

December 15, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today

I salute you.

There is nothing I can give you which you have not got; but there is much, yes, very much, which, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in today. Take Heaven.

No peace lies in the future that is not hidden in this present little instant. Take Peace.

The gloom of the world is but a shadow—yet beyond it, within our reach, lies joy.

There is radiance and glory in the darkness could we but see, and to see we have only to look. I beseech you to look.

And so at this time I greet you—not quite as the world sends greetings—but with profound esteem and with prayer that for you, now, and forever, the day breaks and the shadows flee away.

Fra Giovanni, 1513



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Centering Down...

THREE OF Tim Smithell's Queries as published in the New Zealand Friends Newsletter:

Do you unselfishly place the needs of others ahead of your own needs? Are you there when others need you? Do you accept that others need you, perhaps more, perhaps less, than you need them?

Are you openly accepting of changes in others, in their feelings, attitudes, ideas and needs? Are you aware of changes in yourself and of how these may affect others?

Do you part with your possessions and praise freely where others have greater need? Do you receive the gifts and praise of others graciously?

SIMPLICITY... means in general sincerity, genuineness, avoidance of superfluity.

—Howard Brinton
(quoted in Washington Friends Newsletter)

ANY DEEP experience may be a basis for worship. The difference is that whatever comes to mind—an intense feeling, a meaningful memory, a significant addition to the thought of another, a concern for action, a passage from literature or devotional reading—must undergo a processing before it is said aloud. It must be held in the silence, tested against inner promptings and a sense of fitness for the group, and not spoken unless and until one is sure it is right to speak...

—Ministry and Counsel Committee of
Baltimore Monthly Meeting (Stony Run)

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...And Witnessing

FRIENDS ACROSS The Sexes is the theme of a "listening group" which was started in November by Palo Alto (CA) Friends. Other such groups will be initiated in the new year. Meeting places and facilitators will rotate.

Multnomah (OR) Monthly Meeting's after-meeting discussion subjects currently include, in addition to "concepts of homosexuality," the moral issues which affect scientists in the modern world.

Meanwhile, Princeton (NJ) Monthly Meeting in its Sunday afternoon discussions has been considering whether its meetings for business are busy in a unified sense and, in general, what the term "Business Meeting" means to members who take part in it.

Radiance, Light and Life

WHAT FOLLOWS IS a series of notes or quotes collected but unused during the past year. They are offered in this space because there is no room elsewhere for them, and they need to be shared.

While Marion Bromley and her husband, Ernest, were struggling against the Internal Revenue Service's illegal seizure of their home in Cincinnati, Marion wrote, "We appreciate the expressions of concern for us personally, and if we are unable to prevent sale of the house we will have to turn to the question of where we would relocate. But our energies now are directed to exposing the arrogant power methods the IRS revealed in dealing with Peacemakers, and in urging the people who learn of this to take some responsibility for their own support of a government which seems to be permanently locking the people into a war system. . . . We think if enough public clamor is raised about the wholly fraudulent actions of IRS in the matter of seizure of the property of Gano Peacemakers it might cause IRS to remove the lien [Ed.—*It did.*] and more important, it would serve the larger purpose of educating the public about the methods of the warfare state." [Ed.—*Did it?*]

Other peace notes were sounded by supporters of the World Peace Tax Fund Act (H.R. 4897) who opened a support office for the bill in the Friends Meeting of Washington, 2111 Florida Ave., N. W., Washington, DC 20008. Information is available there about this proposed legislation that would allow taxpayers to divert tax money from the military into a fund for nonviolent alternatives to international conflict and other peaceful purposes. And Baltimore Yearly Meeting's Peace Committee issued a leaflet supporting the establishment of a Department of Peace. Copies of the leaflet are still available from Agnes Sailer, Box 143, Route 4, Leesburg, VA 22075. Then near year's end a group of educators, writers and ministers signed a Manifesto calling for the American people to "stand up and act forcefully against a criminal militaristic clique entrenched in Washington and devouring the bulk of our taxes. . . to stop this juggernaut" before there is "worldwide nuclear tragedy. Silence bespeaks a mute partnership in a monstrous crime, much as the German people looked the other way forty years ago." Signatures for the Manifesto should be sent to *The Churchman*, 1074 23d Ave. North, St. Petersburg, FL 33704. Copies of the Manifesto are available, four for \$1.00, from T. H. Teters, 275 Summit Ave., Hackensack, NJ 07601.

Earlier in the year, more than one hundred persons, including thirty-nine Japanese, participated in a confer-

ence at the Wilmington College Peace Resource Center on the theme: Hiroshima 30 Years After: A Call to Global Community. Barbara Reynolds, who organized the conference as well as the Hiroshima/Nagasaki Memorial Collection at the college, wrote: "What we pray will shine forth is the Spirit that is available to us all and which He is pouring into me. Without that Spirit, we can do nothing and all our works are dead. . . . This is a special year. For some reason, I feel it as a turning point in a spiritual sense. The network of those who dare to love and to live in the Light seems to be growing and the radiance shines forth more brightly as the darkness deepens, just as stars shine more brilliantly on the darkest night."

After the conference, Dr. Tomin Harada of Hiroshima described the concluding memorial service held at the precise time the atomic bomb had been exploded over Hiroshima thirty years earlier. "In the evening twilight. . . we stood in silence. . . . A young American with his long hair tied back dropped his head awkwardly. There was an absolute quiet. Suddenly my eyes caught Barbara-san. She was crying, as was Dr. Matsumoto. Tears flowed down other cheeks as well. Today, thirty years after the bombing, could it only be from sorrow that they cried? . . . No, perhaps not. It was, I think, the inspiration of more than one hundred people who came to this place to unite in human fellowship, transcending the differences of nationality, race, religion, and the barriers of culture and language. It may also have been the inspiration of God's presence, of our coming so close to him in repentance of our sins. As the evening closed in around us the fireflies glowed. I was unconscious of the initial gesture, but suddenly I realized that people were holding hands, and that I held those of my neighbors next to me. Pleasant tears, I thought. Why should I hold them back? I let the warm tears flow from my eyes."

Information on the Hiroshima/Nagasaki Peace Memorial Foundation being formed as a result of the conference, or lists of books, films, free literature and other materials are available from the Peace Resource Center, Wilmington, OH 45177.

Among the many other concerns shared during the year were the continuing efforts of Sam and Miriam Levering in the Ocean Education and Law of the Sea projects in Washington. Information and copies of *Soundings*, the projects' newsletter, are available from 245 Second St., N.E., Washington, DC 20002. And Herb Bassow, a teacher at Germantown Friends School in Philadelphia,

was trying to make more people aware of the serious hazard the propellants in aerosol spray cans may pose to all of life.

Somehow, all of these concerns were related to three observations that had been made long before 1975. In Pendle Hill Pamphlet No. 5, written in 1939, Richard B. Gregg pointed out that "War is of the very tissue of our civilization, and the only way to do away with it is to change, non-violently and deeply, the motives, functions and structures of our civilization."

And in 1966 Dorothy T. Samuel had written in Fellowship Magazine, "Pacifists need to enter existing communities and neighborhoods and build, by their patience and their example, small oases of decent living. Until we can win at least the respect and cooperation of our personal 'enemies' at home, we cannot hope to persuade the nation that love, good will and understanding will prove an effective foreign policy. Until we can demonstrate in our own bodies, emotions and minds the healing powers of love, self-restraint and sanity, we are as sounding brass to the slaves of the technological society."

Finally, the year brought these observations that John P. Hogan had made more than a decade ago: "Words master us; undo us; trick us. . . . Religion, which is for all. . . is better without words, especially words which begin with a capital letter. . . . Religion is the core and fabric of a life. It is not a creed: it has nothing to do with churches and gatherings and doctrines and sanctity. . . religion is to skate on the thinnest ice all the time and not merely on Sunday mornings. It is the quality of our life's texture; it is the spontaneity and discipline of grace; the way we let somebody pass us in a crowded bus; the force of our affirmation. It is even—God help us—to risk the peril of saying words or writing words when to remain silent would be to lie."

JDL



The photograph by Pat Bassett is of a wood-carving by Leon F. Zirkle. Bartholomew is running through the halls to notify the ladies and gentlemen of the falling Oobleck. The pedestal is to represent a large glop of fallen Oobleck.

Meet the Prince . . . and Oobleck

THIS IS an introduction to two unusual articles, The Naked Prince by John Van de Vate which begins on the facing page, and Musings About the Naked Prince, Spaceship Earth and Oobleck, which begins on page 647. The first article originally was written for a course John was taking at Woodberry Forest School in Virginia. Leon Zirkle was his teacher and was so impressed with the paper that he not only sent it to the Journal but, as he describes in his article, had "to share (his own) thoughts with others." The Journal is delighted to share both of them—and some unusual illustrations, too.

Old King Derwin of Didd in a terrible rage. He has just been told by Bartholomew Cubbins that "Even kings can't rule the sky." Photograph by Pat Bassett. Woodcarving by Leon F. Zirkle.



The Naked Prince

by John Van de Vate

WE ALL remember the story, "The Emperor's New Clothes." The Emperor marched naked through the streets under a splendid canopy. The chamberlains carried the train that was not there. All the people exclaimed at the beauty of the Emperor's new clothes.

No one wished it to be noticed that he could see nothing, for then he would have been unfit for his office, or else very stupid. None of the Emperor's clothes had met with such approval as these had.

'But he has nothing on,' said a little child at last.

'Just listen to the innocent child!' said the father, and each one whispered to his neighbor what the child had said.

'But he has nothing on!' the whole of the people called out at last.

No one perceived the Emperor's promenade of nudity because each had a vested interest which commanded his or her perception. Everyone, that is, but the child. "Just listen to the innocent child," said the father."

This children's tale reflects the problems of Science, Literature, and the implicit progress they offer. It illustrates a point that Thomas Kuhn noted when he stated, "What man sees depends both upon what he looks at and what his visual-conceptual experience has taught him to see." Likewise, when humans accept and live under a social concept they also develop "vested interests" which control their perceptions of that concept. The wealthy capitalist sees nothing wrong with capitalism—capitalism keeps him wealthy.

In *The Structure of Scientific Revolutions* Thomas Kuhn calls such concepts which affect a field of science, paradigms, and defines them as "universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners." Thus, a paradigm is a concept which forms concepts.

Let us follow the development of those paradigms which have led us to our naked promenade here in the 20th century. Perhaps the paradigm which has played the largest role in our conception of the universe is that of motion and causality.

Aristotle described causality in the following way:

Causes are dominated under four different heads, the first of which we assert to be the substance and the essence of the thing.

He goes on to say that:

... The first cause constitutes, as it were, that which imparts motion and is different as the subject is different.

Thus, the nature of the subject imparts motion; the apple falls because it is its nature to fall. Humanity has little control over the nature of the apple and therefore little control over its motion.

St. Thomas Aquinas disagreed. Aquinas complained: "Some philosophers attribute the course of nature to the mechanical necessity of matter, rather than to the purposeful divine providence." The paradigm changed; the apple fell because God willed it. In the divine order of things the apple was predestined to fall. Once again humanity has little control.

Sir Isaac Newton took the "will" out of nature and replaced it with a definite attraction among all bodies: gravity. In *Principia* and *Opticks* he reduced the universe to a mechanism of corpuscles which obeyed fundamental "natural laws." Thus, the apple falls because it is attracted to the earth by gravity. Not only will it fall, it must fall; its motion is entirely predictable.

This scientific paradigm of "natural laws" swept into all areas of thought. Philosophers reasoned that if there were "natural laws" which govern the universe, then there must likewise be "natural laws" to govern humanity. The great philosophers—Locke, Montesquieu, Rousseau—sought this system of "natural laws" and "natural rights." Adam Smith pursued the "Causes of Improvement in the Productive Powers of Labour, and of the order according to which its produce is *naturally* distributed among the different Ranks of People." Laplace carried Newton's principles of determinacy to the extreme. He stated that: given the position, speed, and direction of every corpuscle in the universe, the individual "can forecast the fate of the universe, its molecules and its men, its nebulae and its nations, from now into eternity."

So, the present determines the future, finally and unalterably. Perhaps then divine providence has predetermined the fate of the universe. Calvin incorporated this belief into his theory of predestination. He believed God had foreordained each person's destiny. Although few people accept this today, Calvin's ideas have had a remarkable effect on our psychology. Freud, the father of modern psychology, based his psychoanalysis on the concept that the child made the man. Behaviorists carried the determinacy principle to even immediate reactions. They claim human action is as predictable as Newton's

universe. Skinner, for example, theorizes that each stimulus elicits a predictable response in each person. In *Walden II* he creates a society of "correct stimuli."

With this powerful understanding humanity set to work manipulating the "machinery" of nature. As Science and Society developed and are developing, we increasingly consider ourselves separate and distinct from nature. We interpret, "So God created man in his own image" to mean that we are predestined not only to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth" but also to be separate and independent from nature. Nature must always be subservient to humankind.

Dominion over nature leads to the assumption that it was created exclusively for our pleasure. Society is built around the concept of an infinite frontier which we assume will supply us with limitless resources. Under this paradigm of an infinite frontier we label materials "waste" and throw them "away."

These paradigms of certainty and control lead to the belief that for every problem there is a solution and therefore that optimism is the correct response in all situations.

"'But he has nothing on!' said a little child at last."

Many "children" have cried as the foolish Emperor marched naked down the streets of "progress." Perhaps the loudest cries occurred at the beginning of what C. P. Snow calls "the two cultures" when Newton reduced the mystery, the wholeness of the universe to corpuscles and waves in a complex machine. Keats complained vehemently of Newton's unweaving the fabric of the universe:

*Do not all charms fly at the
mere touch of cold philosophy?
There was an awful rainbow once in
heaven:
We know her woof, her texture; she is
given
In the dull catalogue of common things.
Philosophy will clip an Angel's wings,
Conquer all mysteries by rule and line,
Empty the haunted air; and gnomed mine—
Unweave the rainbow, as it erewhile made
The tender-person'd Lamia melt into a
shade.*

Such a child as Keats felt that the universe was a united whole; he realized there are no seams which can be separated. Finally Albert Einstein saw the flaw in Newton's model: Newton had reduced the universe to time and space, assuming they were alike and absolute for all observers. But, in 1881 Albert Michelson discovered that no matter what direction or at what speed his apparatus went he found the same value for the speed of light. This discovery was an amazing paradox for physicists of the day; it simply did not fit Newton's theory of absolute time. Albert Einstein cleared the air with his theory of relativity. Einstein realized that light was time and that,

like the man who jumps in the moving train, it travels the same speed relative to its location. Thus, time is not absolute, but relative to its observer. "Einstein showed," Joseph Bronowski wrote in *The Common Sense of Science*, "that there is no universal 'now'; there is only 'here and now' for each observer, so that time and space are inextricably woven together and are aspects of a single reality." Thus, also, the observer is an integral part of every event; the gap between the observer and the observed is imaginary. Man, too, is inextricably woven into the fabric of the universe.

But Newton not only unweave the universe, he claimed also that it was possible to predict its every motion. By reducing nature to a mechanism of levers and pulleys Newton substantiated the philosophy of causality. We now think in terms of *A* affects *B* which causes *C*. This essay is written in causal relationships: verb affects object.

Yet, the poets saw that the universe is one, that it is impossible to change any one part. Francis Thompson, for example, wrote:

*All things by immortal power
Near or far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without the troubling of a star!*

Thus, the earth is our home. It is a terrarium flying through space. For over a thousand years humans have known that the earth, like a terrarium, is finite. Yet, we still fill it with smoke and fumes, still concentrate "wastes" and throw them "away"; still fill our home with tons of "biocides." In a terrarium there can be no waste, there is no "away." If we fill our homes with smoke, we must breathe that smoke; if we pollute the water, we must drink the pollutants. In a terrarium everything cycles: water evaporates, condenses, precipitates, and evaporates again; plants grow, reproduce, die, and fertilize their offspring which repeat the cycle; animals breathe oxygen and produce carbon dioxide which plants reconvert to oxygen; life, death, life; the cycle goes on and as any child can see we are a part of it.

This home, this terrarium, is no machine. It is a living, unified organism, an organism of uncertainty, an organism full of events caused by chance, fate, fortune which cannot be predicted.

Newton and Laplace changed the face of Fortune. In Newton's machine of nature there was neither chance nor randomness; the present mapped the future. Yet Newton's model of the universe is based upon the laws of gravity. The Emperor is naked!

Joseph Bronowski pointed to our nakedness in this passage:

There is no gravitation; there is no force at all; the whole model was wrong. All that theory was no more than a happy approximation to what really happens. When Newton brought in force as a cause, he was giving to matter the human property of effort, as Aristotle once gave it human will. The true causes are now embedded in the nature of space and the way in which matter distorts space; and they have no resemblance to the causes in which we believed for nearly three hundred years.

If *A* affects *B*, then the entire universe is changed. The universe is water—throw a stone into it, the ripples run outward, moving, changing every part. The ecologists also realize this fact. They have, for the last decade, acted as our conscience, our eyes. They have pointed out some of the effects of immediate solutions to the chafe of nature. If we build a dam, will the destruction of the existing environment be more costly in the long run than the discomfort of floods, etc.?

Humanity does not have “dominion over” nature, but “dominion in” nature. Charles Darwin realized that we were not predestined to have “dominion over” nature. In the *Descent of Man* Darwin stated that we, like all life, evolved through variation and natural selection, but not towards any predetermined end. He realized that we were not created in the image of God, but that we have a common ancestry with all life. Nature affects us, we affect Nature.

The old paradigms are falling. We are (beginning) to see the Emperor’s nakedness. Werner Heisenberg has replaced Newton’s certainty with uncertainty, his mechanism with probability. It is impossible to describe the present with unlimited accuracy, much less determine the future. We may obtain only limited information from the fundamental particle; we may know its speed and direction but not its location; we may know its location and direction but not its speed. We and our science are limited, motion uncertain.

The child is crying. It is time we too opened our mind’s eye to the nakedness of the Emperor. It is time Science and Literature rejoined to create a new high tragedy and to reunite the two cultures. This reunion can be accomplished only by deliberate effort towards a new education, an education which produces new children, not old Emperors.

“ ‘Listen to the innocent child!’ said the father. . . ”



Musings About the Naked Prince, Spaceship Earth, and Oobleck

by Leon Zirkle

TODAY IS one of those days when I would rather be working in my garden or searching through the fields for wild blackberries. Recent rains, plenty of sunlight, fresh air, and clear blue skies have made it one of life’s greatest pleasures to be in the beautiful world outside. Instead, I find myself sitting at my desk staring at a blank sheet of white paper emerging from my typewriter. A log or block of wood to be carved always looks much less formidable. However, three things have converged in my mind during the past week and I know that I will not be able to wander peaceably outdoors until I have made an attempt to share these thoughts with others.

The first thing was John Van de Vate’s paper [see page 645] which arrived in last week’s mail. The second stimulus was the following article in the daily newspaper:

TOKYO, July 15, 1975—School children were ordered to stay indoors and factories were asked to slash their fuel consumption by 40 per cent under an air pollution warning issued here today.

The metropolitan government issued the photochemical smog warning to the eastern, central, and western areas of Tokyo for the first time this year.

Oxidant concentration, which health officials claim to be harmful to health, were 0.31 parts per million at noon in western Tokyo, compared with the normal level of 0.05, the officials said.

John’s paper and the news item caused me to read through one of the books my own children enjoyed while they were young, Dr. Seuss’ *Bartholomew and the Oobleck*. Dr. Seuss has been called “The American Master of Logical Nonsense” by librarians and teachers. To my own children the tangled vines of Kudzu that covered trees, hills, and highway embankments were only one thing—*Oobleck*. I hope that everyone has read (or will

read) this delightful book in order to become familiar with the concepts of *Oobleck*, which involve an arrogant, conceited King and a sensitive, discerning child. King Derwin could strut in pride while the boy Bartholomew ran in panic to alert the kingdom to the results of the king's meddling with nature. Photochemical smog (of the news article) does not translate as *Oobleck*, but there are a number of similarities that cause me to think about it and Dr. Seuss' wonderful kingdom of Didd. The child in the *Emperor's New Clothes* and Bartholomew have much in common. If I had not read John's paper I might have missed this connection. John was working on this paper shortly after he had reached his seventeenth birthday. He would not excuse me if I should refer to him as a child, but I was constantly impressed with his own fresh, child-like way of seeing things that I easily overlooked or ignored.

Bartholomew and the Oobleck (like the *Emperor's New Clothes*) is much more than "just another children's book." In fact, this is true of most children's books, but it often takes a child to point out the real wisdom in them to those of us old enough to be Kings, Emperors, Presidents or whatever.

Suppose that in the newspaper article on pollution in Japan we should substitute the word *Oobleck* for photochemical smog of concentration 0.31 parts per million. We would not have gained the impression that the material in the sky had been studied by scientists and that scientists therefore know how to predict and understand it. Newspaper and television commercials exploit this aspect of our limited knowledge of science and mathematics and use it as a factor in good salesmanship. A. S. Eddington has shown that such nonsense as "Jabberwocky" from *Through the Looking Glass* can be made to look scientific if it is given a quantitative scientific treatment. For example:

The slithy toves

Did gyre and gimble in the wabe.

can become:

*Eight slithy toves gyre and gimble in
the oxygen wabe; seven in the nitrogen.*

In the case of *Bartholomew and the Oobleck* the King could further fool his subjects by giving them the molecular formula for the *Oobleck* compound. Bartholomew will probably not be any less excited about this organic (or is it inorganic?) compound even when it is quantitatively described along with the results of a public opinion poll. It is still a green, gooey mess wreaking havoc in the kingdom of Didd.

We can now read about weather modification experiments that were used in Vietnam. At first the use of weather modification was denied, but it is now obvious that we are not the only nation capable of causing drastic changes in the weather. Let us assume that the materials to be used in this type of warfare are the same that were available to Old King Derwin of Didd. Rain.... Sunshine.... Fog.... Snow.... These had always come down from the sky, but they were not enough for the Old King. He wanted to have five! His royal magicians were

able to produce this special thing *Oobleck*. When he received the *Oobleck* he found that it could not produce happiness.

We were not satisfied with the traditional weather things that we could cause to fall from the sky of that long-ago and far-away land called Vietnam. We also dropped bombs—all styles, sizes, types and quantities. We also used defoliating herbicides which we called Agents Orange, White, and Blue. I can find no record that any of them were Green as in *Oobleck*. However, we can learn more about these *Oobleck*-like compounds in the report of the Stanford Biology Study Group published in 1970. To say the names of the compounds in Agent Orange is somewhat like reciting the magic formula of the Royal Magicians of King Derwin. Agent Orange is a mixture of:

2, 4-D (*n*-butyl-2, 4-dichlorophenoxyacetate)

and

2, 4, 5-T (*n*-butyl-2, 3, 4-trichlorophenoxyacetate)

Like Old King Derwin of Didd we caused these "new and wonderful" things to fall from the sky. It was true that we had not ratified the Geneva Protocol of 1925 which banned the use in warfare of all "asphyxiating, poisonous or other gases, and all analogous liquids, materials or devices" and of "bacteriological methods of warfare." After it is all over, we, like Old King Derwin of Didd, find it very difficult to say the magic words "I am sorry." The *Oobleck* disappeared upon the saying of these words; but real-life herbicides will not disappear—they will remain to affect children for years to come.

At the present time we need a word to describe our own changes to our environment. Somehow or other, words like pollution, sludge, waste, effluent, crud (that archaic word of the World War II G.I.) just do not quite fill the bill. Personally, I like the word *Oobleck*. Dr. Seuss used this word to describe the ghastly, horrible mess that was created through the arrogant conceit of a human being. It can be used to describe many situations and it does not even have to refer to a substance.

I have tried to imagine other kinds of *Oobleck* and have come up with an interesting assortment. The most important is that it be human-caused. It should also be all around us, inescapable, and yet easy to remove by the proper human means. For the first example, I would like to try to be as far-fetched as possible by selecting that electronic variety of *Oobleck* which is put into the sky by the magicians at ABC, CBS, and NBC. This does not just fall down on us but it must be scraped from the sky by means of the rakes, called T.V. antennas, mounted on every housetop. King Derwin hoped that his *Oobleck* would be good and that it would be appreciated by all of his subjects. We have the same hopes each time we turn on our own sets. It's not. Sorry about that, Bartholomew!

We demand energy. We insist that we get our energy. If our local power company fires its unit with one hundred tons of coal each hour, we should expect the same amount of *Oobleck* to come from the stack in a different



Original wood sculpture titled: ED-MOD- 4

Photography by: Pat Bassett

Sculptor: Leon F. Zirkle

An Interpretation: There is no *one* interpretation for this series of four forms that were carved from four different types of wood. All four blocks began as the same size and shape. People are asked to give their own thoughts about this sculpture as they see it related to education. One school of thought sees the student as a loosely formed, flitting entity not tied down in space or time. They see the school as a force to shape and mold the student into one with a good basic structure. Words such as "shaping up," "squared away," "fitted-in" are used by this group.

Another group moves off in the opposite direction. They see the rigid, square shaped individual with a smooth side and another rough side evolving into the final "free and open spirit" which is now ready to soar. The freeing away from the pedestal is important to this group. The lowest form is fixed and fits into the base in the position shown. All other pieces of wood may be arranged as desired.

One of many other interpretations is that the school is supposed to allow students to move in both directions. This group sees both structure and freedom.

form. Public relations people may attempt to cover up this problem with advertising about "scrubbers." Debates may be held about the location of monitoring devices—should these be located where the people live at ground level or should they be placed at the top of the stack? If sulfur, nitrogen compounds, thorium, etc., were a part of the materials going into the coal-fired unit, then we should expect to find them in our own backyards or in the environment of someone else. Maybe we have always assumed that dirty black coal disappears and that clean electricity takes its place. We should never forget the invisible *Oobleck* that is given off in this process in the form of wasted heat energy. It would also be interesting to think about the gasoline that goes into the car's engine and then "disappears" after it has done its job in getting us from point A to point B.

We know little about the production of our food from the time it is sunbeam, earth and water until it appears in the display areas of the supermarket. It can easily become another interesting form of *Oobleck*. Water plus a few other forms of matter can be turned into something called "The Real Thing." Natural grains can be turned into sugary bits of YUK called cereals. Potatoes can magically be converted into many different things that are much less nutritious than the original potato. The list is endless as the food that the farmer knows is processed into a type of fun thing that is often most kindly described as "junk." University of California nutritional researchers in the land of the Hopi and Papago Indians have found that traditional Indian foods win by a fantastic margin over the supermarket "commodity" foods supplied by the U.S. government.

Drugs become a much more difficult substance to place in this category of *Oobleck*. There is such a great variety available and the spectrum of users defies any simplistic answer. Only in the past decade have certain drugs become a part of the life-style of young people. The cause-effect relationships were not at all clear when this phenomenon first appeared. It helps to play the role of the Monday morning quarterback in order to gain a perspective. Now we know that even our own Army and CIA were experimenting with drugs. Dick Gregory once wondered why it is that a fourth or fifth grade child in the ghetto can easily find the drug pushers but the professionals in drug enforcement agencies can never seem to locate them. If the pusher on the street is ever found, it then becomes impossible for the ones higher up to be located. Children must wonder why this should be, but most adults never seem to mind very much...until their own children become involved.

Perhaps the most pervasive of all *Oobleck* forms is propaganda and/or advertising. We have become as aware of this as a fish must be aware of water. It is all around us, and we have learned to accept it in spite of its often oozy, gooey, transparent, blatant, viscous nature. It would be very difficult to find an agency or organization that does not make use of it in one form or another. Education has its own versions and more will be developed about this later. Governmental agencies have some of the most delightful means of informing us of

their wonderful services. Even the Postal Service advertises itself, though it cannot offer bargain discounts on stamps and other services. The military can find easy access to everyone it would like to blanket with a message. It is usually easier for it to advertise its services at high school Career Days than it is for peace groups. Recently my own 16-year-old son was informed by letter that "The Army wants to join you." At first it did not make much sense and I had visions of over a million people joining with him as part of our family. Then it all became clear! My taxes have been supporting a large group of people and they have already joined my family. Who says there is no truth in advertising? Will the world's starving and poor people ever obtain money enough to produce a similar advertising campaign?

A man with very strong feelings about science, children and the military wrote a powerful book in 1970. His name is Albert Szent-Gyorgyi and his very short book (only 83 pages) *The Crazy Ape* was written to the young people of this planet. All of us who are children in the image of Bartholomew Cubbins should read it. Szent-Gyorgyi's idea in writing the book was to ask: "Why is it that most of the scientific research that is done to elevate human life serves in the end to destroy it?" He closes the book with six prayers. The first one is addressed to God, the last one to Children.

I have spent the last two decades in the teaching end of a process called secondary education. I have taught in both public and private schools, and I have also been a student myself. Some of my deepest soul-searching has been done in the Watergate years. Most of us in this business have yet to really examine our own roles and the role of the schools in order to find cause-effect relationships. In the parlance of the detective story: Which is agent and which is victim? Schools produce their own Kandy-Koated Katalogs and other types of brochures. Every so many years many of us indulge ourselves in a process called Self-Evaluation. Public-relations-oriented administrators can use these events to stage an extravaganza that would shame a major Hollywood studio of the 1930's. Results of the "Evaluation" are then released in the form of PR handouts. Players agree upon the rules (both written and understood) and it will be obvious that "day-by-day in every way, our schools get better every way."

People from outside the boundaries of our own playing field do not observe the game in the same manner as the players. Maybe we should call these people "children" in the manner described by John Van de Vate. Some of the "children" who have been watching these educational games may be identified by their last names—Holt, Goodman, Postman, Illich, Kohl, Kozol, Silberman, Maslow, Roszak, and many others. As we read their own evaluations of what we are doing, we may learn to be a bit more honest with ourselves. John Holt in *Freedom and Beyond* sees the King-Derwin-like orientation in our schools. Perhaps this is best illustrated in his concern that schools channel kids into streams of winners and losers and that they would rather indoctrinate than stimulate.

A psychiatrist seeing the movie "Jaws" was concerned about the reaction of children seated nearby with their mother. From the children's point of view the violence was really too much for them to take. Later in a conversation with an acquaintance, a military man, he expressed his own concerns about the impact of such violence upon his child patients. The military man's quick answer was that the children should see such films because "That's the way the world is and the children may as well get used to it." Is this really the way the world is? Statements such as this may easily pass by us if we do not observe a basic rule in ethical discussions, and that is to distinguish between the terms "descriptive" and "normative" thinking. The word descriptive is a clue in itself, it describes the nature of the case, bad or good, like it or not. Normative requires us to examine what ought to be, the ideal, the norm from which moral judgment is to be made of the goodness or badness of the present "is" situation. Charles Dickens described a situation of this type when he wrote, "Everyone for himself and God for all of us, as the elephant said as he danced among the chickens." The elephant was giving a descriptive picture of a matter that was of much normative concern to the chickens. Children in their movie watching may in a sense be very much like chickens dancing with elephants. They know everything does not seem quite right, but there are always elephants who are ready to guide them in their thinking.

Just a short time ago five men orbited the earth together. They shared a few meals and several other brief experiences while their spacecrafts were coupled together. They were within the earth's gravitational field, but the names of their professions cause us to think that they must have come from another part of our universe. Two of them from one country were named from the Greek word *kosmos* for order, form, arrangement, the world or universe, and from this we think of the universe as an orderly, harmonious system. The other country chose the Greek word *astron*, a star or constellation, to name its three men. All of us below them are passengers of a spaceship called Earth as it moves its way through the heavens. For a while five of its passengers rode on the earth's running-board—to use a term from the early days of the automobile—and while they did we down below could forget the *Oobleck* of Kill and Overkill greedily acquired and stored by the governments of these two countries. Nuclear missiles could have been launched by these two governments and the spacemen could have done nothing but shake hands and watch. Men of Great Power always understand why it is that they may debate who will lob the first missile at the same time they are providing the world with a bit of PR in the heavens. Little children never seem to understand why this should be.

But children at times can be impatient. Some of this was demonstrated during the 1960's and we heard much about it. On the other hand they are much too patient with those who have made the earth itself into one vast bomb.

A. J. Muste introduced his essay "Of Holy Disobedience" written in 1952 with a quote from the closing pages of Georges Bernano's book *Tradition of Freedom*:

I have thought for a long time now that if, some day, the increasing efficiency of the technique of destruction finally causes our species to disappear from the earth, it will not be cruelty that will be responsible for our extinction and still less, of course, the indignation that cruelty awakens and the reprisals and vengeance that it brings upon itself. . . but the docility, the lack of responsibility of the modern man, his base, subservient acceptance of every common decree. The horrors which we have seen, the still greater horrors we shall presently see, are not signs that rebels, insubordinates, untameable men are increasing in numbers throughout the world, but rather that there is a constant increase, a stupendously rapid increase, in the number of obedient, docile men.

In the article, A. J. was chiefly concerned with conscription and the draft laws in 1952. He closed the same essay with a quote from *LIFE* in its first editorial written after the atom bombing of Hiroshima: "Our sole safeguard against the very real danger of a reversion to barbarism is the kind of morality which compels the individual conscience, be the group right or wrong. The individual conscience against the atomic bomb? Yes. There is no other way."

It was the honesty of the child that Jesus—who was obedient only to the Divine within himself—was referring to when he said: "I tell you solemnly, unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little as this little child is greatest in the kingdom of heaven." But that was not the end of the matter because he added, "Anyone who welcomes a little child like this in my name welcomes me. But anyone who is an obstacle to bring down one of these little ones who have faith in me would be better drowned in the depths of the sea with a great millstone around his neck. Alas for the world that there should be such obstacles! Obstacles indeed there must be, but alas for the man who provides them!"



"Pacifism just isn't any kind of composed, passive contemplation. It is work,—hard work."

—Kathe Kollwitz
Aus Meinem Leben (List Bucher)

From Letter

Judas

Iscaiot

Dear Jesus:

Word has just reached me that you are determined to go to Jerusalem. In the name of humanity and the cause we serve, I beg you to abandon this futile and quixotic course. You will accomplish little good, and you will do much harm.

At best, your march on Jerusalem, nonviolent though you expect it to be, will be regarded as a visionary protest; at worst, a publicity stunt. Whatever the outcome, you are certain to stir up more trouble than we can possibly handle at this stage. You might even be killed, and then all would be lost.

As I have tried to point out on various occasions, politics is the art of the possible. It seems to me quite possible—more, it is highly imperative—to develop a coalition that will force the Romans and Pharisees to compromise, and thus we can buy time to strengthen the movement.

We have enough elements for a formidable showing, given proper organization. With the Zealots as a hard core, we can mobilize victims of Herod and his successors, for example, as well as of the Sadducees and publicans; possibly a segment of the Essenes, disenchanted Pharisees and, of course, the usual crop of adventurers.

With all the unrest and resentment because of this pagan occupation and its collaborators, we have the perfect setting for revolutionary action. Above all, we have the crystallizing force to bind this coalition together: you as the popular hero, champion of the under-dog, the Messiah, the coming Ruler of the Kingdom.

The ruling groups have made concessions before and they will do so again, if it is in their obvious interests. Unfortunately, the only language they understand is force. The time for protest and persuasion has passed. However, the most elementary realism dictates that we do not precipitate a crisis before we are ready.

I'm told that you even refuse an armed guard. No one will question your courage. Nevertheless, are you not engaging in a subtle form of actual coercion by so throwing down a gauntlet? If they let your challenge go unanswered, you undermine the prestige of the regime and pick up new recruits; if they strike back, they make you a martyr. In effect, you may be driving them to using violence, a recourse against which you yourself have so eloquently been preaching.

To look at it another way, what can one individual, even such as yourself, do in so complicated a situation? Granted, with your great personal following you may be able to do much. How long it would last is another matter. We are confronted with a situation which transcends any individualistic action, even the most high-principled.

There is also a very practical if delicate consideration. I

hesitate to say this, but you must realize it is not just your life you are endangering but those of your close friends and fellow workers as well, not to mention the innocent who may unwittingly be involved. There will surely be reprisals. I doubt if you have forgotten how the Romans razed Sepphoris, so close to your own home town of Nazareth, and crucified no less than 2000 outside the city gates. It is not melodramatic exaggeration but sober reality which prompts me to say our blood may be on your hands.

I hope you will come to realize just how perfectionist and utopian is the course you are pursuing. The Kingdom you talk about is not for mortals now; it is not in time but in eternity. To fix your gaze, however idealistically, on this impossible goal is to divert the attention of concerned people from the realm of responsible action.

Ironically, you play right into the hands of the Pharisees! They would like nothing better at this juncture than to have some sort of provocation to justify cracking down on us now before we can build up our coalition and organize the underground. And they will hardly have to lift a finger. The Romans will handle it nicely for them.

As you know, I have tried to be a faithful follower. None has been more zealous in proclaiming the good news that the revolution is at hand. Nevertheless, it often falls to the lot of the treasurer to keep his comrades from embarking upon impracticable ventures and from irrelevant if high-sounding stands.

I have long felt that you may not have taken the wisest course in the Third Temptation. You succumbed to the most subtle weakness of the saintly: to shrink from the exercise of power because the means are not as pure as they might be.

If you persist in this all-or-none policy, you may be called a martyr and even a saint. However, those of us who are willing to confront the tragic elements in life, who have taken upon ourselves the anguish and ambiguity of responsible though imperfect action—even to the jeopardy of our own souls—will not be so sure. We may sadly conclude that by your very saintliness you have imperiled the whole movement upon which the fate of mankind depends.

At any rate, I beg you to do nothing drastic and irrevocable until we can hold a full meeting of the disciples.

Peace be unto you,

Judas Iscaiot

Translated by Charles C. Walker

FORUM: Ethics

On Suffering

by Sam Legg

fo-rum (fôr'əm, fôr') *n.* **pl.** -rums or **fora** (fôr'ə, fôr'ə). 1. The public square or marketplace of an ancient Roman city that was the assembly place for judicial and other public activity. 2. a. Any public meeting place for open discussion. b. Any medium for open discussion, as a radio or television program. 3. A court of law; a tribunal. 4. **Capital F.** The forum in ancient Rome.

NOT FAR from where we live are the ruins of a monastery founded in the middle of the fifth century by two brothers, Saints Romain and Lupicin. Theirs was no easy life. St. Lupicin, for instance, ate his vegetarian meal only once every two days and never drank anything; when tortured by thirst he would thrust his hands into cold water, which entered his desiccated frame through his pores. No bed for him, thank you; he slept sitting up on the hard wood of a chapel staff (thereby setting a bad example which some of us older Friends follow regularly on Sunday mornings).

St. Lupicin is just one of a long line of holy men and women who mortified the flesh in order to live closer to God. I deplore the practice.

The Quaker testimony of simplicity asks us to remove what John Woolman called the cumber from our lives so there will be no impediment to the direct communion we seek with God. If material possessions or creature comforts demand too much of our attention, one can applaud the effort to eliminate them, to keep them from standing in the way of our religious search. But cutting down on unnecessary worldly goods as an aid to feeling the spirit of God is quite different from, and emphatically preferable to, self-inflicted suffering.

It is possible—though not certain—that personal suffering can lead us to greater understanding and compassion as we deal with others' misfortunes. It is also possible that self-flagellation as a way of participating in Jesus' suffering can make us more sensitive to his sacrifice and more determined to follow his example in our own lives. I suspect, however, that most of us will find pain a barrier to attaining such spiritual perfection. I even go so far as to suggest that if

St. Lupicin's back hurt as much as mine does, he would find oratory stalls as unbearable as I do Meeting House benches. And I think I know—"experimentally"—some of the thoroughly secular thoughts he would be having a half hour into his worship. The simple truth is, pain detracts from religious ecstasy.

We should remember also that Jesus was not just a man of sorrows acquainted with grief. After all, he did spike the punch at Cana, and he certainly felt Martha (who still remains my favorite) needed chiding for her pouting, spoilsport griping. When the multitudes were hungry, Jesus showed them how to satisfy themselves; he didn't preach them a sermon on the joys of fasting. One of the differences between Jesus and the ascetics is that he was a gregarious bringer of joy who accepted the suffering that came to him, while they went off into the wilderness to seek, or even to initiate, the suffering.

Which brings up the nasty problem of salvation through suffering. Must we believe, with so many Christians, that the way to salvation is through suffering? Avoiding any attempt at defining "salvation," because I can't, what benefits can be attributed to suffering? Assuming it hasn't left him or her crabby and impossible to live with, the experience of suffering may make a person capable of greater sensitivity to the troubles and needs of others who are undergoing similar difficulties. But that's one of the problems: how similar must our experiences be? Does my broken toe equal your cracked rib? Can I empathize with flood victims if my background only includes being burned out? Can a white person understand the black experience? Can any man relate to motherhood? What kind of suffering, in

other words, qualifies me as an understanding person who can be helpful to others?

Certainly not the suffering of the political prisoners being tortured today in Iran, Brazil and Chile. Not the suffering of Edwin Markham's *Man With the Hoe*. Not the starvation of Bangladesh nor the slow agony of Minamata. I think we have glorified suffering long enough. It is brutal and ugly and cruel and degrading. Every single one of us has his or her breaking point beyond which we can lose all semblance of humanity, to say nothing of Christian charity and compassion. It's time to bury the concept of the nobility of suffering. While we're at it, let's get rid of Rousseau's noble savage as well.

There is another answer: it is the quality of my entire life that makes me helpful or harmful or neutral to others. To the extent that I have felt and responded to the spirit of God within me, so will I be able to relate to you and the spirit of God within you. We may or may not have similar backgrounds; when we don't, there's so much more we can learn from each other. I do not *need* to have suffered. I need to have listened, to have been open, aware, concerned. I can then, I hope, find the courage to bear such suffering as may come my way, but I will not seek it. Rather, let me join with those who are seeking to stamp it out. This means eliminating its causes, which might require some fundamental changes in our social and economic orders. Now really, isn't that a better way to salvation?



Friends and Lifeboat Ethics

by Martin Clark



THE ONGOING discussion of "Lifeboat Ethics and the Quaker Conscience" is an extremely important challenge for Friends. To restate the dilemma as originally posed by bioscientist Garret Hardin: if the nations that can produce a food surplus should send relief to all those overseas who need it (the "nations most in need of massive food relief" being "perennially the ones with the highest population growth rate"), in a hundred years their offspring will have become so numerous that no one can feed them. Therefore, in causing more births we shall have caused a greater sum of human misery and more deaths, as well as hastening the destruction of the environment.

This challenge is bound to be especially hard for Friends to deal with, for it seems to demand that we abandon the basic principle that underlies our peace testimony, and indeed our whole approach to the world. This principle, I would argue, is what Max Weber called an *ethic of conscience* as opposed to an *ethic of responsibility*. In accordance with an *ethic of conscience*, "The Christian does rightly and leaves the results to the Lord." If, on the other hand, one follows an *ethic of responsibility*, "one has to give an account of the foreseeable results of one's actions." The proponents of a given war necessarily argue that the full consequences of fighting make this action right, however wrong it seems. Here we are confronted by an argument, which cannot readily be dismissed, that the consequences of feeding the starving make this action wrong, however right it may seem. Are we to be driven by the logic of Malthus to the point of abandoning our *ethic of conscience*? And if not, what are we to say and do in response to the problems of starvation and overpopulation?

I want to make some very tentative suggestions, of varying sorts, reserving the right to change my mind if others can show a better way of addressing the problem.

1. As an antidote to despair it may be helpful to recall that the main cause of overpopulation is the success of medical science in reducing infant mortality in the underdeveloped nations, and the corresponding failure of social science to bring about a reduction of birthrates.

In other words, death by starvation is replacing death by disease. Bad as things are now becoming, they were also bad by our standards before the arrival of western medicine. Would it have been better if western science had not intervened at all, rather than bringing only half of what was necessary to establish a new equilibrium of births and deaths? Such a question goes beyond our powers of judgment, but I suggest that the gains stemming from the period of rapid population growth may one day be seen to outweigh the immense costs.

In effect, what we are dealing with is two episodes in the history of the underdeveloped world: an era of sudden growth and an era of famine. It is, of course, just possible that population control will be achieved in time to prevent the onset of famine on a global scale. However, there are few signs of the sort of progress in development—growth in literacy for example—that would make this happy outcome probable. The obstacles to progress include the ineffectiveness of governments in most of the poor nations, partly as a result of colonialism; but above all the inertia of peasant societies that see no sufficient reason to change their immemorial custom of having large families. There seems to be no way to get the message across to these villagers until the facts of overpopulation become a great deal more clear than they are at present, when even educated people are apparently able to deny their existence. So mass starvation is likely to occur.

2. Having said this much, it is advisable to assert that the disaster that we are predicting will not affect the whole human race. Famine is a self-limiting phenomenon. As it affects the various regions of the earth unequally, there is virtually no way that the entire human population can die of starvation at the same time. It is likely not only that the advanced industrial nations will avoid the experience of famine (the lifeboats will not sink), but that within the affected regions privileged groups and fortunate areas will come through relatively unscathed. Already there are parts of the underdeveloped world, such as the Indian state of Kerala, where development has been relatively successful, and these provide hopeful models for

the future. I am convinced that in the end population control will be achieved throughout the world, and not by means of war or continuing famine or drastic measures of involuntary sterilization. But by what means the great human transformation will come about remains to be seen.

3. What can Friends do to hasten the day of population control and mitigate the evils of the intervening era of famine? Detailed suggestions I must leave to others, but at a very general level we need to see our Quaker heritage in a new perspective. The prevailing tendency among Friends in this century has been an increasing emphasis upon freedom in all aspects of life—and rightly so, for many of the controls inherited from the past have turned out to be unnecessary and stultifying. As we now enter a new phase of history, however, problems of control, especially as they relate to population and ecology generally, must assume a new order of magnitude. Fortunately the Quaker heritage has as much to contribute to control as it does to liberation—and chiefly the insight that these two are not mutually exclusive. Quaker simplicity is a kind of self-control that liberates the individual. The right ordering of a meeting is a form of group self-control, with similar liberating effects.

4. Quakers have brought new hope to thousands of individuals through the years, and the most important form that this hope has taken is the belief that change is possible. In other words, there can be constructive change on the basis of self-control in a life-giving spirit. Therein lie the seeds of transformation—among the people, on the farms and in the villages, even if not in the government offices with their corruption and red tape (but even there change is possible).

Quaker relief agencies will never have the means to feed the starving *en masse*, and this may be on the whole a blessing, since power is not our business. We only have the capacity on a limited scale to help raise consciousness in both rich and poor nations, and to encourage certain initiatives and projects that arise out of this process. For the rest, we must observe and seek to understand the larger movements of history in the light

of our understanding of life as lived in each present moment, in each one's particular world.

5. If the improbable rescue of the starving millions does not occur during the next decade or two, there will be much occasion for collective self-questioning. How fruitful will the discussion be? If it rests upon the assumption that all the pain and evil is on the side of the poor nations, while we have all the good things, then I think it will be largely sterile and destructive, as were some of the discussions of the war and the race problem. The defect underlying a guilt-trip of this kind is not the belief that we should act but the demand for action in the absence of a full and deep participation in life—and death. Only those, Friends and others, whose lives are close to the source of life will be able to speak effectively about famine to a troubled age.

6. I hope that it will prove possible to retain and extend the many contacts that Friends already have with particular groups and neighbourhoods in countries where there is undernourishment and starvation, for it is only on the basis of close acquaintance that we can hope to develop a sense of mutual giving and receiving, a mutual search for understanding of problems of personal and economic development, of liberation and self-control. Where there is true and mutual seeking, I believe that the contrast between conscience and responsibility will be seen not to apply. Neither massive aid leading to unchecked population growth (*ethic of conscience*) nor the cold denial of aid leading to a sort of planned death (*ethic of responsibility*) will be seen as a live or life-giving option. Aid must arise out of a dialogue between rich and poor nations, which in turn must rest upon a growth in consciousness on each side. Awareness of the presence of death by starvation, as well as the perhaps equally hard fate of living in conditions of permanent undernourishment, has to enter into our consciousness. But we must not let it drive out other aspects of our total view of life. We must not forget that even in the midst of death there is life—and often more joy than is possible where awareness of death is excluded. If we look for the wealth of life as it is found among poor people here and overseas, and if we order our lives in simplicity so that the gap between ourselves and the poor is narrowed, we shall be best able to deal with the haunting shadow of famine and the challenge it poses to the materially rich but spiritually impoverished nations of the West.

AND MORE FORUM

THE RESPONSES in recent issues of Friends Journal to Garret Hardin's position seem to sort out along two clear lines: those who truly understand the dimensions of the crisis he delineates, and those who do not. By and large, those who do not, or will not face the issues squarely, seem to believe that we somehow have access to unlimited quantities of food which we are morally compelled to give away to whoever shouts the loudest for it, and that tomorrow will somehow solve the problems we raise today by such actions.

The truth of the matter is that even if we begged ourselves as a nation, we could not supply the food and medical aid needed to prevent the tens and scores of millions of deaths overseas that will occur increasingly over the next decades. Then that forces us to a decision-crisis: How can we *best* help with what we have, and *whom* should we help? Hardin proposes an essential *social* attack upon the problems (with control).

And this is where he is joined by the readers who faced the true questions, because many of them saw what Hardin sees—that *the real solutions must be fundamentally social*, not simple charity. They raise such critically important matters as the status of women in the starving countries; the need for a more just distribution system worldwide; the vital need for raising productivity and living standards within the suffering countries, and so on. Those who see that the monumental problem must be met squarely on the social bases of the affected and affecting nations will, hopefully, be the minds that can eventually lead us out of the present and future crisis. Hardin offers only one such approach—and a worthwhile one, but surely not the only one.

The question I raised, then, is whether or not Quakers might have something new and valid to contribute to this national debate—because decisions are being made on the national level, and those who can only cry "Feed, feed; heal, heal" will simply not be listened to. Surely our national gluttony must be reined in—but that is the merest stopgap. Quakers are flexible and have a reputation for leadership. What else can we do than we are doing for the relief of world suffering? Are we so committed to our past ways that we cannot see new needs and respond with modes that will solve *tomorrow's* problems instead of just today's?

R. B. Crowell
Tucson, AZ



Survey

Friends,

As we work on this last issue of Friends Journal for 1975, we find ourselves looking back over all that has happened to us here at the Journal in the past year: three new staff persons; our typesetting machine "Gutenberg?"; moving toward a collective process for publishing the magazine; sharing our vision of what the Journal should/could be. The Journal, in part, reflects our concerns, what we are thinking and where we are in our individual and collective lives. But it is really *your* magazine. Through your articles, poems, letters and reviews, you have shared with us some of what concerns you, what you believe in, and how you are trying to put those beliefs into action. We need to continue this kind of exploring together, joyously and with respect for each other. Unfortunately, we don't get to see or hear from many of you very often, some not at all. We wish we could talk personally with each of you, but for now we hope that this survey will be a worthwhile substitute. The questions may take a while to answer, but that's all right. Take your time. We are looking forward to receiving them... and sharing your responses in the pages of the Journal.

You can answer on this page, tear it out, fold it in half, staple and stamp it, and send it to us.

1. What changes would you make in the content and style of Friends Journal?
2. What elements could be added to Friends Journal to make it a better publication?
3. What are your particular concerns (peace, social change, education, etc.)? How can the Journal better address these concerns?
4. Should the Journal be primarily a forum for reporting Friends activities or should it be a participatory journal with the readers taking more responsibility for content?
5. What things should we, the staff, be doing that we are not doing now?
6. What elements of modern political and social life, or what current issues, should we be addressing in the pages of the Journal?
7. What continuing features in the Journal have you liked the best? the least?
(Friends Around the World; It's a Small World; Centering and Witnessing; Book Reviews; Letters to the Editor; First Word; Announcements)
8. What particular issue of the Journal in 1975 did you like the best? The least? Why?

9. Which Forum subjects in the Journal have you liked the best? The least?
(Aging; Sexuality; Ethics; Simplicity; Freedom)

10. What special single-theme issue of the Journal did you like the best? The least?
(Feminism and Spirituality; Simplicity; Creative Peacemaking; Education; Berea '75; Seeking)

11. What would you like to see more of in the Journal? Less of?
(Graphics; humor; social concerns; spiritual articles; letter exchange; poetry; photographs; others)

12. What about appearance? Does the layout help you get into and follow the articles? If you read another mazazine with better layout, tell us which one and we will check it out.

13. Now what about readability? Are the articles too long? Too short? Too intellectual? Too superficial? How often do you *really* read an issue?

14. What place does the Journal have in your personal religious life and in your spiritual growth and development? How can it be more helpful to you?

15. Other comments.

Friends Journal
152-A North Fifteenth Street
Philadelphia, PA 19102



Friends Around the World

Ohio Yearly Meeting

A MEETING for worship the evening before the sessions of Ohio Yearly Meeting begin is called "The Open Door" and provides opportunity for group intercession on behalf of our gathering, for power and for vision for our tasks. This year we were called to imagine a gentle, soft, healing sponge passing over the slate of our days and years, making preparation for new entries. The truth learned would remain, but we might allow the sponge to do its work in removing hindrances such as pride in status, in being a peculiar people, or in whatever may give us false security. We could then begin to write for the new age those visions deeply implanted and reinforced by the inspired messages of today.

Because of a growing concern for better Christian education on all levels, the Yearly Meeting (August 20-23 at Barnesville) authorized a conference to be held on this subject. The Walton Home for the Aged and Olney Friends Boarding School are projects whose annual reports spark special interest. A letter was sent to President Ford asking that food not be used as a weapon and that we avoid all provocation toward nuclear war. A letter to Senator Taft asked that the government restriction against sending humanitarian aid to Vietnam be lifted.

Three young members told of the Christian service in which they had been engaged during recent months: Margaret Sidwell in an AFSC work-camp; David Nagle teaching in Jamaica; and Deborah Kirk working with the Choctaw Indians in Mississippi.

Edward Kirk, who has been Ohio Yearly Meeting's clerk for seven years, was permitted to resign. He was replaced by William Cope; the assistant clerk continues to be Carol Livezey.

Florence Sidwell

Pacific Yearly Meeting

THIRTY-SIX meetings of us travel east from Honolulu, west from Logan, south from Seattle and north from Mexico City to St. Mary's in Moraga, a few miles east of Berkeley.

We unite in silence, then hear from the Epistle of Ohio Yearly Meeting, Conservative, that "We need a transparency that permits the Light to shine freely among us, and allows the divisions which our minds create to lose their power."

Four days later many of us knew that we had experienced "some kind of PYM!" and said so. "Subversion by the Power within, that's what PYM is experiencing now!" "We're recovering the Living Source for all our social action!" "We are a Religious Society!"

We sang, spoke, listened and witnessed in Worship as never before: a loud and lusty "Hallelujah" before a plenary session; an emotionally charged "Oh Them Dry Bones" after a mid-week meeting for worship; quaking testimony to the power of the Lord by Friends old and young during worship; tears and confessions of eternal love for

those no longer here but present, nonetheless, in the hush of a covered memorial. No longer threatened by our enormously varying theologies, we called upon the Light, Source, God, Jesus and one another to be Brothers and Sisters in Christ.

A theological conference initiated three years ago at John Woolman School (when even the word *theology* was anathema) was oversubscribed this year. Although scheduled the weekend before YM, its fruits were very much present, for from it came forty-two Friends who couldn't help but emanate something of the miracle and mystery of the Presence that invaded them. What in the past some labeled an authoritarian humanism that corked freedom of expression has evolved in three years to a blessed openness. **THE HOLY SPIRIT WILL NOT BE STIFLED!**

Secure in our differences, we were more open to the Light from visitors... and from young Friends. And never before were so many of our interest groups so concerned with prayer, ministry, personal relationships and inward growth.

Unusual this year (if not unheard of!) was an intimation that we were involved with interior growth at the expense of peace and social action. If so, perhaps we have come to know that we can't prescribe medicine for the ills of others without also recognizing the need of a cure for ourselves, that we haven't the energy to work most effectively and creatively for peace when we are at war within ourselves, families and Meetings.



Pacific Yearly Meeting's Littlest Quakers

Nonetheless, many of the actions taken by Yearly Meeting as well as a number of discussion groups were concerned with peace and social concerns.

On the minus side, we still refuse to accept God's notion of time for us and wonder how an hour could be limited to sixty minutes. We suffer from "minute-itis," appearing to feel good when we pull statements apart and glue them together again. We assume that bringing a concern to Yearly Meeting is *doing* more than letting it ripen in Monthly and Quarterly Meeting. We leave no spaces of time for the unforeseeable—the Friend who cannot agree with us in the time we think she or he should.

We are in the process of—we are

evolving to—the "what" is uncertain. We have been traveling the outward journey without rest for too long. We are tired. We pause on the way and realize that we are as fragmented as the secular world in which we live. Have we tilled the soil in the yard we were given, planted seeds we could nurture, allowed fruit to ripen in the time it was meant to have? We've learned that there can be no true community when we are unaware of our pain, anger, loneliness, joy, or discovery along the Way. We are now talking and listening, and speaking the Faith that is in us. "Slow down," we are saying; "Stop *running* into tomorrow to escape the imperfections of today. Face them in ourselves, in others

with God. They will be transformed."

If we continue to look in as well as out, we will be stilled in body, soul and mind. Beneath seeing we shall perceive; beneath hearing, understand. We shall prune from the multitudinous concerns that bombard us relentlessly until we know what we cannot, can, and must do individually and together. We will receive all the power, love and energy we are willing to accept. In faith, with joy we can then *say* and *do* "Thy will, not ours."

Van Ernst



Marjorie Sykes

Friend From the Orient

RECENTLY I saw a Friend who just a few months earlier had been overweight and unhappy. There she was—slender, vibrant, a new sparkle in her eyes. "What happened?" I asked. "Well," she said, "I was angry because I had lost respect for myself. Then I met Marjorie Sykes. Something about her took hold of me. Clearly she is an unusually well-disciplined person and I decided that's how I wanted to be. This is the result."

Several weeks earlier someone else had observed that when Marjorie was asked a question—even in just informal conversation—she was quiet and thoughtful. If the questioner didn't try to fill the gap with more words (this aspect of Marjorie was so untypical of how so many of us glibly reply that it occasionally threw people!), the answer would come as if she were being spoken through. This Friend, a very volatile one, now was trying to do the same.

A young man faced with more than he could work into each day pondered Marjorie's prescription (and example) of focusing on what needed doing and "doing the needful" about it—which in

his case meant rising an hour and a half earlier in the morning. As he shared with us the joy of those quiet early morning hours when the rest of the household slept, he, too, showed a new vibrancy and sparkle.

Clearly, as was minuted in one of the sessions of Pacific Yearly Meeting this summer, the Friend in the Orient Committee was well guided when they decided to invite Marjorie Sykes, English-Quaker-Ghandian and citizen of India, to travel among Pacific and North Pacific Yearly Meeting Friends this past winter and early spring. Marjorie shared with us the breadth, depth and richness of her own experience of forty-seven years in India; her years of teaching in Rabindranath Tagore's international school in Bengal; his basic principles of education, his personality, and his spirit; her work with Gandhi and the importance of his message in today's world; and her close association with some other leaders of the Indian independence movement, most recently with Vinoba Bhave. She shared her experiences of training

members of Shanti-Sena (Peace Army) groups who were committed to resolving tensions and tackling injustices, without violence. Then there were her own experiences—both serious and light—as one of the members of a Peace Observers team in Nagaland, where she traveled through the jungles in a white jeep, or on foot, investigating alleged breaches of the cease fire agreement.

The most important aspect of Marjorie Sykes, however, is not what she has done, her experiences in a remarkable era of Indian history, or even the words she uses—penetrating and challenging as they are—but the force of Spirit that comes through her. One Friend said: "You know, it's hard to understand—but although I remember her talk as being challenging, I don't really remember what she said because what she was—the spirit that emanated from her—was so powerful, it took precedence over everything else. I'd just like to sit at her feet and learn from her."

Marjorie's words *were* challenging, but they wouldn't have been nearly so effective if she hadn't been a living

example of them. One person confessed that when temptations came to let her own self-discipline break down, she kept repeating to herself a sentence from one of Marjorie's talks: "In order to give yourself to God or to man, you must possess yourself—you must know yourself—you must rule yourself," and she was helped.

When another person was struggling with her own inner life—in perhaps the "knowing yourself" part—she found that although Marjorie hadn't said it in so many words, that she somehow learned from her to try to solve the paradox of knowing a great deal about oneself while thinking very little about oneself. Another learned not to aim at perfection but at God. Several were taught to live in terms of eternity instead of time.

What I wrote in these pages several years ago after visiting Marjorie in India still seems the best way to summarize her visit with us: "Her greatest contribution is her personal impact on those around her—what she is, the way she lives her life and the transforming power of her spirit."

That spirit remains vitally with us.

Martha Dart



*Marjorie Sykes with Joe and Beth Wray of Bangkok,
sojourning at Palo Alto Meeting.*

Fifty Years of German Quakerism

FIFTY YEARS AGO the "Religious Society of Friends (Quakers) in Germany" was founded in Eisenach. It was in this city, too, that Friends in the German Democratic Republic (GDR-East Germany) held their Yearly Meeting this year, from August 28 to September 1. Since 1969 German Friends have been meeting for their annual gathering in two separate Yearly Meetings, corresponding to the different situations in, and structures of, the two German states. With their total membership of only fifty persons, Friends in the GDR represent one of the smallest Quaker groups in all Europe. And yet they face a responsibility in the worldwide struggle for a new order in human

society which has aroused and held the interest of Friends far beyond their own borders.

Epistles and other messages of greeting that conveyed the interest of other Friends created an auspicious and receptive atmosphere for Brunhild Muller's message: "The Religious and Spiritual Basis of Quakerism." Her main concern was to witness to the power of God's Spirit as revealed in Christ. Direct participation in this awareness through inner religious experience becomes the motivating force for human action.

Another high point came when three Friends shared the theme: "Fifty Years of German Quakerism." Against the changing background of the tragically

tangled course of events during the past fifty years of German history, they gave a vivid picture of the energetic activities of the small group of German Friends and friends of Friends. Inwardly strengthened during its first years through seeking and finding, the group—comprising less than a hundred members—was imbued with something of the spirit of early Friends. All too soon came the tribulation and testing of the 1933 era and simultaneously a radical (and inevitable) regrouping of the membership, which by that time had grown to two hundred. Friends and non-Friends alike gave the group internal support and enabled them to meet the severe demands of the war years. When

the war ended in an inferno, the problem of making a new beginning arose: how to live with fellow Germans and with the peoples of other nations. Once again, many others found their way to Quakerism, so that by 1950 the membership had grown to around five hundred, a figure that has hardly changed since. The desire to serve the cause of consolidating world peace with all the energy it could command characterized the life of the Society of Friends in this third and continuing period. In this effort, considerations of reordering social patterns and conditions of life increased in importance, particularly in view of the worldwide confrontation of a traditionally oriented "western" system with a new "eastern," emphatically socialistic one. We German Friends are directly involved in this through the division of post-war Germany into two sovereign German states with differing social structures.

Moreover, the problem of the structure of society as a factor in either promoting or obstructing world peace is of special significance. This was expressed in a talk on work for peace during the final session. The small size of our Society hardly permits us to engage in independent work in this field. It is all the more important to hear what individual friends in other organizations or in ecumenical study-circles are contributing along these lines. How helpful that can be was demonstrated by the report on the socio-critical aspects of peace work which showed the importance of accurate information and strictly defined terminology as prerequisites for mutual comprehension, thus making a contribution toward better understanding.

Taken together, it was a highly successful conference. It provided much mental and spiritual enrichment and was appreciated by, and rewarding to, each participant. We owe particular gratitude to our Clerk, Helga Bruckner. After a five-year incumbency, she handed over this office to Elisabeth Hering who will be assisted by Ines Ebert and Johannes Anspach.

Horst Brückner
(Translated by M. C. Morris)



First

Minute Book

Found

FROM WEST BERLIN comes news of the recent discovery of hitherto unpublished documentation of the early years of Quakerism in that city, in the form of the first minute-book of the Berlin Meeting. After being lost for almost twenty-five years, it was recently found under a heap of "old paper" in the cellar of the Quaker office in East Berlin.

The story of the book was told by Anna Sabine Halle at the celebration of the fiftieth anniversary of the Berlin Quaker group. Anna's mother, Olga Halle, charter member of the Berlin Quaker group and daughter of Otto Lilienthal, famous engineer and constructor of the first successful aerial glider in Germany, had carried the book with her throughout World War II. She even took it in her knapsack down into the air-raid cellar every time the warning siren sounded. The book survived the war only to be later misplaced until its rediscovery.

The otherwise routine record of Friends' activities in Berlin during the years 1920-1939 acquires added interest in view of the chaotic economic and political conditions of that period in Germany. Thus in 1923, at the height of the inflation which was part of the aftermath of World War I, an entry in the book provides that "the caretaker is to be paid an additional twenty-five million marks for September and on Sundays, in the future, he is to be refunded the price of two street-car fares."

Some of the entries from the 1930's have a very modern and universal ring: "In the future, members and their guests are asked to avoid turning Quaker meetings into a free-for-all arena for airing their own pet (political) views." Yet there was great reason for such caution in Germany—Quaker meetings during the Nazi years were regularly infiltrated by Gestapo spies.

Some of the minutes are laconic to the point of being almost cryptic, in order not to further endanger beneficiaries of Quaker relief who were being persecuted by the Nazi authorities on racial or political grounds, and the Quaker International Center's intensive program of aid to refugees and would-be emigrants is not even mentioned.

Thus the minute book, in spite (or even because) of what is unsaid, recalls vividly to the minds of those who lived through that period the self-sacrificing work which Friends in Germany persisted in doing, often at great risk to themselves and others: the famine in Russia, with British and American Friends coming through to take part in the relief work and needing help and advice; the relocation of war orphans; help for the unemployed and for racial and political refugees; improvement of strained relations between Germany and Poland; clothing to be repaired and distributed; and always the question of how to finance these activities and keep the group together under the difficult wartime and post-war political conditions.

The minute book is a valuable part of Quaker history.

M. C. Morris



News Note

THE T. Wistar Brown Fellowship at Haverford College carries a stipend of \$7,000. Fellows spend a minimum of nine months at Haverford College, doing research in the Quaker Collection of the Library and in nearby scholarly collections. The deadline for applications for 1976-77 directed to the office of the provost, Haverford College, Haverford, PA 19041 is January 31, 1976. The Fellowship is usually awarded to post-doctoral candidates.



Reviews of Books

A Different Heaven and Earth. By Sheila D. Collins. Judson Press, 1974. 253 pages. \$8.95.

When we truly seek, we find. When we despair, we open our bodies to new levels of understanding, and find hope. This book is a great gift to those of us struggling for wholeness in a world of alienation—to all of us. To me, it felt like coming home.

Sheila Collins offers us "a feminist perspective on religion," a fresh vision of the world and of the heart. Hers is a communal vision, shared with such writers as Rosemary Reuther and Mary Daly, and with the very best of Quakerism. She works with Christian, Jewish and "pagan" religious traditions, and with the feminine experience as a critique of the patriarchal past.

The book opens with "A Tale of Two Deities," on the decline of the ancient Mother-Earth goddess and the rise of the patriarchal "Lord and Father of Mankind." I was astounded to see that Collins, like me, envisioned Christ as the son of the Earth-goddess, conceived after her dethronement by Jehovah. Jesus was her gift to people to teach them "many of those things they had all but forgotten during the Great Queen's imprisonment."

Collins goes on to a devastating exorcism of "the patriarchal demon." She shows how our culture and our religions are shot through with sexist thinking. For instance, Christianity has often identified pride as the basic human sin. Pride, however, is a sin chiefly for women; men are expected to be proud—at least of their work. Another example is the mind/body dualism of Christianity. Mind or spirit is seen as "better" than the body. Intellectual labor is "better" than physical work. But it is women who, for centuries, have been

identified with the body and its functions—sex, birth, nursing, and care of the sick and dying. Who knows whether women's low position caused the denigration of the body, or vice versa? What matters is that if we give full equality to women, we must also elevate the body to moral equality with the spirit.

There are contradictions and confusions in this book. Sometimes Collins sees pride as a virtue women need to cultivate—but sometimes pride becomes a male vice. I rather think that what's sauce for the goose is sauce for the gander. And Collins does not appreciate silence, as a Quaker would. She sees silence basically as an emptiness to which women are condemned. I wish that she had more explicitly appreciated the great joy of wordless communication, silent communion of the spirit and body.

I wish too that she had explicitly celebrated gay liberation. Collins appreciates the new love of women for women, but fails to mention men loving men. And she does not explicitly suggest that if you overcome the split between mind and body, then sexuality is a door to spirituality.

Many of the insights in *A Different Heaven and Earth* are ancient stars in the Quaker firmament—like the presence of divinity within the person. And many other insights are desperately needed by Friends.

Cynthia Adcock

Men and Masculinity, edited by Joseph H. Pleck and Jack Sawyer (Englewood Cliffs, N.J.: Prentice-Hall, 1974). Paperback, \$2.95.

A while back I was reading Norwegian criminology and found an article which documented the very great differences in criminality between men and women. The author connected the great-

er frequency of law-breaking among males with child-rearing practices, then suggested that one way to reduce crimes might be to rear boys the way we rear girls.

That was so far out that I did not take it seriously, nor did my friends in the criminology seminar.

Times change, and I've changed. There is now a book of thirty-one articles edited by two psychologists on how male socialization affects behavior—including violent behavior. The book includes insights relevant to Quaker faith and practice. And now I can take it all seriously.

First, the spiritual dimension. It's no surprise to learn that societies train individuals to be relatively open or closed to different varieties of religious experience. If we're programmed to look for the devil in every corner, we'll probably "see" a few. If we're reared to expect an intimate relation between bodily health and moral commitment, faith healing becomes more likely.

What was new to me was thinking about how sex role socialization affects spiritual experience: how masculinity can influence the religious life.

The research summed up by one clinical psychologist in this book shows that "men typically reveal less personal information about themselves to others than women." That is, we men carry around with us more secrets, are more concerned to maintain them, and therefore find it difficult to be open and vulnerable. How does that affect the life of the Meeting, where (especially in worship) openness is essential?

Several writers, from different angles, report the enormous pressures on males to be independent. The great majority of men interviewed in one study were very reluctant to reveal to their wives, much less to other men, feelings of dependence when they felt them. Men should be strong, stay cool, keep on top of things.

Yet one spiritual attitude which Christian tradition emphasizes is precisely dependence—"Thy will be done." Now I understand one reason why it is so hard for me to pray that phrase with a whole heart.

Another socially-determined sex difference may be in effective loving. Loving someone well depends partly on knowing that person well. Women characteristically develop skills of awareness fairly early ("women's intuition") while men are generally so taken up with other expectations that we are not sensitive to the nuances in others' feelings and behavior. We are thereby

handicapped in trying to love intelligently. Moreover, our usual discomfort with feelings means we are less likely than women to receive personal information from others. And since we are reluctant to talk intimately about ourselves, we make it more difficult for others to love us effectively.

A Meeting community is a place for loving, of course; we want our Meeting to be a society of friends. But if the studies in this book are correct, the socialization of male humans into "men" is getting in the way. It seems that women are not the only ones who need liberating from the sex roles of our culture; men need liberation, too.

These articles are rich with implications for Quaker testimonies, as well. The relation of masculine programming to violence is perhaps obvious—what Quaker parent of a boy has not seen the pressure of the John Wayne image on her/his son? Yet I've never seen connections made more clearly than in this book, especially in articles reporting the masculine mystique of powerful leaders in Washington. Nor have I fully explored in myself the ways in which my pacifism (a deviation from the masculine norm) may have encouraged in me an over-compensation in other ways.

More subtle are the relations between sex role behavior and the testimony of simplicity. Why is it so hard for us to march to John Woolman's drummer? Few of us follow Woolman's example of cutting back on work in order to be more free in our inner life. This book suggests particular ways that men are trained which reduce the chance that we'll make Woolman's choice. (My guess is that women are also programmed against simplicity in sex-linked, and different, ways.)

The book is not perfect. The relationship between the masculine mystique and the economy is hardly mentioned, except in the sense of individual adjustment to the competitive career structure. Also, the helpful bibliography for further reading should have been supplemented by addresses of men's centers where the reader could get in touch with actions and new developments in men's liberation.

The greatest limitation can't be helped: it is, after all, a *book* and cannot give the support for change that I and so many men have received in our consciousness-raising groups. A book transfers information but personal change needs support, needs some people who sense that we men can be more loving and joyful and nurturing than we are

right now.

But, given those limitations, *Men and Masculinity* raises probing questions of relevance to all Friends who want a better society—and Society.

George Lakey



Correction

When Death Occurs in the Meeting: a Resource Handbook for Meetings that was briefly reviewed in FJ 11/1 is available from the clerk of Pacific Yearly Meeting's Ministry and Oversight Committee for fifty cents per copy plus twenty-five cents postage. The address is 535 N. Fremont Drive, Pasadena, CA 91103.

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Announcements

Births

Tunis—On September 30, *Amy Aline Tunis* to Harry B. and Catherine M. Tunis, all members of Birmingham (PA) Monthly Meeting. The maternal grandparents, J. Lewis and Edith S. Michener, are also members of Birmingham.

Wood—On June 20, *Jason Arthur Wood* to Kay Lynn Bell Wood and Joseph Arthur Wood of Hy Ledge Farm, Newport, Maine. Jason's mother, maternal grandparents and great-grandparents are members of the Colora Friends Meeting, Colora, MD.

Marriages

Kruger-McClelland—On September 27, 1975, under the care of Friends Hill Monthly Meeting at Quincy (IL), *Margaret Ann McClelland* and *R. Benjamin Kruger*. The bride and her parents, Randall and Jean McClelland, are members of Friends Hill Meeting. Margaret's grandparents are Joshua and Ellen Henderson, members of Salem (OH) Monthly Meeting, and Margaret McClelland of Dayton, OH.

Wood-Beauchamp—On September 13, under the care of Marion (MA) Monthly Meeting, at Friends Meeting House, Sandwich, Massachusetts, *Martha Beauchamp* and *David Wood*. Both Martha and David are members of Marion Meeting.

Deaths

Hewson—On October 14, *Cornell Hewson*, aged 84, in Oxford, OH. A member of the Penn Valley Meeting, Kansas City, MO, Cornell had been active in the Oxford Friends worship group since his retirement in 1958.

His Quaker associations, beginning with the Indiana Avenue Meeting in Chicago where he and Estelle Simms were married in 1913, formed a continuing thread of concern and activity throughout his life.

Cornell attended Earlham College for two years, interrupting his studies so he and Estelle could accept an AFSC child-feeding assignment in Russia in 1921-22. During his thirty years in the wholesale grocery business he continued to be involved on a volunteer basis with Friendly concerns, including the Scattergood Refugee Hostel at West Branch, IA, and the Japanese-American resettlement program in Des Moines, during World War II. From 1952 to 1954, he was in charge of the AFSC's Job Opportunities program in Kansas City, and from 1955 to 1958 he was director of Fellowship House there.

In Indianapolis and Des Moines the Hewsons helped form unprogrammed Meetings, which often met in their home, and after his move to Oxford, Cornell served as Quaker representative to the United Campus Ministry to students and was often a member of AFSC regional committees. He came out of retirement in 1959-60 to serve as director of the AFSC office in Portland, OR, and again in 1968 when he spent a year in Georgia as a VISTA volunteer.

He is survived by his daughter, son-in-law, and two granddaughters.

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Longshore—On September 27, at Chandler Hall Nursing Home, Newtown, PA, **Marion H. Longshore**, aged 89, a member of Middletown Monthly Meeting, Langhorne, PA.

Marion Longshore spent most of her life trying to nurture spiritual values in children's lives. She began her work with Friends in Baltimore, MD, and was the first Secretary of Washington, DC, Friends Meeting. From there she worked with young people in several parts of the mid-west. She was a teacher in the Middletown Friends First Day School for more than 50 years.

When the Women's International League for Peace and Freedom was formed during World War I, Marion became a Charter member. Following the war, she was sent to Vienna, Austria, by the American Friends Service Committee to assist in a child-feeding program. She was President of the Bucks County Branch of the W.I.L. for several years and an ardent supporter of the United Nations. She put her beliefs into action in the many organizations of which she was a member. Her activities included the Women's Medical College of Pennsylvania, Langhorne Sorosis, W.C.T.U. and the Needlework Guild.

Surviving are three brothers, William A. of Gwynedd, PA, Russell E. of Contoocook, NH, and Horace R. of Scotia, NY, and several nieces and nephews.

Mitchell—On March 18, **Henry Cloud Mitchell**, aged 90, a member of Hockessin (DE) Friends Meeting. He is survived by his wife, Lidie W. Mitchell; three children, Joseph Mitchell IV of Hockessin, DE, Martha M. Lomax of Newark, DE, and Hannah M. Parrish of Kennett Square, PA; one sister, two brothers and six grandchildren.

Perisho—On September 12, **Robert C. Perisho**, aged 32, a member of New Haven (CT) Monthly Meeting, in Salt Lake City, Utah of viral encephalitis. A graduate of Scattergood, Haverford, and Yale, he had been active in Young Friends of North America as well as treasurer and clerk in New Haven Meeting.

He is survived by his wife, Marjorie Nelson Perisho; his son Christopher; parents Clarence and Margaret Perisho of Mankato, MN; sisters Ethel Kawamura and June Schlipf; and grandmothers Ethel P. White and Ethel L. Perisho.

Coming Events

December

17-18—Friends Committee for Gay Concerns, Annual Meeting, Friends Meeting House, 4th and Arch Streets, Philadelphia, PA. For more information and registration forms please write: F.C.G.C., P.O. Box 541, Oneonta, New York 13820.

28-31—Young Friends Conference in Reaching Out: To Others, Peers, Parents and Self at the Haddonfield (NJ) Friends Meeting. For information, please contact the Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

30-1/1—New Year Celebration at Powell House. A family occasion with everyone invited to attend. Discussions as well as fun at the Main House and Youth Center. Please write or call Powell House, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.



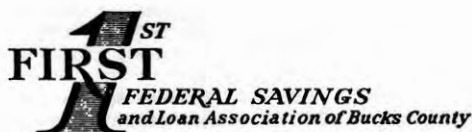
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CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — VI 3-7472

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Headmaster

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CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions, 25% for 6.

Accommodations Abroad

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

London? Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

Books and Publications

Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

Give By Jesus for Christmas! 48 stories, postpaid \$2/\$1, 12/\$2.95, 75 cents each. **Friends General Conference,** 1520 Race St., Philadelphia 19102.

Sampling a century of Midwest Quakerism. Illinois Yearly Meeting, established by Indiana and Baltimore Yearly Meetings in 1875, has published a "Centennial Sampler" (Scrapbook). Eighty pages of people, places, and events with pictures. \$2.00 prepaid. Order from Helen J. Nelson, McNabb, IL 61335.

For Rent

Caribbean vacation apartments, Simson Bay Beach—good swimming—St. Maarten, by airport. Completely furnished, full kitchens, charming, the most for the price. Maid service, dishwashing—except Sunday. One-bedroom apartment for two \$100/week to October 31, then \$120/week to December 14, then \$150/week to March 31, reduced rates longer stays, 10% extra Christmas/New Years. Add 5% government tax. Living room couches can sleep extra people—\$20/week additional for third person/child, \$15/week additional fourth person/child. Write: Aambeeld Guest House, T. Walton Westlake, Mgr., Box 256, St. Maarten, Netherlands Antilles, or telephone St. Maarten 3269.

For Sale

Island for sale. Must sell. Forty miles from NYC. 55' x 220'. Two bedroom house good condition. Gas lights, gas heat, fireplace. Destroilet, 1400 watt generator. Boat, boat landing, parking lot included. All reasonable offers considered. Owner financed. Lake Oseawana, Putnam Valley, NY. Call Mr. Martell (212) 861-6110; Albert Yarusso (914) 526-2387 for appointment.

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Non-competitive games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

Glowing color reproduction Hicks' Peaceable Kingdom. Print 19" by 22" suitable for framing or dry mount, a perfect bi-centennial gift. \$10.00 postpaid. Mrs. Frank Brainard, Route 1, New Hope, PA 18938.

Personal

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

Positions Vacant

JOB OPENINGS IN QUAKER COLLEGES as currently reported to **The Friends Council on Education. Spread the Word Among Your Friends.**

Earlham: Black Studies—teacher as member of a department, preferably history. **Drama**—Teacher/Director. Approximately ten years experience. **German**—Experienced, articulate, vigorous generalist with at least near-native command of German; PhD or dissertation level. **Psychology**—a child clinical or developmental psychologist, with strong applied interests; solid background in cognitive psychology. **Physics**—either solid state or structure of materials; physical chemistry and physical geology; experienced in design and operation of undergraduate lab experiments and research. **Music**—history and literature in integrated theory-history sequence; piano teaching and performance; conducting choral groups optional.

Haverford: Astronomy—stellar astrophysicist. **Chemistry**—organic chemist with interest in biochemical problems. **Mathematics**—specialty in Lie groups, modern geometry or number theory. **Religion**—specialty in modern religious thought.

Pacific Oaks: President with sound academic background in early childhood education, experience in educational administration, and commitment to education of "whole" person.

All applications should be made directly to the respective institutions. All teaching positions begin September, 1976. All institutions are Affirmative Action/Equal Opportunity employers. Additional openings reported in later issues.

Friends retirement community is seeking applications for mature person for resident assistant director's position. Might consider a couple. Inquiries may be addressed to Personnel Committee, Friends House, 17340 Quaker Lane, Sandy Spring, MD 20860.

Business Manager, full time, Farm and Wilderness Foundation. Six summer camps, winter alternative education program. MBA or equivalent successful business experience. Previous work in camping or other educational field highly desirable; sympathy with Friends goals and philosophy essential. Write John W. Hunter, Farm and Wilderness Foundation, Plymouth, VT 05056.

Positions Wanted

Quaker woman, skills in research, writing, editing, teaching, Ph.D. in Asian studies, seeks challenging employment in Chicago area. Box K-658, Friends Journal.

Bookkeeper, experienced small company Delaware County, through trial balance, payroll, taxes and reports. 9-4 preferred. MA 6-0900 evenings.

Schools

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

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

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General contractor. Repair or alteration on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. 464-2207.

Travel

Family of Man Seminar planned with UNICEF invites thirty adults, escorted tours: Africa, Eastern Europe, Around-the-World. Write Harold Kuebler, Director. 639 Park, Huntington, NY 11743.

Wanted

Quaker graduate student, male, 31, seeks furnished room or apartment with friendly family in Philadelphia. Prefer center city or university city; others considered. Excellent references. Box C-660, Friends Journal.



Meeting Announcements

Alaska

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

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

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. 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 Woodrofe St., 94541. Phone: (415) 851-1543.

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 10 a.m. Phone: (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 for worship, 10 a.m. Discussion, 11 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.

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.

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 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.

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—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.

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.

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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 Pyron, 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--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 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. Overnight inquiries welcomed. Phone: 988-2714.

Illinois

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

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

CHICAGO--Chicago Monthly Meeting, 10749 S. Artesian. 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 10:30 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 266-2853.

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--Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 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.

ORONO--Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

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

Maryland

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

ANNAPOLIS--Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

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.

WORCESTER--Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 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: 926-6159.

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

Missouri

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

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

ROLLA--Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education 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. Amna C. Stabler, clerk. Phone: (603) 868-2594.

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. IOOF Hall, West Peterborough. Children welcome.

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 9:40 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.

RANOCAS--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.

WESTFIELD--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

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. Alfred Hoge, clerk. Phone: 255-9011.

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.

ALFRED--Meeting for worship, 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

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--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

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--Colonial Village Recreation Room, Main St., 11 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. Sundays from mid-April to mid-October, in the Meetinghouse in Quaker Street village, NY, Rte. 7, south of US Rte. 20. For winter meetings call clerk Joel Fleck, (518) 895-2034.

ROCHESTER--Meeting and 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--First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

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 O. Sams, clerk.

Ohio

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

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

CLEVELAND--Meeting for worship and First-day School, 11 a.m., 10916 Magnolia 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 Crosman, 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. 1/4 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, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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 Pennsylvania, 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--Sixth and Herr Streets. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

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

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

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

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

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 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 Wain 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.

SUMMEY TOWN—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

NEWPORT—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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 352-3498 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.

ST. JOHNSBURY—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor, Phone: (802) 684-2261.

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, 336-0988.

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.

equal rights must start in the cradle

Equal rights for women are enshrined in the Indian constitution, and in no country on earth do women play a more important role in influential circles. Yet, the task of extending meaningful equality for women to India's 600,000 villages is proving heartbreakingly slow. All too often, inequality starts at birth. And too many families want at least two sons, and for them, daughters are just extra mouths to feed. A study in the Punjab, one of India's best-fed states, showed that ten times as many female infants as male infants died of nutritional marasmus.

This is true not only in India but in many parts of the world where, unfortunately, ignorance is responsible for perpetuating prejudices against females.

The babies in this picture are two-year-old twins: the one on the left, a girl, the one on the right, a boy, both raised at home. The picture was taken in the nutritional rehabilitation centre at C.S.I. Campbell Hospital, Jammalamadugu, in southern India. The difference in their condition is entirely due to the fact that the boy was nursed first and fed first, his sister getting what was left over. Even here in the clinic, the mother, who holds the little girl in her lap, and the twins' big brother, who holds the boy in his lap, are lavishing their attention on the crying boy, while the apathetic little girl is scarcely noticed.

Beliefs and attitudes take decades and centuries to develop, but hopefully, it will not take that long to change some of the more harmful ones. With continued efforts by governments and international agencies to introduce modern concepts of health and nutrition to mothers all over the world, slowly, but surely, one day in the not too distant future, equal rights will "start in the cradle" for all.



UNICEF is assisting developing countries improve the status and condition of women and girls in the fields of health, education, nutrition and social welfare. An informed healthy woman is a vital link in improving the over-all welfare of children. Please send your contributions to Dept. F, the U.S. Committee for UNICEF, 331 E. 38th Street, New York, N.Y. 10016.