because as we have seen in the case of slavery, the “insuperable” practical difficulties have a way of solving themselves once society gains a perception that some institution is wrong or is failing.

The stated justification for forcing children to school is that it is for their own good; they need education in preparation for life; everyone needs at least the basics like the three R's, and many need a lot more than the three R's if they are to have a well-paid or interesting job. This argument is based on the unexamined and mistaken assumption that schooling is the same as education, and that children must be forced to accept it or they won't learn. A moment's consideration of the phenomenon of talking will expose the fallacy. Talking is the most difficult basic skill to learn (as those who have struggled with foreign languages know), but children learn it without compulsion and without being “taught” because they *want* to and *know they need* to. Requiring compulsory speech lessons for infants would probably result in a generation of mutes. Yet society locks up children for five or more hours daily trying to compel them to learn the three R's, thus insuring resistance and defeat.

Indeed, as persons experienced in the helping professions know, you can't successfully force people to change themselves for their own good. No reputable psychiatrist treats an unwilling patient, not only because it is ethically wrong to do so, but because such treatment is bound to fail. Perceptive observers of the “corrections” system are beginning to realize that “rehabilitation” of convicts is inherently impossible; the human spirit (thank God) resists “cure” or “reform” when the subject feels coerced by confinement or by a system of rewards or punishments. The same is true of education. Behavior and conformity may be coerced, but not learning.

*Spencer Coxe, a member of Germantown Monthly Meeting, has been executive director of the Greater Philadelphia Branch of the American Civil Liberties Union since 1952. The views expressed in his article are his own, but he hopes the ACLU will adopt them.*



A difficulty besets my thesis at this point. You will say: Can a five or six year old be permitted to choose whether or not to go to school? If s/he chooses not to go, has s/he not determined in an ignorant yet fateful manner the whole future course of life? There is merit to this argument, and I concede that a six year old should be taken to school without consultation, just as an infant's diapers are changed without leave. But a forced initial exposure to schooling is not to be equated with the ten years of coercion we now employ. The merit of my argument is not vitiated by an unwillingness to apply it to infants, any more than the argument in favor of compulsion is undermined by pointing out the obvious absurdity of requiring compulsory schooling for a twenty-five-year-old illiterate. We are back where we started, which is to decide whether compulsion as a general proposition is compatible with education and with a free society.

Actually, the issue is a thing of straw, for as stated above, most five and six year olds *want* to go to school and are eager for learning. Resistance comes later. Why does resistance arise? It arises directly from the compulsory nature of the schools. This comes about in two ways. First, the child is told, and soon realizes, that s/he *has* to be in school, whether s/he feels like it or not, or whether s/he perceives it as helping him/her or not. It is human nature to resist being made to do something you are told is for your own good. Why are we surprised that children act like human beings? Most of us know from our own experience that compulsion sets up resistance; how many bright-eyed eager kindergartners and first-graders do we recall who dig in their heels by fourth grade and actively resist? It isn't that children don't want to learn (experts say they do), but learning must be willed. The children are resisting coercion by sabotaging learning. They are turned off by the lock-step regimen that is almost unavoidably required to compel the attention and obedience of masses of children for many hours at a stretch.

The second reason why compulsion interferes with learning is this: Because schooling is compulsory (and largely a monopoly of the state), teachers and administrators do not have to show results. The ed biz has a captive audience; no matter how appallingly the schools botch their job, the fifty million students will appear (on pain of "delinquency"), the \$30 billion of taxpayers' money will be handed over, and the salary checks will be issued. In fact the worse the bungle, the more money they can claim so as to do a "better" job. (The analogy with prisons is most instructive: each year the liberals and the bureaucrats—for their respective purposes—demand that more and more money be poured into elaborate "corrections" systems, despite overwhelming evidence that the recidivism rate is not affected in the *slightest* by rehabilitation programs.) The pervasive, monumental failure of secondary schooling is now heavily documented for all who have eyes to see and courage to read. Kozol, Herndon, Holt, Kohl, Friedenberg and others have collectively presented a crushing and unrefuted case against primary and secondary schooling in America. It is no answer to say that most children after all *do* learn to read, write, and figure. These elementary skills, if properly presented, could be learned in one or two years. Failure is

the only word for an apparatus that subjects all children to 10,000 hours of sitting, and turns out millions each generation who *can't* read, write, figure, or think. And I suspect that most of those who learn to read and think in the course of schooling would have picked up these skills anyway, just as they learned to speak.

All this would be changed if children (or, in the case of the very young, their parents) could walk out on a teacher and a school. If a teacher's livelihood, and a school's existence, depended upon satisfying the customer and keeping him/her in the shop (capitalism does have its points), we would see some real education. Teachers that were incompetent in *any* setting would lose their jobs when they lost their clients. Alternatives to formal schooling would be established. A wide variety of schools to meet the wide variety of needs children present would come into being. Some would be rigorous and structured, some would be highly informal. All would be responsive to demand. Education would be regarded as a service, not as a duty. Pursuant to this concept, a school could expel a student who refused to abide by the rules, just as a private school or college can and does now. But other schools with other standards would be available, and very few children would opt out of schooling completely if it were truly voluntary. Under this system, disruption and discipline would cease to be major problems; they exist now because of the impossibly oppressive atmosphere of compulsory schooling, and also because of the absurd inconsistency of our present concepts of schooling as a right *and* a duty. This concept forces us to keep a disruptive child in school; unless the disruption reaches catastrophic proportions a child cannot be expelled. Schooling thus becomes a punishment at the same time the child is being told it is a benefit.

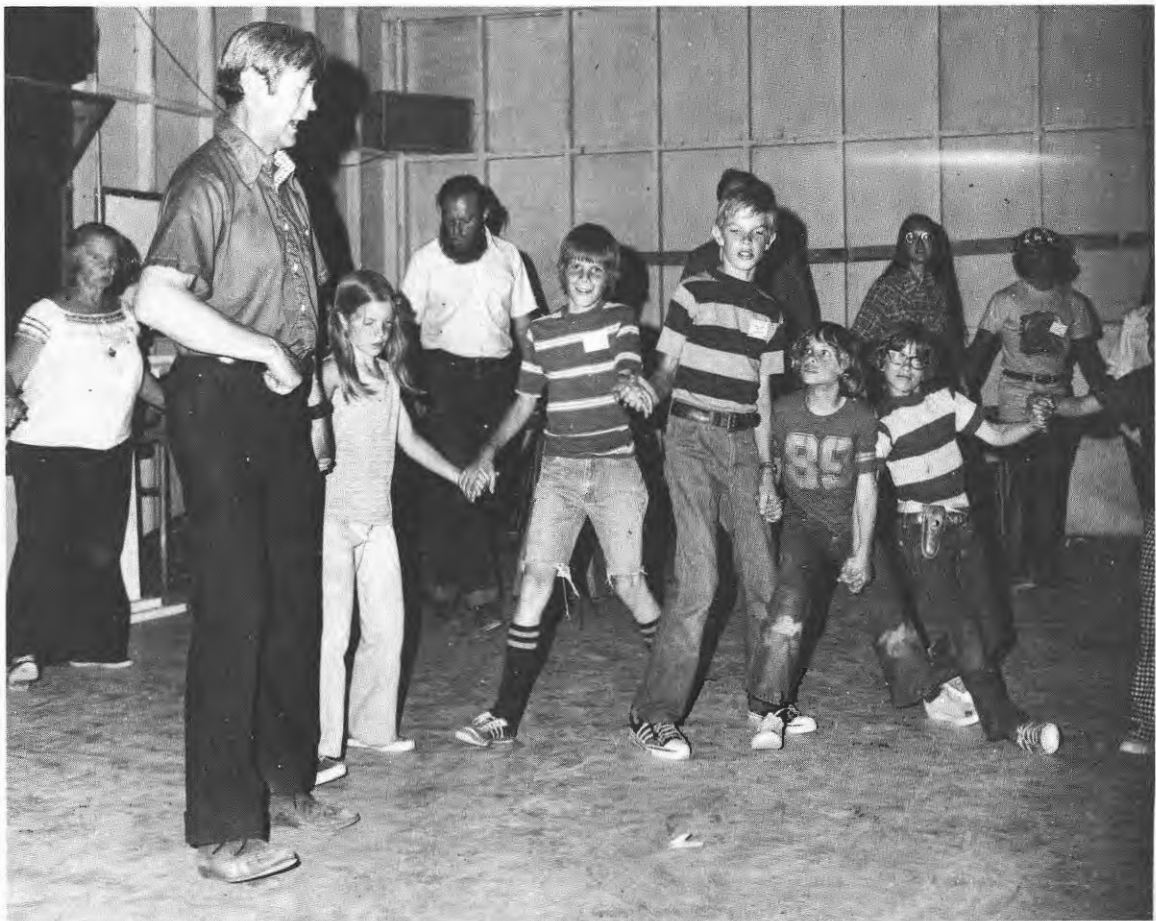
It is one of the major ironies of the school scene that two groups of children who desperately need (and probably want) schooling have been systematically excluded: the retarded child and the migrant farm worker child. The retarded child is too expensive and difficult (and will not compete in the labor market); the migrant child is awkward to accommodate and is *needed* in the labor market. These exceptions dramatically illuminate the hypocrisy of the claim that compulsory schooling is for the benefit of children and reveal that it serves ulterior purposes of adult society. I shall return to this.

Photograph by Harriet Hadley



Another word is needed about the proposed free-choice plan. This plan would result in enormous per-pupil savings. Students would no longer sit out five or six boring hours a day "learning" at minimum efficiency from bored, incompetent, and unaccountable teachers. The students could and would absorb what they want and need to know in a fraction of the time. The vast sums saved might be spent on universal free education for everybody of any age, so that talented youth would not be precluded by poverty from serious study at the college and graduate level. Or the money could be spent on learn-by-working vocational projects modeled after the much-maligned WPA projects of New Deal days. A glance at our cities suggests a thousand ways in which the environment could be improved through the employment of youth. Or how about paying ghetto young people to make bricks, learn carpentry and masonry and rebuild their own houses?

of child labor. Child labor was not only cruel to the child, it also provided the owners of "dark satanic mills" a huge supply of cheap labor, thus preventing adults from earning a living wage. But the horror of child labor is no longer a justification for compulsory schooling. Society now has laws preventing this form of exploitation. And to the extent that today's children are being confined to schools to keep them off the job market, children are being made to pay the price for the malfunction of capitalism. This confinement is analogous to the "involuntary servitude" of conscription. Conscription is a means of compelling the draftee to do a nasty job that society thinks must be done and doesn't want to pay for; compulsory schooling is a means of meeting another of society's needs (reducing the labor pool) at the expense of children. Most of us do not believe that "national defense" is a sufficient justification for the draft. It is no more justified to confine kids because society can't find



*Photograph by Tony Umile*

This last suggestion will evoke bitter opposition from the unions, and my earlier suggestion—to permit children to drop in and out of school as they see fit—will elicit panic in most adults at the prospect of loosing hordes of youth (whom we fear and dislike) onto the streets. So now we must confront the ulterior purposes of compulsory schooling to which I have referred. Compulsory schooling exists to get children off the labor market, out of the home, and off the streets. It is not prescribed in the Ten Commandments, or even in the Bill of Rights. It is relatively new. In the nineteenth century it made a certain amount of sense as a means of preventing the exploitation

any better way of dealing with unemployment.

Similarly, fear at the prospect of millions of children running loose is a discreditable and immoral basis for compelling them to go to school. Children sense that this fear is one of the basic reasons for their forced attendance. Therefore, the hypocrisy of adult pretensions contributes to their negative, hostile reaction towards schools and learning.

Intimately connected with this hypocrisy is the equally disingenuous contention that schools are "educating" the child. The aim of post-primary schooling is not to



educate but to "socialize," i.e. to teach the child to conform to and accept society's ways. Once a child has learned the three R's, s/he is to be indoctrinated, not educated. Hence the stifling atmosphere that all critics speak about in suburban and urban schools alike. Again, this perversion of education is possible only because schooling is compulsory; otherwise children would flee the indoctrinator and seek the teacher. Now, the teacher is the hireling of the system and is judged by how well s/he serves it, not by how well s/he meets the needs of the child. The teacher is in the same dilemma as the doctor on the staff of a state mental hospital, who is paid by an organization whose interest may be adverse to that of the patient. Should s/he be loyal to his/her patient or to his/her employer?

We have now considered many of the theoretical and some of the practical arguments concerning compulsory schooling. Two major practical counter-arguments remain. The first is that those children who accept the option of dropping out will be cutting themselves off from decent jobs, since most employers insist upon a high school diploma. It is true that the high school dropout has difficulty finding a job, but this counter-argument can be answered as follows: A high school "education" does not actually prepare for jobs; what the student learns or sits through is mostly totally irrelevant to his/her future career. A few days or weeks of on-the-job training would in most cases be far better preparation than the 10,000 hours behind a school desk. In our school obsessed society, the employer wants somebody with a *diploma*, just as fifty years ago the State Department wanted young men from Harvard, Yale, Princeton (or possibly Williams). It's the symbol that counts. With a plethora of candidates for white-collar jobs, the typical employer irrationally rejects those without diplomas, without allowing them to prove themselves. This irrationality is carefully fostered by the educationists, who have brainwashed us all (including employers) into believing that children who have passed through their institutions are somehow superior. Thus, job-hungry youth stick it out at school and get the jobs, thus fulfilling the prophecy. The educationists, of course, profit by this insane "diplomism"; after all the jobs of millions of teachers, tens of thousands of teachers of teachers, and heaven knows how many administrators, depend upon "educating" so many that the drop-out will seem like a freak. Thus, the "necessity" for schooling is a *creation* of the compulsory system. Some modern-day employers are fortunately beginning to realize that dropping out (of high school or college) may be a sign of superiority; nevertheless the vicious circle, which benefits only the ed biz, can be broken only by abolishing compulsion.

The other practical argument, raised against the suggestion that vocational alternatives be offered (e.g. building houses or planting trees), is that this scheme will reintroduce a class society. Middle-class white children, indoctrinated with the parent's values and cultural habits, will pursue schooling, while the black, poor ghetto dweller with no cultural stimulus at home will leave school and remain locked forever in the role of a hewer of wood and drawer of water.

Something like this would happen if my scheme were suddenly adopted without any concomitant changes in the economy or in society's values. No doubt many ghetto children would not find sufficient stimulus in their

exposure to free schooling to overcome the cultural impoverishment (and economic pressures) of their lives at home. But, if diplomism were to be abandoned (and this is part of my package), a child's lack of formal schooling would cease to be so formidable a barrier to desirable employment. Also, with free education available at any age (another part of the package), the drop-out could drop in later in life. Finally, in the utopia I envision, the notion that advertising is inherently more worthy than bricklaying or forestry would gradually dissolve. Indeed it is this notion that is truly undemocratic, and from this undemocratic notion springs the obsession with universal and interminable "education," seen as a means to achieve the foolish and futile American dream that *everybody* should aspire to professional, or at least white-collar, work.

In the compass of this article, it has been impossible to avoid a heavy reliance on theoretical argument and on dogmatic assertions without documentation. It will appear glib and facile because it stresses the need for change rather than the difficulty of change. This is deliberate; the difficulties will appear insurmountable until the need is perceived as overwhelming. Thus the first task is to create this perception.

I do not expect that this article will make large numbers of instant converts. I hope it will at least sow some seeds of skepticism. And I hope it will help shift the burden of proof to where it belongs. The proper question is not, "Why abolish compulsory schooling?" but rather, "Why keep compulsory schooling?" The burden in our free society should always be upon those who seek to put restraints on others, to show why those restraints are necessary—not upon the oppressed to show why they should be freed. We have lived with compulsory schooling long enough to render the alternative hard to conceive and therefore frightening. Inertia, not wickedness, explains Lowell's dictum:

*Right forever on the scaffold  
Wrong forever on the throne.*

We should be arguing about compulsion; instead we contend ceaselessly about desegregation, permissiveness, "fundamentals versus frills," aid to sectarian schools, open classrooms, vertical groupings, psychological testing, the role of athletics—all of which are beside the point. Until students are truly free, schools will not truly educate.



YOU CAN deal with what has not  
happened, can foresee  
Harmful events and not allow them to be.  
Though—as naturally as a seed becomes a  
tree of armwide girth—  
There can rise a nine-tiered tower from a  
man's handful of earth  
Or here at your feet a thousand-mile journey  
have birth.

*Lao Tzu*



# Surprising Intersections:

## Friends Council on Education

### Westtown Seminar on Teaching

by Shirley Tweed

Journal entry: June 11, 1975

Pendle Hill

*Tomorrow:* Westtown and the Seminar on Teaching, David Mallery, Willi Unsoeld, and others whose names, as yet, have no faces. What will this week open to me? I have a sense of pleasant anticipation approaching something unknown, untried, but friendly. How far away my Sierras, and Pacific Ocean, and my little mountain school!

June 12, 1975

Westtown School

We arrived in a deluge. Had to stop to buy an umbrella on the way. Came from California *sans* any rainwear, not anticipating the sudden summer storms. Tea on arrival. David Mallery friendly and welcoming. Forty-seven conference participants from points as diverse as the Virgin Islands and California, Oregon, and Washington. Am housed on the second floor of the Central Building next to Anna Jones, niece of Anna Brinton, cousin of Ed Brinton of my La Jolla Meeting. I sense already my differentness here where I am among teachers from traditional schools, many of them, and urban schools, mostly large, and am surrounded by all the formal beauty of this campus. How simple and rustic our John Woolman School in comparison, how unbound we are by tradition.

June 13, 1975

Westtown School

Amazing Project Adventure, new metaphor for learning, fun and physically challenging games all morning: walking on ropes strung between trees in a triangle, working in small groups to solve problems cooperatively, supportively; walking blind across a football field, going in a circle and then attempting the same walk successfully the second time with a partner, Mina Holtzman. Everyone feeling a little like kids on the first day in summer camp: beginners and giggling over our ineptness. This is a poem growing out of the blind walk with a partner:

*Shirley Tweed is a poet and teacher at John Woolman School in California. She is active in Pacific Yearly Meeting and a member of La Jolla Friends Meeting.*

*To begin again  
not knowing,  
disorientation,  
the laughter of it,  
adventure, kinship.*

*The singular circling  
blinded, intent on  
the placement of one  
foot behind the other,  
ignoring the clues:  
movement of sun  
away from my face.*

*The second attempt companioned:*

*Mina and I sharing the  
guidance by the feel  
between us. "More to the left.  
You're pulling away too much!"  
We listened for clues and used  
the sun and finished almost on course  
by the canoe.*

*To be open to guidance and shared decision,  
an experience instead of idea,  
something felt in the body.*

After building a human pyramid against a brick building and lifting one person as high as possible up the smooth wall to put a chalk mark on it, and sailing on ropes between trees to cross a "peanut butter quagmire" accompanied by a canoe and imaginary pitcher of "nitroglycerine," after a blind walk with ten people carrying a canoe directed by guides who could not talk or touch the walkers, after balancing twelve people and one canoe on two bricks, and vaulting over an "electrified" rope—we sloshed through muddy woods to the lake where everyone had to figure out a way to cross in canoes which had no oars. Too many people crowded in one canoe, which promptly sank. Wails from doused participants and laughter. Some found long pieces of wood for paddles. Others used their arms and hands as oars. Dialog I recorded from shore as I watched the drama: "Stroke! Stroke! Hold on to the gunwales! One at a time! Come on number twelve! Send back the boat! Left, hard left! Beat those bums! We're number one! Come on nineteen! Turn it around! Come on thirteen! Push the bums out! Hurrah! I got soaked!" General chaos and high spirits followed by a cook-out on the shore.

Themes of building trust, interdependence, communication, mutual and cooperative problem-solving which we experienced together in Project Adventure could be worked into our orientation week at the beginning of the school year and into some classroom work as well. (Guess we'd have to retitle the experience as *outdoor* classroom work which would be a dull bit. "Project Adventure" is much more appealing.)

An unexpected intersection tonight with the life of Willi Unsoeld as he retold in depth and with slides the odyssey of Everest and the mystical wonder of it all. Knowing experientially that utter loneliness of which he spoke, I shared with him coming to that place from a different path, the ascent of pain. How strange to feel now this relatedness. Willi is really a mystic who climbs mountains to experience God. In this poem I say to him, "Others have found God, too, who have not ascended mountains but who have assented to unutterable physical pain."

#### Intersection

*How almost unnoticed by everyone are miracles.  
It was not mountains I was given to know, as you,  
but arcs of pain which flung me mysteriously through  
worlds primal and of uttermost loneliness  
into radiance that equalled sun on the snows of  
the Himalayas.  
In our nothingness, gripped by the Awe-ful,  
not even seeing each other,  
we met.*

June 14, 1975

Westtown School

Douglas Heath spoke of his research on predictors of success in bright young graduates of Haverford which indicate that their intellectual development was superb but their affective development not well enough nurtured. Such a study is really an indictment of our too-intellectualized educational institutions. The important questions remain to be asked: given such information, what responses will institutions make? Who will encourage holistic development in students and provide the structures and experiences for it? Was reading Heath's *Humanizing Schools* just before the conference and copied in my journal this quote bearing on the above: "The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized." In my teaching this past year I have been bringing to consciousness in myself and in my students the truth of myths, using them as ways into our own creativity, and it has enriched and delighted us as we have learned together. How good, now, to be confirmed in my directions in teaching by Douglas Heath!

*This evening:* low-keyed activities as partners and in groups with Jeffrey Robbins from Center for Evolving

Education. We sculptured feelings and needs after listening actively to our partners. Took a walk and found something in nature we could enjoy and bring back to the larger group to share without disturbing nature. Katie Haviland from the Emma Willard School for Girls in Troy, New York, was my partner. Very attractive and sensitive woman who is enlarging her teaching of mathematics by including a course on communications.

*Wonderful late-late show tonight: Casablanca* with Humphrey Bogart and Ingrid Bergman.

What an unusual group of persons here who can so easily live close to their feelings, expressing them. It is David Mallery who has cared very much for everyone this week after having encouraged us to attend and having, in my case, helped to make it possible.

June 15, 1975

Westtown School

Meeting for Worship in the Westtown School Meeting House, feeling it was too short, but there are those here who are inexperienced with silence and might have been uneasy with an hour of it. It is always hard for me to come out of the silence and return to the world of speech and movement. However, caring for others means being aware of their needs, too, and responding.

Dr. Selma Greenberg from Hofstra University spoke with us about the need for liberating women from "men-as-first" in our society, from men as "sexual beasts," and from women as "other"—all key issues in raising our consciousness to a new vision of men and women as co-creators. She suggested changes in language: fe/male, s/he, wo/man as necessary in order to enable the work of changing our consciousness and our self-images. Right on, Selma!

Napped this afternoon through the aikido demonstrations of Robert Binkley. Anna Jones and others commented on their surprise that there would be anything they could use from this method of relating to others. I was sorry to have missed it, but needed to rest, however.

Bussed into the city tonight for a private showing of "Love and Pain and the Whole Damn Thing," funny, delightful love story: two introverted and unhappy isolates discover each other on tour in Spain. Young boy, older woman and all the hilarious and tender complexities.

June 16, 1975

Westtown School

Vic Miller from the American Shakespeare Festival, Stratford, Connecticut, and theater games which centered about cooperative experiences and being pushed to inventiveness in new situations: role-playing, working with partners, playing on the rec field: one half of us making a playground with our bodies while the other half played under, over, and around us. Learning through activities what kinds of strategies work or do not work for us in dealing with people. *Funniest incident:* we were to observe ten things about our partner's appearance. Then each of us was to alter our appearance in ten ways. I ran out of ideas after seven changes, but did not think to alter my expression or use another's resources except to

borrow a shoe from Bruce. Vic made us all feel silly when he simply changed the appearance of his ten fingers by cramping them into claws! We moved on to the lawn to end activities in groups of four while Vic assigned each group a song, or sound, word, or action which we then performed simultaneously with Vic as orchestra director. Much fun. Must do this with my students.

*Evening:* Chuck Stone, Philadelphia *Daily News* columnist and author who told it as it is seen from a Black perspective: "We must move in this country to ethnic and sexual parity." He is the first Black man I've heard articulate a vision for social change in this country in which the liberation of women will mean the liberation of Blacks and children as well. What refreshment of soul I felt, and healing, to hear this from a man! How reassuring to me, personally, to be able to communicate again across what had become a barrier for me, my whiteness and my subsequent guilt for being born into privileged caste. With Chuck afterwards and with Rod Sadler, beautiful teacher from Franklin House in Philadelphia, an alternative school within the public school system, I was able to speak some of my pain over the rupture of my daughter's marriage to a Black man and my concerns that my two grandsons will have the strength to move easily between two cultures, communicating well with each. Both Chuck and Rod understood and responded in caring ways, another kind of healing. When Chuck Stone left he said to Rod, "Take good care of that good woman, Rod." And Rod began to tell me of his marriage to a white woman, and how they are working it out. He wants me to meet Annie and their two boys. At the end of our long conversation Rod said, "I wish I could have had a mother-in-law like you." How strange and holy this comfort from a stranger. O my soul is stretched so far in this brief week! On every hand encounters with the holy, God breaking through to me in Willi, in Rod, in Chuck Stone, in the kindness of David Mallery, in Anna Jones and Allie Mulvihill, strangers saying to me, "You are beautiful and special. We feel it in you. You are gifting us."

And young Bruce who looks like a Greek god saying at dinner tonight, "I was an athlete for ten years. I want to let that be a part of my past and not rely on it...let it go so I can grow into the next experiences of my life and not be stuck in the rut of past accomplishments." Such unexpected awareness of need for growth and determination to achieve it. Such integrity...beautiful at any age. He sketches and writes and enjoys being alone...twenty-three. He doesn't like small talk with strangers and chafes at so much of it this week. By the end of our conversation, he was remarkably softened and friendlier and said he had really enjoyed talking with me. Both of us are finding such concentration of activities and interactions with so many people require the balance of space alone for reflection. This is achieved for me in the journal writing and in resting in my room, or swimming late at night with Katie and Hope Dean.

June 17, 1975

Westtown School

Day of small group meetings on topics participants suggested. I sat in on a discussion of Evergreen State College which is Willi's alternative school where there are no departments and no formal curricula. A seminar structure is used which is organized thematically. Teachers are expected to teach one course a year in a field in which they have no training so they may share with students their



Illustration by Joseph Levenson



own learning processes. This is what I do now with my students, so I know the validity and excitement of such shared learning.

In the afternoon I participated in a group discussing present experiences in teaching and how one needs to be nurtured as a person in order to grow as a teacher. I shared my working with other poets in San Francisco as the nurturance which led to my being born as a poet in the real world this year, and how this has fecundated my teaching. Others spoke of their efforts to cultivate friends outside of their profession as a way of enlarging and enriching their lives. And at four o'clock I worked with Elizabeth Dudley, Richard Brady, and Katie Haviland in dream recall, movement, drawing, and writing, happy to share this with them.

And O the evening with the Arthur Hall Afro-American Dance Ensemble! The authentic African costumes, instruments, and dances, the friendliness of the dancers as they danced with us, teaching us how to move our bodies in all the intricate movements of feet, legs, hips, trunk, arms, hands, neck, head—the great circle of us moving to music. The elemental beat of drums felt in the body, and the marvelous freeing in dance! The excitement on faces, the joy again of children rising in us, swaying, swaying. And afterwards talking with the dancers, serving them cold drinks and ice cream, and then needing to be alone, swimming quietly in the pool, movement of body in water, cool and buoyed up. And then writing in my room and packing for tomorrow's departure.

June 18, 1975

Westtown School

A Meeting for Worship to end our week. Crying quietly in the silence for all the amazing and personal intersections of this surprising time. How quickly this group has come to know each other and work supportively together, liking each other genuinely. How nurtured we have been by David Mallery and Friends Council on Education. So much to take with us now to share with others. Now I know in new dimensions who ministers to those who minister in our Religious Society of Friends, and how those outside the Society are gathered in by just such experiences as these, and we are recreated together. There are no boundaries to Friends caring, and this is what we have lived together here at Westtown.

### Journal Postscripts

I flew to Lexington to attend Friends General Conference at Berea, where I worked with the Children's Program doing Project Adventure activities teaching kids to walk on ropes and do other problem-solving, risk-taking tasks which we did at Westtown.

I have also visited Franklin House twice to get acquainted with Louisa Groce, Principal, and to see Rod Sadler at his school. Had dinner with Rod and Annie and their sons in their home. In turn, they came to Pendle Hill for dinner and a visit. Louisa also came to Pendle Hill for dinner after we had dined out when I had visited her in her apartment. Beautiful new friendships flowing from the Westtown experience. Correspondence continues with conference participants and David Mallery. The circle's round.



## A Quaker Portrait:



### Helen B. Corson



by Maryann McNaughton Swinehart

IN MY deepest heart I know that some of us have to face our comfortable, self-oriented lives all over again. The times are too tragic, God's sorrow is too great, man's night is too dark, the Cross is too glorious for us to live as we have lived, in anything short of holy obedience." Thus wrote Thomas Kelly in *A Testament of Devotion* as he talked about suffering, simplicity, and recreative change within the Society of Friends.

Creative simplicity and change among friends and Friends have been the strengths behind the story of Helen Corson's life. Her work for social change and for a world without war is a continuing story of the holy obedience of one woman, within and outside of the Society of Friends.

Perhaps at first you wouldn't notice Helen in a crowd. A tiny, slightly stooped little lady nearing the age of ninety-one, she wears her white hair bound in a braid at the back of her head, with little curls escaping all around her face. She wears bright print dresses, simple shoes and beaded necklaces, but one gets the feeling that the outward picture of the woman is to her just a practical affair not of major importance. It is the inner spiritual strength that demands attention in Helen's sharp eyes, and in her incisively simple words which cut to the centers of problems.

Even after a near century of life Helen never seems to droop with depressed lethargy, as so many of us tend to do at times in both our inner and outer lives. Small white head held high and expressive hands held quietly, hers is a strength and a serenity wholly attentive to the lives around her. And hers is a faith which has a great deal to teach.

Near the turn of the century, Helen Corson's family came to Chester County, PA, from Minnesota. For some years Helen stayed home to help her ailing mother on their small farm near Avondale. And she was active in a nearby women's suffrage group. "Even today women are oppressed," she says, "but one of the worst aspects of that oppression is that often people don't realize it exists, although it does, especially in the unfairness of assumed

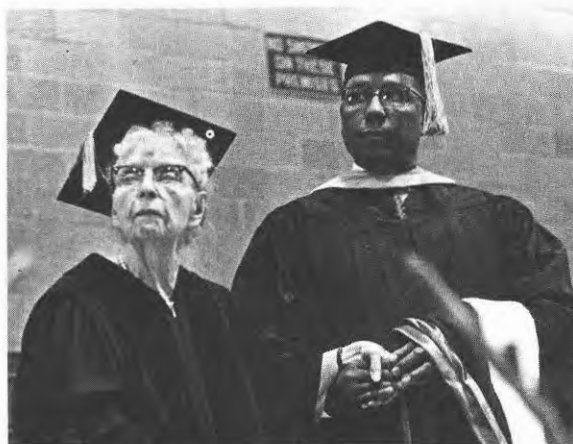
women's roles, and in 'hiring and child-care." She stressed, however, that men in her own farm family did not feel that childcare or housework was demeaning, and that in some ways roles then were less rigid than they are today. And Helen said she never felt the intense societal pressure still felt now by so many young women, to get married and bear children as the major role of women.

In 1914 came the first world war, and with it a new purpose in Helen's life. "Before 1914 we tended to take peace for granted," she says, "but between then and now there has never been a time when we have lived without war or preparation for war." Speaking recently from the small room where she lives now at the Friends Home in Kennett Square, PA, Helen's voice trembled with some pain as she described the military economy for which all too many of us continue to pay.

After the war Helen became a staunch religious pacifist and she has been so ever since, refusing to swallow the absurd idealism of a war to end all wars. And, formerly "a drifting Episcopalian," she joined London Grove Friends Meeting in 1926, where she continues now to be a strong and beloved influence. Her ministries are always gentle words of faith, full of deep Biblical study, and nearly always in them there is a key to action for change. And that, I think, is the deepest secret of the spiritual inner vitality of Helen Corson and people like her, whatever their race or religion or age. Faith for them is never an empty affair of Sunday morning verbiage. It is a vibrant force which determines the works of their lives. And, listening to Helen Corson talk, almost watching her mind move with strength and conviction, one gets the idea that age ninety-one is a pretty productive and creative age to be.

After becoming a Friend, Helen worked for some years in Philadelphia, serving Friends and other agencies including the NAACP, long before there was any explosive nationwide concern about the problems of race relations and poverty. Then during the depression years she worked with an AFSC emergency relief program among starving miners in the hidden hollers of Kentucky and West Virginia. And for two decades thereafter she was engaged in relief work of differing kinds in the South and at home, for religious and government agencies. "We weren't making much money," she recalled in a mastery of understatement, "but we had enough to live on, which is about all anybody ought to want anyway."

But in 1952, after several years of work on a county assistance project,



Helen Corson lost her job and was threatened with loss of pension because "I could not in conscience sign the newly instituted Loyalty Oath, which I felt was the illegal result of a communist scare which has lasted till today and has done terrible harm," she said. She felt and still feels the oath was "an insult to free thought, speech and action at a time when even advocacy of better child labor laws or more conscientious religious practices was considered communist leaning." Hearing her talk now, I must ask myself whether times have really changed, when incidents like the Mayaguez are still so popular.

But if Helen Corson lost her job in 1952, she found more time for other concerns. At age seventy-three she began a much publicized fast in Washington, DC, in protest against the dangers of atmospheric nuclear testing. And as the Korean War progressed, she took part in many walks and vigils for peace, with women's and religious pacifist groups. At seventy-five she was a major participant in the nationally known Vigil at Fort Detrich in Frederick, MD, where for seventeen years the U.S. had been illegally producing germs for germ warfare.

And finally in 1962 Helen found herself in jail in Washington, DC. The reason? "For standing in silent prayer with a few other white haired people in front of the White House." The small group prayed for an end to hydrogen bomb testing. From that time until today Helen has stayed active in Washington, Philadelphia and locally, organizing and participating in radical nonviolent work against war and racism. She has been active on all levels of Meeting concern, and she insists, "If people really want to change their lives they can do so, spiritually, morally, and physically as well."

Concerning her work against racism, for which she was awarded this year an honorary Doctor of Humane Letters degree from Lincoln University (a largely black liberal arts college near Philadelphia), Helen says, "Action

against racism in this society takes the willingness to offend with truth, because one aspect of racism is that people often don't recognize it in themselves." Presenting the degree to Helen this spring was Dr. William T. M. Johnson, who said, "There are many liberal minded and well intentioned people who speak well and say they support equality for Blacks, but who stop short of strong action. But Helen has been willing to take unequivocal stands on issues as they are in such matters as housing, jobs and education, and her sharp analyses of situations continue to be useful."

Will one woman's lifetime of action be a help to the future? "It is only for us to say whether an action is right or wrong; we must trust the consequences to God," said Helen, adding, "We need many approaches to change, but silent meditation alone is surely not enough."

The tiny, serene looking lady sits in her little room, which is filled with books and papers and work to do. There are few frills and no luxuries, and the room is a picture of a working simplicity which reminds me of Thomas Kelly's words on holy obedience. Helen seems neither thrilled nor depressed about the prospects for the future of humanity. In true humility rarely found even among Friends, she feels no alienation from the young, but does feel distant though no less loving toward those who "give up on human dignity and are too timid to state their convictions because of fear of the opinions of others." Those who are not so timid are, she feels, the seeds for the future.



*Maryann McNaughton Swinehart and her husband live in Chester County, PA, where she is a news feature writer. Formerly an employee of the Philadelphia Yearly Meeting and A Quaker Action Group, she was a crew member of the ship "Phoenix" which took medical supplies to north and south Vietnam during the late sixties. She is a member of London Grove Friends Meeting.*

# Two Perspectives of Earlham's School of Religion

## A Ground for Quaker Meeting

by Hugh Barbour

AT THE Tuesday noon common meal at Earlham School of Religion, most of the sixty students and dozen faculty and staff members, plus some spouses and visitors, add weight to their sense of community. After lunch and brief worship, a speaker from Portland, Kaimosi or Detroit may report a new pioneer program somewhere in world Quakerism. But the table talk is the high point of such occasions, often continuing what was begun in class. Students who enrolled at ESR on leaving the Peace Corps in Laos or Ethiopia, Vietnam Christian Service or a local alcoholism counseling service meet there with former pastors from Arizona, Tennessee or New England, and foreign students from Japan, India or Honduras. But most crucial is the variety of Yearly Meetings from which students come: Evangelical Friends from Oregon or Ohio, Conservative Friends from Ohio and Carolina, members of unprogrammed meetings around Philadelphia and the midwest, and nearly every Yearly Meeting in Friends United Meeting.

Thus the School of Religion is probably the most important venture today for bringing together Quakers of all theologies and backgrounds. All Friends cannot and should not be brought together under a single organized structure, uniform theology or pattern of worship. Yet, though the many varieties of Quakers sometimes seem linked only by a name and fading memories, personal religious experience continues to be the common center, however diverse its settings and expressions.

The principle of the ESR community is that the essence of Quaker leadership is "to help members of a congregation discover and perform their own ministries." This should result in pastors working themselves out of their own jobs, or at least transforming those jobs, as their members take over. This vision

of the "enabling ministry" makes the pastor neither a boss nor a hireling.

ESR students participate in off-campus projects in retreat center leadership, industrial ministry, drug counseling and mental hospital work. They may also reside at ESR's ghetto house or work at the Quaker U.N. Center or the Indiana Friends Committee on Legislation during their middle-year internship programs. Graduate students and upperclass undergraduate religion majors mingle in ESR classes. The mix helps: the graduates bring practical experiences from the ghetto or even from a Coptic monastery; the undergraduates bring creativity.

Whether Quaker leaders need degrees can be argued, and often is at ESR. But a degree is a sign of honest work done, ability to apply one's thought, interaction with what others have said and written. As the only Quaker religious school with accredited degrees, ESR has its own role, which neither competes with nor belittles the personal-growth work of Pendle Hill or Woodbrooke.

Eastern and liberal Friends have special roles to play in ESR. Students from silent meetings are most aware of Quaker traditions in worship and community life, also of social problems and the professional skills needed to deal with them. They give intellectual spice and challenge to scholarly adventure. Conversely, at a time when Bible and even Quakerism courses are becoming rarer and optional at eastern Quaker schools and colleges, there is an ever more crucial need to include among eastern Quaker leaders women and men with these kinds of training. Local meetings need to invent new ways in which trained helpers can restore, without dominating, the religious life of Quakerism. Individuals looking for a vocation need to think of serving Friends.



## ESR's Fifteenth Birthday:

## What Is Its Future?

by Wilmer A. Cooper

FOR ALL that may be wrong with the Society of Friends after three hundred years, the twentieth century has brought some unusual developments which have produced a "flowering of Quakerism" not before experienced since the beginning years of the movement in the seventeenth century. Many of these developments have taken organizational form in terms of outreach, education, mission, service, and social action. We can be grateful for these developments along with a growing concern that the divided Society of Friends rediscover one another as a World Family of Friends. But if these new developments represent a "flowering of Quakerism," what about its roots? What about the local meeting as the nurturing ground for persons and concerns? What about available Quaker personnel and leadership to fill needs and opportunities which have come to Friends?

It was these questions which were haunting me when the opportunity came sixteen years ago to explore the possi-





bility of establishing the Earlham School of Religion. The objective was to give special attention to educating and training persons to help fill this vacuum of Quaker leadership, with a particular concern for the future of the local meeting and what could be done to bring new life to this important seedbed of the Society of Friends.

Earlham School of Religion is celebrating its fifteenth birthday this year. It began as an experiment in 1960 with a half dozen students and two full time faculty—Alexander Purdy and myself; an office secretary and the supportive services of several Earlham faculty and administrative persons. Any of us who helped start the School would agree with the admonition of George Fox that persons cannot be trained for the Christian ministry at Oxford or Cambridge, and he would surely have added Earlham School of Religion! Neither did we have any illusions about it becoming a panacea for all the ills of the Society of Friends. And certainly no one thought it would be easy to launch such a school and expect it to succeed. Indeed it was a venture of faith from the start, and some thought it was a foolish venture which would fail because it was either fifty years too late or it was inherently impossible.

From the beginning the School focused on a broad understanding and interpretation of "ministry." Ministry is often thought of as only vocal, and Friends have always believed that such ministry should be inspired by the Spirit and guided by the Light, but Friends ministry can be more than that. Everyone has a ministry, spoken or unspoken. It may be a ministry of service or administration, or it may be enabling others to fulfill their callings and ministry. Thus ESR from the start has attempted to "equip" persons who will in turn equip and enable others in the total life and work of the meeting, as well as the outreach of the meeting to others. Persons are trained as facilitators of others and their concerns so that they may perform a helping role. They are "ordinary" members of the meeting with some "extraordinary" gifts and skills to share in equipping and enabling their fellow members. Their role is one of function, not of status.

In addition to this special and enlarged concept of ministry, a major objective of the School has been to provide an educational setting for disciplined learning into the biblical, historical and theological roots of Quakerism, but to do so within a context of spiritual growth and an atmosphere of a caring fellowship of persons.



There are of course other values which are taught at ESR besides spiritual nurture, a sense of community and academic discipline. The service motive has a high priority coupled with a sense of commitment and mission to meet the needs of the world. In preparing persons for leadership roles it is never entirely clear how these values are to be imparted. If persons do not come with native gifts and talents and a desire to have them sharpened for service to others, it is not likely to happen. But much can be done to develop and sharpen these gifts and talents so that one's effectiveness is often doubled, or even tripled.

ESR offers a two-degree program. The Master of Ministry is a three-year degree with several optional tracks of preparation: pastoral ministry, Friends Meeting secretarial and Yearly Meeting staff work, campus ministry, directors of retreat and renewal centers, counseling ministry, religious education, and peace and social concerns work. The M.A. is a one or two year degree in religion. It is academically oriented and may lead to teaching or further graduate study in a specialized field. ESR also has a T.R.Y. program (Theological Reflection Year) which is for Seekers who are not sure of their calling or vocational plans.

In addition to ESR's academic and skills training orientation, its educational methodology emphasizes the small group approach in classes, seminars, and independent study; contextual education in field and laboratory experiences; and a one-to-one person-centered relationship between teacher and student. In addition to a regular faculty of six full-time and two part-time persons, the educational program is augmented by adjunct professors, visiting Quaker lecturers, and a Quaker-in-Residence program which brings a steady flow of Friends and others to the

school with a rich variety of backgrounds and experiences.

Will ESR succeed with its stated goals and purposes, and will it survive? In a large measure it has already demonstrated a level of achievement and maturity in the first area. The School is now accredited by the Association of Theological Schools of U.S. and Canada, and it is slowly gaining acceptance and "accreditation" by Friends. Students and support are now coming from areas of the Society of Friends who in the beginning were completely closed to ESR. Most of the original fears of Friends are being allayed. Where these fears still exist they are more than likely caused by lack of understanding and misinformation than by unbridgeable antagonisms and differences.

Will the School survive? Earlham College has provided an indispensable umbrella for ESR to get started. It has provided supportive services and an organizational framework without which the School could not have come into being. But there are limits to what Earlham can or should do for ESR, especially in the financial area. In the next three to five years, ESR must triple its endowment if it is to continue to operate in the black. Its record so far on all counts has been good and very encouraging, but now Friends and friends of Friends must demonstrate even greater support if Earlham School of Religion is to continue with the strength it has manifested so far. The School continues to be a venture of faith. If it is filling a need and if the time is ripe for such a Quaker institution, I believe it will not only survive but will grow and continue to serve a very important place in the Society of Friends.



Survival techniques in the wilderness are one thing, but survival in the real world of accidental nuclear catastrophes like those in 1986 is quite another. Who could have predicted the sequence of events which began with nuclear black-mail and resulted in a chain of nuclear explosions in four major cities and the death of more than 12 million people in less than half an hour? I suppose that if it had not been for that catastrophe, we would have never accepted anything like the limitations we now have on the nation-state system. It seems we knew what might happen in 1975, but we did not prepare ourselves. Could we have? We could have studied alternative world authority structures and been more prepared to live with the global commissions that now transcend nation states. I don't know if any educational system could have changed attitudes rapidly enough to have avoided the famines or the nuclear catastrophe, but

shouldn't we have tried harder? I am glad my education in the seventies was concerned with values, that we had a chance to study world problems, and that we had a strong sense of service. But it should have been more adequate to the world in which we now live.

I am pleased to know that the college continues to thrive and especially pleased that a tension between what should be and what might be animates the intellectual and communal life there. I was glad to hear that the college farm not only feeds the college, but has regularly met its quota for the world food stock system since 1985. I will, of course, continue as a good alumna to recommend the college to prospective students. But there are three colleges and the communiversity here in Bamako. We are not culturally deprived; we depend on the same satellite media communiversity system you have. Mali dry-land farming is going much better

here than it has in the past, but we still need U.S. food. I am pleased to say that my solar energy station has been able to meet the projected levels for satellite energy transmission during the past few years; at least we have found a way to exchange our sunshine for your food. I hope you haven't had any more energy shortages—just limit your consumption and we will continue to do our best.

I hope to be coming home 14 months from now, and will be visiting the campus then. Come to think of it, it'll be right after New Year 2000, so we can celebrate both the new year and a new millennium.

The best of luck and please give my regards to all the people of the class of '78.

Your Friend,

*Julie Howard Adatungi*

The imaginary letter above is a way of looking at the future as though it were history. Of course we don't know these things are all going to happen, but it is quite plausible and possible that they might happen by 1995. It helps to place us in our time to see our present foreshadowing the future.

Now come back from 1998 to 1975. We are 25 years from the beginning of the third Christian Millennium. We live in a period of increasingly rapid change, a world in which knowledge doubles every decade, population doubles every generation, and as you well know, we have double-digit inflation. No one needs to make a revolution; it is already going on. We are living in the most rapidly changing society in human history. I doubt that there is anyone who does not recognize that the 21st century will be drastically different from the 20th. Even now, our basic assumption of endless growth and change is in question. Will humanity survive on this space ship earth? The facts about human survival are gloomy and that's why this letter is gloomy, too. It talks about all those great catastrophes, and the catastrophes are possible.

But I don't want to be completely gloomy because I also see cause for optimism. I believe that regardless of the hard facts, the essential truth is change, adaption, and unexpected response to challenge. There will be a transformation. A transformation is indeed in progress. There is a real chance that the world food supply and population can be brought into balance. We hear a good bit today about the problems of world hunger. There is no question that there is a great need for food, but we forget the miracle that has happened in food production. The production of food in our world has been growing much more rapidly in the last 20 years than has the population. The people of India came very close to feeding themselves before the crisis in oil.

It is not impossible, although it will be very difficult, to match food to the human need. It will be very difficult to limit population to available food supply but there is nothing inexorable that says it cannot be done. It may take such things as a world food agency drafting young people from North America to work in missions in starving areas of the world. Many unexpected

responses can come to a world food crisis.

It is not impossible also to imagine that a workable transnational system can be created either before a major nuclear catastrophe or at least so soon after a minor nuclear catastrophe that we can survive. We can create a system of international inspection, control and regulation of major destructive forces of warfare before weapons in the hands of irresponsible tyrants destroy us.

Have you heard of the "lifeboat" way of looking at the unequal distribution of the world's resources? If you let five people represent all the people who are alive in the world today, and put them together in a life boat, and let one of those five persons represent those of us who are privileged, that one person would have 70 or 80 percent of the world's resources in his or her part of the boat. The other four people would have to share what was left. And our present tendency is to consume more and more. Now there is nothing inevitable that says that the distribution system cannot be adjusted. It can be adjusted before we plunder the planet.

Our North American view of the

world will be one of declining material expectations. The people of the third and fourth worlds, India for example, can have rising expectations, but ours must begin to decline.

Though many people in our society are discriminated against, this is not irreversible. Their situation does not have to be aggravated to the point where they feel that violence is the only solution to their problems. There is nothing inevitable in that. Adaption and creative human response can make these transformations.



We are in a unique time in history when our desire for a world of peace and justice and love is exactly the same as our own immediate self-interest for survival. Perhaps for the first time in our history there now appears to be a conjunction between our need to survive and our utopian dream for a global humanity. When utopian and selfish views combine, there is an opportunity for drastic change. The world is being altered rapidly. Our only choices are to live with change by adapting to it, or else influencing the course of events. If we make the right choices, the prospect for a closer human understanding of our own interdependence is bright because it is both necessary and desirable. We have a chance to create a new humanism in a new society.

In the Judeo-Christian tradition, humanity's salvation is worked out in history. Ours is fundamentally a historical religion, the working out of that inner salvation through the outer world of space and time. The familiar words from the Gospel of John are worth considering. "That God so loved the world..." Not that God loved people, but that God loved the world. It is not so much your belief but your actions that carry the prayer on into service. It seems to me that this is the kind of choice we have, the way we choose to act, the way we make our faith our practice.

Theodore M. Hesburgh, President of the University of Notre Dame, has written a book called "The Human Imperative" published by Yale Uni-



versity Press. In it he says, "We, the passengers of this spaceship earth, are capable of creating, by our intelligence and freedom, a whole series of man-made systems that will enhance the inherent beauty of our planet and make it even more humanly viable. Or we can turn spaceship earth into an ugly wasteland where human beings barely survive and hardly live in any human sense." Our moral choice now is how to order our relations with our fellow survivors in this lifeboat.

Walter Lippman once said, "We are not accustomed to a complicated civilization." He was referring I think to Americans who pride themselves in their simple, independent, frontier pioneer life. He continued, "We have changed our environment more quickly than we know how to change ourselves, and we have no wisdom that was not meant for a simpler age." Where are the guiding precedents for interdependence? The peculiar genius and courage of Americans is our confidence that we can *work* our way *through* anything. Society from the American point of view is an ever-changing process. Our revolution, our constitution, and our democracy have been a constant experiment. The greatest achievement in our history has been the extension of our general principles to our practical and daily affairs. For example, the Declaration of Independence was written 200 years ago by and for a minority of colonists. It has been applied over the years to a whole nation. We are a nation promising



liberty and justice for all and *working* each day to make that promise an actual practice. Can we declare our interdependence with the world and promise fellowship knowing all humans to be our sisters and brothers? Can't we be *working* that out in actual practice?

Americans view the world as ever-changing and I think we should take hope from that. We should join in the process of change. Lippman is saying,

"It's not going to be technology that is going to get us out of this one." We must change ourselves, not our technology. It's our attitudes and particularly our human relationships which will show the way to the transformation of our worldwide system. It is not likely that we will find the answers in technological gimmicks. It is more important to learn to share our present resources than to discover a new food source or a new population control device. We must express a new humanism in order to support an effective system for a global interdependence and survival.

Before I turn more specifically to the things Quakers can contribute to the world in 1995, I want to underline the need for value clarification. In order for us to enter a new millennium, values must be mutually respected and linked intellectually to effective action. They must lead to consequences which are consistent with a variety of values. I am involved in education because I think a high order of intelligence is essential to the operation of such a world-wide process. Reason and imagination must be applied creatively. We must find together a shared morality with a sense of our collective responsibility.

Intelligent action is an essential means to a new humanism. That is an important part of what Quakers are about. Those who usher in the new millennium must join intelligence and action. They must see the whole of humanity and treasure each individual difference. They must have the courage to dare possible tragedy. They must have the love to create a new humanity. They above all need to link their faith and their practice.

When Quakers consider their responsibility for this transformation to a new system, they might think about a new term in Catholic theology. It is orthopraxis, used in contrast with the word orthodoxy. In the word orthodoxy, *ortho* means right and *dox* means knowledge of God, or the right belief. Orthopraxis, then, is right action. Quakers have always focused on orthopraxis as opposed to orthodoxy. From its inception, Quakerism has been suspicious of dogma, suspicious of arguments about doctrine. Where Friends have been strong is in their concern to bring their faith into action and in their creative ways of making that happen. It has been in this capacity that Quakers have distinguished themselves. Let's focus then on clarifying practice more than on clarifying belief.

Tolerance and consensus are examples of distinctive Quaker practice. Tolerance to me as a boy among Friends first meant a kind of loving embrace for someone you didn't agree with. It was a process of sharing despite differences. And it was not until some time later in



life that I had to learn that tolerance meant something I put up with. The consensus process, that great mystery to all Earlham students by which we govern Earlham, has a unique and marvelous capacity for focusing on the morally correct act rather than the politically possible act. If I wish my objections to prevail, I should argue from their moral basis, not from my personal preference. It is a group process of reaching a collectively responsible action. Consensus process, tolerance, many of these things so familiar to us as Friends are especially designed by Quakers to engage in orthopraxis.

A Belgian Catholic theologian named Schillebeeck says that it is evident that historically the Church has focused on orthodoxy and left orthopraxis in the hands of nonmembers. They may indeed have left it to the Quakers. But I think it is this capacity to practice right action and make our worship into service for our fellow human beings that is what Quakers have to contribute toward the transition to a new world system by 1995.

Some practical examples may help to illustrate this. Take the problem of the right sharing of the world's resources. Simplicity, economy, and conservation have been distinctive among Friends for hundreds of years. I think that the lesson we must learn about the world's resources is that most of us in the privileged parts of the world will have to learn how to share better than we now share. We must practice the simple life, consuming no more than we need to consume, taking no more of our share than we need to take. The right sharing of the world's resources is an early Quaker practice and one we would all do well to return to.

Another example of Quaker practice that I think may be especially important for the drastic system changes ahead is our pacifism. We must make non-violence our way of life if we are to make peaceful social change and world order possible. Quakers have in the past contributed substantially to the creation of nonviolent social change. Quakers still have a contribution to make from their peace testimony. If we are to limit the capacity of armaments to destroy our world and curtail the injustice of coercive force, we must learn to identify with a larger humanity. A key problem in the transition to a world-wide system is the use of authority in our world.

Quakers have found ways to extend their trust and confidence to people unlike themselves. They have learned to share different beliefs. This kind of tolerance has real significance for adapting to an interdependent world where people must share widely different political, religious and personal values.

You can never stop being what you are, but you can become something more than what you are. Could you become a citizen of the world? One of the things that divides humanity is a difference in religious belief. We need a fundamental attitudinal change with respect to believing and sharing the



world with our fellow human beings rather than dividing it. We are suspicious. We mistrust others. Mutual mistrust creates the need for the expenditure of a hundred billion dollars a year on armaments in this country. The Russians are suspicious so they spend a hundred billion dollars a year on armaments. Together we spend two hundred billion dollars a year on armaments and then we say there is not 1.2 billion that we can use to feed starving people. Quakers have experience and some success in reducing fear and mistrust and in reconciling differences. Can we apply our experience quickly enough? Can't we help to reduce such dangerous and disastrous mistrust?

We are spending a great deal of money for defense that has no human value. We are spending a great deal of money which is in fact just to assuage our fears of other human beings. We must find the openness and faith that bring us to believe in others and to agree with others even though we have no common basis in ideology or tradition. I use the phrase "a new humanism" because I believe that among all the world's great religions there are some common beliefs which can form a basis at least for our accepting one another and having confidence in one another. The creative power of love is inherent in all the great religions. The reaching for divinity beyond a person's own life is common to all the great religions. Is not



the lesson of fellowship commonly shared? Are we not more alike as humans, as religious groups, as nationalities, than we are different?

The limitation of arms, the establishment of human rights, the sharing of the world's resources, the regulation of the food supply, all of these endeavors will require some acceptance of an authority outside ourselves. The world needs sufficient recognition of our common humanity and our common fate to create a minimum community as a basis for political structures sufficiently strong enough to prevent global self-destruction.

The key of Quaker process is the linking of faith and practice. It is more important than the faith. It is the pragmatic moment that permits the linking of different beliefs in a common task. If you think you believe something, try it out. See how it works, maybe that will refine your belief. The interaction in life between belief and a practice frequently deepens your spiritual faith. The best way to know what you believe is to try to make it work. If it doesn't work very well, go back to the work bench, look it over, meditate and reflect on it. This is a Quaker process for enlarging our own understanding. In terms of the future of the world, the genius of this process lies in the fact that it requires shared action. Often the sharing must be done from quite different value perspectives and the process, therefore, builds trust and promotes our common humanity.



Quakers are not unique in this, but their experience of orthopraxis is a basis for their confident contribution to the world of the twenty-first century.

In times like our own, Isaiah has some apt things to say. He says "Cease to do evil and learn to do right. Pursue justice and champion the oppressed." The call is to right action, to orthopraxis not to orthodoxy. I believe Quakers have a special ability to carry their faith into practice. We should do this confident that we can build a new humanity as we enter the great transition to 1995.



# "Did You Ever Ask One?"

Joe Cadbury with His Students

by Nathaniel Kahn

*Nathaniel Kahn is a seventh grader at Germantown Friends School, Philadelphia and is twelve years old. He wrote this speech and delivered it at a lower school assembly where Joe Cadbury was also presented with two bound volumes of student-written tributes. Joe Cadbury had been an elementary science teacher at GFS since 1933 and served as clerk of the School Committee for the Friends Select School for twenty years. His future plans include travel.*



Photograph by Rickie Endo

WE ALL know that Mr. Cadbury is leaving our school, but we imagine that he will begin other work which he could not do when he was teaching. What Mr. Cadbury has taught us can never be measured and the understanding he has inspired in us will never leave us. We will remember not only his teaching but also his wonderful character—his kindness, courtesy, and good humor. And we expect to be telling stories about Mr. Cadbury for a long time.

How many people have been dive-bombed by a peregrine falcon while trying to band its young? Mr. Cadbury has, and he's got a couple of scars to prove it. Or caught the poisonous cottonmouth with nothing more than a forked stick and brought it back to school? Mr. Cadbury has, and once a cleaning lady had quite a fright when she noticed it had slithered out of its cage. There was a field trip to Harper's Meadow when Mr. Cadbury ate wild mushrooms and offered us some. We all politely waited a few minutes before trying them... just to make sure he was still with us. And some still remember how he demonstrated the usefulness of the pulley. He had a bunch of kindergartners try to lift him and, being rather small, they couldn't. Then he hooked up a pulley to the monkey bars and, holding onto one end of a rope, told them to pull it. To their amazement, Mr. Cadbury slowly rose from the ground.

Sometimes we got carried away by our scientific enthusiasms, going just a little bit too far. Once one of us brought in a rather smelly, dead opossum to be stuffed and had to leave it in a locker for a few days until Mr. Cadbury returned. (There was plenty of teacher noise about that.) And there was an avid bird

watcher who made his little brother lie down in a field, hoping to lure a passing vulture who might think he was dead and come down to eat him... Luckily, little brother got tired out waiting.

While Mr. Cadbury's mind is like an encyclopedia, his room is a true museum with its enormous collections of specimen beetles, spiders, butterflies and birds. From the kindergartner entering this new world of moose, bear and buffalo heads, live boas, turtles, rats and various pickled and fragrant beasts, to the sixth grader who feels perfectly at home in Mr. Cadbury's room of wonders and enough of a friend to sit on a fence and just talk with him about eclipses or dinosaurs or accompany him on a bird census that begins at dawn, each of us can summon many happy memories of Mr. Cadbury.

One of our faults he has always tried to correct is our habit of thinking of animals as people. "Did you ever ask one?" is his answer to our unanswerable questions. Anyway, we always felt we could ask Mr. Cadbury what *he* thought or knew about anything and everything. Now we will be on our own but we know that we aren't going to forget Mr. Cadbury and we just hope that, with the help of these books, he won't forget *us*. We hope, too, Mr. Cadbury, that you will still come back often to the school as we shall miss you very much. From the bottom of our hearts we thank you for giving us so much to understand and enjoy in life and we wish you the very best of luck in years to come.



## Unfriendly Titles

I OFTEN wonder why the question of titles within some Friends schools has not been raised—loudly. A number of Quaker schools perpetuate what I consider sexist stereotypes by means of the titles applied to instructors: men are called *Master John*; women, *Teacher Mary*. Does this mean, as it seems to, that men are to be the masters of students (we who claim that no human is fit to be master over another) while women are ascribed the role of teachers—a role which becomes nebulous in this process of sex(ist) differentiation?

To take the criticism even deeper—what place do any titles whatsoever have within Friends schools? Does speaking to and strengthening the light in one another have need of such formalities? Or, as Fox seemed to intuit, do titles in fact break down this process of communication, through their sustaining (illusory) roles differentiating us one from another?

People are called to be "members one of another" within the worshipful processes of education and work and all life activities—not only in limited periods of "religious" activity such as silent meeting for worship. Why not extend our ministry and this sense of loving membership more deeply into our schools—and do it on a first name basis?

Jennifer Tiffany



## Reviews of Books — — —

**Homemade Poems: A Handbook.** By Daniel Lusk. *Lame Johnny Press, Assoc.; Hermosa, SD, 1974. \$2.50*

Writing poetry is as natural as singing. Most people, though, think they don't even like poetry. Their teachers, too, were once afraid of poetry and therefore taught it nervously, dutifully. No wonder so many people have stopped listening and looking and playing with words.

Luckily, a slim, square, cheerfully illustrated paperback, *Homemade Poems*, can change all of that. Poet Daniel Lusk, one of South Dakota's "writers-in-the-schools", offers hundreds of ideas to trigger poetry making. To try just one of Lusk's techniques, make a list of lines, each line beginning, "I am the one who..." Poems by many students show how he has freed them to experience and to write.

Teachers and parents will want to have this book, but so will all of us who want to be more fully human. Part of growth is being able to say, "I am the one who makes things with words."

Anne G. Toensmeier

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**Let My Children Work.** By John Blessington. *Anchor Press/Doubleday, Garden City. 170 pages. \$4.00*

This book calls for the reintegration of our children into the mainstream of society by helping them at an early age become knowledgeable and contributing members of the society in which they live. John Blessington says that this would be a change for the better since our children are now "over serviced" and locked away in schools "waiting to grow up."

By using available spaces and allowing the community to become a living classroom, we can let our children learn by doing how to merchandise and cook and bank and even how to keep the streets clean. By letting them see at first hand what is happening, and inviting their contributions, we can help them to

become the participating members of society that we would all like to be. Giving them the freedom and the tools with which to test their own capacities will encourage them, through self-knowledge, to become the freed inner directed individuals that we must have to run a successful society.

When we give our children the opportunity to become contributing members of the community, we let them know that they are needed and valuable and that we do need what they have to offer. All too often in the past we have turned our children off by refusing what they have to offer and then they become turned off to society in general. This is a waste of important potential without which our country will not survive these changing times.

When the industrial revolution was in full swing, it was necessary to teach children how they could best accommodate themselves to bosses and assembly lines. We did this by introducing grades and close order discipline. All of this was directed from the outside and made no demands on the student except to conform.



Now that we are demanding a greater chance for originality and less conformity, should our children be denied the same? Freedom and creativity carry a heavy responsibility of self-discipline and experience. It is this new responsibility for which we must help our children to prepare.

It is necessary to teach them to be free persons who can set goals which arise from their needs as well as from the needs of the society. Can we have a society of free people? Blessington says we can if we are willing to face and make the changes necessary to achieving that kind of society.

Blessington argues that we *can* make the necessary changes and offers an outline of activities for doing so. One of the things he offers for implementing change is the Montessori method of open education. He never says that this is the only solution, but he does say that it is the one he knows best. John Bless-

ington was teacher and then headmaster at Whitby School for thirteen years. Whitby School in Greenwich, CT, is the nucleus of Montessori education on this continent.

However, the main thrust of *Let My Children Work* is the author's argument that change is needed. Blessington writes with knowledge, enthusiasm and candor about this subject. He knows well whereof he speaks.

The book is important for all of us who now have children in school and feel that their time could be more profitably spent. It tells us how to

The book is important for all of us who now have children in school and feel that their time could be more profitably spent. It tells us how change may be implemented, and this very practical first step is the one that usually stops us.

It is an important book for all of us who have difficulty understanding youth and their demands.

It is an important book for all of us who feel that society could benefit from re-structuring and simplifying.

Mary Lou Epstein

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**Super Me-Super Yo.** National Coordinating Council on Drug Education. *A Bilingual Activity Book for Young Children. 53 pages. Free.*

Based on the concept of affirmation, *Super Me-Super Yo* is a bilingual work book for preschoolers. English and Spanish texts run concurrently throughout the book. Although the Spanish is not a direct translation, it is idiomatically good. Thus, the same tone, though not necessarily the same word, is imparted to both Spanish- and English-speaking people. The book is sponsored by the "White House Special Action Office for Drug Abuse Prevention," their idea being that if a child grows up with a positive sense of self, there is less likelihood of drug abuse later in life.

The book is set up with both activities and stories. The activities are at a preschool level, but the stories seem too advanced for the average four-year-old. The activities are good, with a possible exception being an exercise called, "I wish-Me gustoria." Not only does the text say, "I wish I was," thus illustrating poor grammar (*were* is correct), but it places emphasis on wishing who



## Book Reviews Continued

you might be as opposed to accepting who you are.

The book is visually pleasant, with a few outstanding illustrations such as, "The Busy Bus Station; La Ocupada Estacion de Buses."

The activities are sufficiently diverse (including cutting, drawing and thinking) to interest most children 4-7; but from personal experience, I feel that the inclusion of parables in "children's story form" is better suited for 6 years and up. Perhaps a second story book would be in order. Designed for use with an adult, it could be used individually, in First-day schools, or as a supplemental activity in the classroom.

It is a sound idea that needs work, and, as this is a first printing that invites replies, *use it*—and respond accordingly. This is the opportunity for anybody who is involved with children to put experience and observations to use.

Carol Ashton-Miller

**Children in Community.** Edited by the Society of Brothers. Rifton, NY, Plough Publishing House, 1974. \$16.50

Pulled in a wagon by their parents and friends, the three-year-olds ride gaily from the Babyhouse on their first day of kindergarten. Such celebration marks all rites of passage in the Bruderhof community, which for fifty years has practiced radical Christian communal living. In *Children in Community*, a revised edition larger and more colorful than the original, the Bruderhof shares the daily life of its children. The book dances with the joy of childhood; photographs as well as children's artwork, prose, poetry, and songs compose a delightful picturebook.

The attractiveness goes deeper, though, than the bright pictures. Much of the Bruderhof way is what I dream of giving my own children. Certainly, life there is a harmonious whole; their world makes sense for the Bruderhof children. Materialism seems minimal; creativity blooms. The combination of group child care and frequent family gatherings throughout the day seems ideal. And, spending so much time with their peers, children learn much about relating to them. This education makes good community members.

Ideal as all this seems, there are drawbacks. Bruderhof childrearing,

despite its joy and love, has rigid codes, with a disturbing emphasis on sin, evil, disobedience, and especially sexual "impurity." Children surely must receive a negative message about their sexuality. Another problem is that the Society of Brothers seems even more uniformly sexist than American society in general. True, mothers are freed of child care, but instead they are assigned to full-time laundry or kitchen work while men do the woodcrafting. Girls' and boys' work assignments reflect this distinction.

But argument misses the tone of *Children in Community*. Words are really not its medium. It's better to enjoy the hundreds of photographs of children: wearing garlands, they shuck corn; in yellow slickers, holding hands, they walk barefoot in the rain; best of all, in great concentric circles, they dance. Perhaps because they so value childlikeness in themselves, Bruderhof members have a gift for seeing the beauty in each child.

Anne G. Toensmeier



**What's Best for the Children? Resolving the Power Struggle Between Parents and Teachers.** By Mario D. Fantini. Anchor Press/Doubleday, Garden City. 201 pages. \$6.95

This book contains a readable, convincing review of the disarray of American public education and an introduction to a suggested reform: alternative schools. To recognize the strength and weakness of *What is Best for the Children?* it is necessary to know the history of its author. Mario D. Fantini, then the Ford Foundation's chief educational staff person, played a prominent role in the 1967-1968 decentralization crisis in New York City. His words and actions carried enormous impact, conveying as they did the promise of potential grants. He had the additional advantage of being less constrained by institutional demands than were the community activists, school teachers and administrators among whom he moved. With power however came expectations and then,

not far behind, obloquy. For many who watched NYC's liberal reputation fade there was disbelief that the decentralization saga had been so disastrous and bitter anger at one who had been a creator of it. Fantini became premier scapegoat.

Notwithstanding this background, the author's present book is laudably free of self-justification or the need for villains. Fantini writes with concerned understanding of the needs of different school participants. The pressures that have brought teacher reaction, for example, are clearly and fairly summarized. His judgment that we are on a example, are clearly and fairly summarized and his judgment is made more convincing because it is not bombastic.

The weakness of Fantini's volume, on the other hand, lies in a lack of rigor in assessing his chosen solution, that of alternative schools. An earnest (and bruised) reformer, he appears overly eager to proclaim the way out. This is not to deny the appeal of his prescription. Why force all learners and teachers into the same mould, he asks? Why not let each choose, from several offerings, the type of school that suits them? The operation of such a system of universally available alternatives—housed in one plant or in several distinct physical locations—would head off, he believes, the growing and dangerous ill will between those "natural allies—teachers, students and parents." But what of the value of children knowing people who are not like themselves? Despite the author's undiscussed disclaimer that there need be no racial or class separation nor the elevation of one alternative over others, one knows pretty well who will find his/her way into "coordinated work experiences in the community" rather than college preparation...independent study projects." Separating students either physically or by very different school routines would presumably eliminate even the slight "gym and health class" intergroup contact that now takes place in urban schools.

Another difficulty is that although Fantini objects to the public schools' imposing middle class values upon all, his own concept of childrearing attitudes appears limited to precisely the perspective of that section of the population. There is, for example, an hypothesized ideal parent-teacher's conference in which the parents point to their five-year-old's sibling position as the cause of an unduly high competitive drive. The three adults then together select the alternative school most likely to meet

this difficulty. But what if one does not think in these terms or, indeed, does not view all consuming rivalry as undesirable? Komarovsky's *Blue Collar Marriage* or Gans' *The Urban Villagers* would suggest a rather different script for the conference.

Fantini has provided a good lucid outline of some extremely urgent developments. The above criticisms would be important only if the reader plans to settle for a single book on the subject. Much as one can sympathize with a humanitarian reformer seeking an unbloodied banner, we need discussion from other sources.

Janet Carter Hannigan

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**Much Madder: The Chronicles of a Quaker Meeting.** By Basil Donne-Smith. Countryside Libraries Ltd., Crewkerne, Somerset, England. 112 pages. Paperback. 80 pence.

Readers of Friends Journal and The Friend have been introduced already to some of the Much Madder Friends, a Meeting that never was but always will be.

We come to know them well in this delightful, hilarious, kindly collection of vignettes, each of which is so artfully tooled as to be an exemplar of the short story in the best sense and worthy of being compared with *Laughter in Quaker Grey* (although different in form). It is a book many of us have hoped for, longed for.

They live and have their corporate being in Dorset, hard by Little Snivelling, Slightleigh Madder, and Halfpenny Pudding. Ah, these ineffable British--and, oh, these prickly Friends, whose foibles (we all have them), give the lovely light of "laughter learnt of friends" that "is to be heard in almost all pursuits jointly engaged in by human beings."

We meet and embrace Mrs. Ja-Ja, whose fractured English always made a Quaker point; the young man who came to Meeting barefoot and lived to win the day; the percipient clerk, who kept things moving despite the polysyllabic tendencies of many (i.e., thee and me); Mercy Mee, who attended Meeting only when she had a major concern; Eliza Upjohn, whose dedication was for the "spiritual life of the Meeting," and many more. Good souls, kind persons--and funny.

Let me quote one paragraph of this egregious labor of love, somewhat out

of its endearing context:

"We sat in silence after this honest recognition of our mystical inefficiency for quite a while, some of us musing I daresay on this 'cursed gift of laughter' which, at one moment, can so wonderfully save us from despair and at another prevent us, like Pilate, from staying for an answer to our deepest questionings. As we did so, there rose above our silence the frightened fluttering of a moth on one of the windows. It was Gervais, I think, who rose quietly from his seat below the window and murmuring 'Be still' cupped his hands, making as it were a smaller prison out of the larger one, and carried his captive to the door. Suddenly he seemed to have spoken to our condition and without any more nonsense we just sat still...and knew."

Alfred Stefferud

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**Cecil County Maryland 1608-1850 As Seen By Some Visitors.** By G. E. Gifford, Jr. Copies may be obtained from the George E. Gifford Memorial Committee, Calvert School, Rising Sun, MD. 206 pages. \$6.95 plus .25 postage.

Most county histories are not of interest unless you live in the area; but this collection is quite charming, especially to Quakers with a historical bent. It contains personal comments made in journals of thirty men and two women who, between 1608 and 1850, traversed this northeastern area of Maryland. Among them were the Quakers George Fox, John Burnyeat, Samuel Bownas, Thomas Chalkley, John Churchman and Benjamin Mifflin. Thrice Elias Hicks may have passed Francis Asbury, of Methodist fame, as they traveled the same route in 1797, 1801 and 1813. Of the two women, Frances Anne Kemble, the famous English actress, wrote of crossing the approaches to the Susquehanna river on the primitive railroad of that day.

There are five interesting essays included in the book, three of which pertain to Friends.... Among the delightful wood engravings by Michael McCurdy, which illustrate the book, are those of Calvert School and the Brick Meeting House, Daniel Defoe's Chair and Study, and the Brick Meetinghouse Hospital--1778.

The most interesting of the eight maps is that of the Nottingham Lotts. This shows that, of the forty acres which William Penn picked out himself and granted to the Quakers, "and their successors forever for the combined

purpose of public worship, the right of burial and the privilege of education," all but a tiny portion belonged to Lord Baltimore, proprietor of Maryland!

Valuable notes on the visitors and essays complete the book.

Bliss Forbush

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**Buddha and Jesus: Conversations.** By Carrin Dunne. Templegate, Springfield, Ill. Paperback. 112 pages. \$2.95

One of my earliest Quaker memories is hearing Rufus Jones at 15th Street Meeting in New York speaking about our need to honor both the Eastern emphasis on emptiness and the Western emphasis on fullness. Both are essential to our religious life, he said. Carrin Dunne has written a poetic myth on just this kind of assumption. In these conversations, Buddha is a kind of elder brother to an astoundingly mystifying sibling. The more the two converse (in a cosmic realm, beyond time and space), the more they see the limitations and strengths of each other, the closer and more understanding they feel to each other.

In this book, the two meet at those lonely moments following crucial events in the Gospels, like the evening in Capernaum after the Pharisees had closed in on Him with angry questions and, again, after He has left the dinner at which Mary anointed Him with the precious ointment. In the final meeting, in the Garden, Jesus has drained the bitter potion from the cup. In a series of visions the three Marys appear to Him, each one, at that moment, feeling betrayed by Him. Then, one by one, three Patriarchs appear, each accusing him of betraying his role as Messiah. Finally Buddha appears again, and he alone understands and affirms the choices Jesus has made.

One of the most poignant matters in the conversations is the recurring question Jesus asks Buddha: "Why do my hearers want to destroy me while no such hatred was trained on you?" In his final answer, Buddha addresses Him as Maitreya: Buddha of the Future--the Buddha who comes again when he is needed.

Dorothea Blom



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## Letters to the Editor

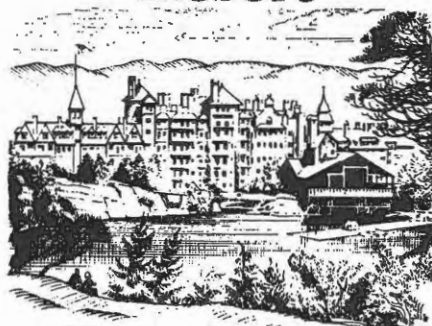
choice does not exist. Raymond Arvio admits that his family is indebted to those who can afford to discard still usable clothing, furniture, etc. If we hope to change the distribution of wealth, to clothe the naked and feed the hungry, it will not be by creating an alternative society which lives off the throwaways of the predominantly affluent society, but by reducing the surplus income of the upper classes so that the national wealth might be more equally distributed. Can we prosperous Friends really face this prospect?

There are no simple answers, as David Scull so clearly illustrates; however, in my mind, it is disturbing that anyone, voluntarily or not, should have to buy their clothes from thrift stores and find their furniture at the town dump. The need is to change the national habit of pursuing changing styles and accepting planned obsolescence. The affluent will have to accept a reduction in their standard of living and learn to live more modestly and economically. One way, as Diane Whittemore suggests, is to use our clothes—and other belongings—until they wear out rather than by discarding them for fashion's sake.

It concerns me, too, that the Third World is apparently basing its concept of development and productivity on the American economic system whose shortcomings have been made apparent in recent years. In order to avoid world catastrophe, we must allow developing nations to determine their own destiny instead of attempting to turn them into small-scale economic imitations of the U.S.A.

Susan Montgomery  
Deer Isle, ME

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## Discards of an Affluent Society

The two issues that you have put together recently on simplicity have been very helpful to me in clarifying my own thoughts on the subject. The more one thinks about it, the more apparent it becomes that simplicity is really a complicated matter. As much as I might admire the members of our Society who have adopted a more radical, simplified, perhaps communal, lifestyle, I have been unable to follow far in their footsteps, and indeed some aspects of their chosen lifestyle make me downright uncomfortable. The articles by Raymond Arvio and David Scull in the July issue have helped me to focus on the roots of this discomfort.

The problem with voluntary poverty such as the Arvios practice, it seems to me, is that it presupposes the existence of an affluent society within which it exists as a form of protest. It is, in a sense, a luxury to choose to live off the discards of an affluent society: as David Scull points out, in the Third World this

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## Two Dozen Ways to Tell

Dear Milton Mayer:

How do you know you are a Quaker? (FJ 8/1-15) By your manners. You always really listen, so you know not only what is said, but why it is said. You speak only after careful thought, and once to a subject. You do not impose your belief or opinion, neither do you hide it. You seek the least offensive way



to tell the truth you see, but you tell the truth—always ready to be revised in the light of truer truth. You may or may not believe in the Holy Mother of God, in Jesus Christ, in the sanctity of life, in the family, in your way of living, or in situation ethics, but you truly give these theories a chance to influence your thinking and your life because you respect Friends who deeply believe and disbelieve them. You try not to hurt anyone, and you seek feedback on your actions.

Love,

Robert Schutz  
Palo Alto, CA

P.S. Many who call themselves Friends are not.



### The Silence of the Majority

Has it ever occurred to you that the quality of the material you publish appeals directly to the Super ego for Freudians or the Collective Conscience for Jungians? That is, you represent the wider circle of Friends in what you publish! It seems to me that a blind allegiance to the underdog, while being very controversial, is none-the-less hypocritical. Minority opinions should be permitted to surface, that our conscious decisions of their merit can be made. But Quakers who work towards constant social upheaval fail to preserve the Silence of the Majority.

The "saber rattling" of the Hearst newspapers is notorious for its social impact. Tom Paine's pen proved mightier than the sword. Publications such as Friends Journal have an enormous responsibility to live up to! How you wield the sword in areas of popular concern—or vogue issues—by what you publish...or don't publish is what this query is about.

There is more than a pro or con position to any given issue. There is an answer, a resolution which gets one off dead-center! The search for such an answer can best be transmitted to your audience, not through intimidation, but by reverently placing *your decisions* (not opinions) before the larger circle of friends you represent. In other words, don't publish controversial subject matter in the hope of stimulating or provoking your audience into making a decision! You succeed in merely transmitting chaos that way.

Avoiding editorial accountability

through your Friendly readers to the Lord is an abuse of his word. Your work is a personal testimony, not a statement of what you personally feel are socially viable issues *other* Friends should be interested in. How dare you exult yourselves above your readers?! If you limit yourself to merely publishing Friends' opinions in controversies they've encountered, you distort the Silence of the Majority in the scope of your magazine!?!

Many are your readers who turn to you for inspiration only to be inundated with the mundane social concerns you involve your readers with. Our spiritual-life with God suffers when we give way to our religious-life with our neighbor. Let the Friends Journal witness to our common spiritual values through your editorial policies—leaving the religious life of your staff and contributing editors apart from your publication.

David M. Washburn  
Madison, WI

### Special Issue

#### *Feminism and Spirituality*

Deadline for articles October 23, 1975. For more information, please contact Judi Breault at the Friends Journal Office.

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

Rachel T. Hare-Mustin, Ph.D.,  
Wayne, 215-687-1130  
(Also has office in Delaware.)

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

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

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

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

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

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

Alexander F. Scott, M.S.S., Wynnewood, 215-642-0166

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

## Announcements

### Marriage

**Carter-Parrish**—On August 2, 1975 William G. Carter and Susan T. Parrish at New Castle, NH under the care of the Dover (NH) Meeting. Sue's mother, Therese Parrish, is a member of Dover (NH) Meeting.

### Deaths

**Merle**—On July 27, 1975, Sara Jacqueline Merle, at her home in Sanary-sur-Mer, France. She is survived by several nieces and nephews. She was directress of the Maison Maternelle de la Marne at Chalons-sur-Marne from the end of the first World War until World War II at which time she was forced to flee south due to the German invasion of France.

The Maison Maternelle was established by American Friends to carry on the work of British Friends during World War I under the guidance of Edith Pye, Hilda Clark and Marjorie Fry, English Friends caring for pregnant

women caught behind the lines. Through the Friends Service Committee many young women, not only Americans but also women from numerous other countries, served the Maison Maternelle as *stagiaires*.

**Thierman**—On July 20, at Medford Leas, NJ, Elizabeth Hoff Thierman, aged 89. She was an active member of Friends Meeting, Palo Alto, CA, where she lived from 1953 to 1972. She participated in vigils against the Vietnam war, and in Milwaukee, WI, she was founder and clerk of the Friends meeting. She is survived by two sons, Stephen from the Philadelphia area and Ian from southern California.

**Thomas**—On June 14, Elizabeth Folger Thomas, aged 91, of Foulkeways, Gwynedd, PA. Elizabeth was a member of the Lansdowne (PA) Friends Meeting with which she was continuously and deeply associated. Surviving are three children: Jane T. Bowles and Helen Gaisford of Syracuse, NY and T. Folger Thomas of Haverford, PA; seven grandchildren; and eight great-grandchildren.

**Weston**—On August 15, in Philadelphia, Jane Bennett Weston, former International Service Secretary for the American Friends Service Committee, aged 50, after a lingering illness and hospitalization. From 1949, she served AFSC in a variety of assignments including associate executive secretary of the Chicago office. Jane Weston is survived by two brothers, Stanley Bennet of Grosse Isle, MI and Frederick Bennett of Bel Air, MD, and several nieces and nephews.



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### New Meeting

A new monthly meeting has been formed in Brussels, Belgium under the care of the European and Near East Section of Friends World Committee. The new meeting wishes to extend a warm welcome to travelling Friends and attenders visiting Belgium. Meeting for worship is held at 11 a.m. each Sunday at 221 rue de la Loi, Brussels near the Rond Point Schumann. Phone 427.09.00.

# Coming Events

## October

3-5—Missouri Valley Conference, Rock Springs Ranch, Junction City, KS. Contact Person: Leroy Chittenden, 1935 Ohio, Lawrence, KS 66044.

4—Retreat at Arney's Mount Meeting, Springfield Township, NJ, five miles east of Mount Holly. 10 a.m. to 4 p.m. for the observation of the 200th anniversary of the 1775 meeting house. Bring box lunch. Beverage and dessert provided. For further information, call (609) 894-8347 after 5 p.m.

31-11/2—Friends Committee on Economic Responsibility will hold its annual conference at Quaker Hill Conference Center in Richmond, IN. The keynote speaker will be Elliott J. Weiss of the Investor Responsibility Research Center, Washington, DC. For further information, contact FCER, 3720 Baring St., Philadelphia, PA (215) 349-6959.

## November

8—The Annual Public Meeting of the American Friends Service Committee will be held from 10 a.m. to 4:30 p.m. at the Friends Center, 1501 Cherry St., Philadelphia, PA. Among featured speakers will be staff members recently returned from Chile and from Vietnam.

11-13—United Society of Friends Women Seminar, William Penn House, Washington, DC. Theme: Which Way Toward Peace? Alternatives to the Arms Race. Registration: \$10.00. Contact person: Margaret Rumsey, 1104 Ridgewood Drive, Plainfield, IN 46168.

22—East Asia Workshop sponsored by the International Outreach Committee, Philadelphia Yearly Meeting. Friends Center, 15th and Cherry Streets, Philadelphia. 10 a.m. to 3 p.m. Program includes speakers and discussion of Southeast Asian Political Developments, Korean Problems and Prospects and Japan Perspectives. Bring sandwich. Beverage and dessert provided. For further information, contact Esther Rhoads: (215) 438-7788.



## Meeting for Welcome

Green Bay Friends recently shared a special event, a Meeting for Welcome, to celebrate the arrival of *Kathryn Elaine Willever*, born March 18, 1975. The meeting had been requested by her parents, Bruce and Pat Willever, and a committee had helped Pat determine the final wording of a Minute of Welcome. This Minute was read aloud during our worship the first time Katie came to meeting, and all those present, including all the children, signed it following the meeting.

The Minute of Welcome reads as follows: "In the presence of God and these our friends, we welcome thee, Kathryn Elaine, born March 18, 1975, child of Bruce Bebbington Willever and Patricia Livezey Willever. In the meaningful experience of worshipful silence and the loving and joyous celebration of life which we as members of Green Bay Preparative Meeting of Friends are privileged to share, we greet thee.

"We extend our continued interest and love for thee for the years to come and offer our concern for thy growth as a member of the Meeting family."



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### Accommodations Abroad

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### Announcements

**George Fox for Today.** George Fox met a great many people only once. Yet this one contact made a tremendous difference in their lives. What was his message? During the last two summers, Weekend Gatherings have been held in England on the topic, "What was the gospel that George Fox preached?" These explored in depth the content of Fox's message and were led by Lewis Benson. Similar gatherings will be held in this country beginning in the fall. Those interested in participating or in sponsoring a Weekend Gathering should write to: John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.

**Community forming,** Bucks County, PA; Friends wishing extended family, social change, rural setting. Joy, support and outreach expressed here. Box M653 FJ.

### Books and Publications

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### A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, space reservations for camera-ready display ads, meeting notices and announcements of coming events at least five weeks in advance of publication date; other material, including display ads for which type is to be set, at least six weeks in advance.

# Meeting Announcements

## 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. Phone: 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. Phone: 944-8923.

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

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

## California

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

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

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

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

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

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

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

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

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

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

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

**ORANGE COUNTY**--Worship 10:30 a.m. University of California at Irvine (Univ. Club, 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, First-day school, 10:30. Phones: 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. Phone: (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 St. Phone: 752-7440.

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

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

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

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

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

**VISTA**--Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

## Colorado

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

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

**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 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

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

**STORRS**--Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 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. Phones: 697-6910; 697-6642.

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

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

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

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

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

**WILMINGTON**--4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

## District of Columbia

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

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## Florida

**CLEARWATER**--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

**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. Phone: 696-1380.

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

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

**ORLANDO--WINTER PARK**--Meeting, 10:30 a.m., 316 E. Marks St., 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 McAdoo, clerk. 355-2592.

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

## Georgia

**ATLANTA**--Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone: 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. Over-night inquiries welcomed. Phone: 988-2714.

## Illinois

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

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

**CHICAGO**--Chicago Monthly Meeting, 10749 S. Artesian. Phones: 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.

**McNABB**--Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

**PEORIA--GALESBURG**--Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

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

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

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

## Indiana

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

**HOPEWELL**--20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 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 East Stadium Ave. Clerk, Merrit S. Webster. Phone: 743-4772. Other times in summer.

## Iowa

**CEDAR RAPIDS**--Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

**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. Phone 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

**LAWRENCE**--Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone 843-8926.

**WICHITA**--University Friends Meeting, 1840 University Ave. 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 11:30 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: phone, 343-0019.

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

## Maine

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

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

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

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

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

## Maryland

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

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

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

**BETHESDA**--Sidwell Friends Lower School, 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. McAdoo, clerk, 5209 Eliot Oak Rd. 21044. 596-5212.

**EASTON**--Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**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 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.

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

## Michigan

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

**BIRMINGHAM**--Phone: 646-7022.

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

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

**EAST LANSING**--Worship and First-day school, Sunday 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

**KALAMAZOO**--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**--Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-8159.

**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 Building., First and Elm Sts.

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

## Nebraska

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

## Nevada

**LAS VEGAS**--Paradise Meeting; worship 11 a.m., 3451 Middlebury, 458-5817.

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

## New Hampshire

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

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

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

**PETERBOROUGH**--Monadnock Meeting. Worship and First-day school 10:30 a.m. IOQF Hall, West Peterborough. Children welcome.

**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 Street.

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

**MONTCLAIR**--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and 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 10 to 12 noon.

**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: (201) 782-0256.

**RANCOCAS**--First-day school, 10 a.m., meeting for worship, 11:00 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 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, NJ. 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, convener. Phones: 863-4697 or 863-6725.

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

## New York

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

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

**BROOKLYN**--110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAIn 5-8705.

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

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

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

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

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

**GRAHAMSVILLE**—Greenfield and 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. Phone: (518) 943-4105.

**ITHACA**—10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.- May. Phone: 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. Phone: (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. Phone (516) 751-2048.

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

**SOUTHOLD**—Custer Institute, Main Bayview Rd., 10:30 a.m.

**WESTBURY**—Post Ave. and Jericho Turnpike. First-day School (Primary) 11 a.m. (516) ED 3-3178.

**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. Phone: 255-7532.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (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. Phone: 433-2367.

**ORCHARD PARK**—Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

**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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (914) 769-4494.

**QUAKER STREET**—Unprogrammed. 11 a.m. Sun-

days 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 First-day School, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to September 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 Parkway, Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

**SCARSDALE**—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

**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: 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 Q. 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 Drive. 791-2220.

**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 East 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. T. Canby Jones, clerk. (513) 382-0107.

**WOOSTER**—Unprogrammed meeting & First-day School, 10:30 a.m., SW corner College & Pine Sts. Phone: 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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. 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. TU 4-2865.

**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. Phone: 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. Phone: 334-3005.

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

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

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

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

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

**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.

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

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

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May. Clerk, Ruby E. Cooper, (717) 523-391.

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

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

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

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

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 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; phone: 241-7221 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 Waln Sts., 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**—W. 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 Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

**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 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

**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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. 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. Phone: 399-5895.

## 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 for 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 a.m.

**LINCOLN**—Goose Creek United Meeting for Worship and First-day School 10 a.m.

**McCLEAN**—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: 262-9062.

**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. Phone: 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. YWCA 610 N. Jackson, (Rm. 406). Phone: 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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