

November 15, 1974.

FRIENDS JOURNAL

Quaker Thought and Life Today

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.



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Quips & Quotes

An excerpt from a letter written to Hans Freund of State College (PA) Friends Meeting by a resident of Huntingdon Correctional Institution included the sentence: "It never even entered my mind that there could be people that don't even know me that could really care about anything that happened in my life. . . ." He had been sent a saxophone mouthpiece he needed. In acknowledging its receipt he expressed himself as "overwhelmed" at Friends' sincerity which he said he had never experienced except in his family.

QQ

"I believe that the survival and development of mankind in this infinitesimally thin shell of life referred to by Teilhard de Chardin as the biosphere now depends on cooperation and the power of love as a creative force, much more than on the competitive struggle of the species so characteristic of a lower stage and stressed so much by racists. In this sense, the spiritual concept of the power of love leading to eternal life can be conceived of as applying also to the biological and the sociological domain. In an evolutionary sense, the greater emergence of the capacity for generic love may, by preventing Man's extermination, assure eternal life for Man as an organism, and, from his origins in dust, finally fashion him after the image of God." Herbert Leon White's concluding paragraph from a paper presented to New York Yearly Meeting on the subject of "Where Do We Stand on Pseudoscientific Racism?"

QQ

"It's reaching the 11th hour and some Friends haven't even wound their clocks."

QQ

"I am credulous about the destiny of man,
And I believe more than I can ever prove
Of the future of the human race,
And the importance of illusions,
The value of great expectations."

—Carl Sandburg

QQ

"When we begin to recognise the power of resurrection in the ordinary gritty routine of our daily lives, then we shall see for ourselves that all that separates and injures and destroys is being overcome by what unites and heals and creates."—From *True Resurrection*, H. A. Williams

To meet requests for additional copies of the July 1/15 Women's issue of Friends Journal, 2,000 16-page reprints have been printed. They are available at 30 cents each (20 cents each for orders of 15 or more). Send payment with order to Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102.

The First Word

Sharing Discoveries

"AND NOW LORD . . . grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus.' And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

"Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common.

"And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need."

That passage from the Book of Acts catches the essence of the early Christian experience in both its spiritual and practical aspects. It also reflects the fact that service to others has been an integral part of the Christian religion from its very beginnings.

The same blend of inward power and outward action can be found throughout Quakerism. It started with George Fox who urged that we "Be patterns, be examples in all countries, places, islands, nations, wherever you come. . ." It continues today with Friends such as Henry Cadbury who, like the early Quakers, "not only with their words but with their lives did they preach."

Human nature being what it is, those early Christians and first Friends, as Henry undoubtedly would have been able to verify with specific, thoroughly researched examples, must have struggled at times to know how to balance the inner and the outer, where to draw the line between a true concern and a "notion," when to say yes to an urging and take action and when to say no and wait for a clearer leading.

Yet one wonders if there was a feeling then as there certainly is now that time is running out and that as we wait for clarity the world plunges ever closer to disaster. Can the larger society survive while we in our Society await consensus? Many of our most highly motivated and deeply concerned members would say no. Some, in fact, have left us for that very reason.

On the other hand, many of us sense that the Quaker process of consensus holds as much promise for the rest of the world as any other of our testimonies and practices. When it is entered into in the spirit of true seeking for the Highest Will, our decisionmaking can become truly transcendent.

This pull between yes or no, wait or go, don't or do is one of the ongoing questions Friends everywhere are struggling to answer for themselves and for their meetings. There are others that are perhaps even more important.

Howard Bartram, executive secretary of Friends General Conference, has shared with us his observations of how members of Pacific Yearly Meeting at their sessions last summer tried "to deal with the conflict of tradition versus the pressure for change and to find how to give their energy to both strengthening their religious roots and reaching out to a world with desperate needs.

"The fact that these problems are common to us all," Howard said, "gave added significance to the Yearly Meeting session where the Committee on Worship and Ministry in its State of the Society report said that many monthly meetings had lacked unity on basic and perennial issues."

But the committee did more than that. It posed a set of queries for the yearly meeting to consider. The queries are so relevant to the state of our entire Society that we want to share them with you.

Does the spiritual life of each Meeting have sufficient drawing power to make whole the fragmentation expressed in so many of our Meeting reports?

*

Are we so much in rebellion against tradition that we overlook the traditional roots of our own beliefs, values and practices?

Are we so caught up in Quaker tradition that we are not open to its revitalization?

*

Are we so sure of our own spiritual state that we can afford to direct all our attention to social concerns?

Do we spend so much attention on our own state of being that we have no time for outward expression of our own testimonies?

*

Are we so concerned for our individual freedom that we find ourselves in constant tension with the thought of the group?

Do we share so much in the thought and activity of the group that we too rarely stand up for our own convictions?

*

Do we place so high a value on our own immediate feelings and those of others that we disregard deeper matters of discipline and judgment?

Do we place so high a value on matters of discipline and

judgment that we are insensitive to the feelings of others and of ourselves?

*

Do we too easily use the name of God?

Are we too reluctant to express our thanks to God and to seek His guidance?

*

How can we foster the spirit of worship in our business meetings?

*

Friends in Pacific Yearly Meeting went on, Howard said, to seek unity on these questions. Obviously there were no final answers, but "the power of the session grew out of the quality of the search and the love and respect for the Light given each participant. This deepening of the spirit appeared to flow into later sessions so that even in their deepest differences, Friends were sensitive to that of God within others" as they tried to deal with the issues confronting our S/society.

It is in that spirit that we offer this issue of Friends Journal. In the following pages we present what we hope will be an ongoing feature of the magazine. We have called it Forum—"A public meeting place for open discussion," according to Webster. We like that definition, especially the words "open," "discussion," and "meeting."

The first Forum offers the views of Friends on issues that are not only of interest but are the kind that often in Quaker discussions produce heat as well as light. But as Berit Lakey says in the first Forum article, "conflict is normal and it can be creative. If we take it for granted that we may differ strongly on many issues and that no one of us is likely to have the whole truth, we need not feel defeated by our lack of unity."

Berit, as you will see, says much more than that as she presents her ideas on "Fostering Communities of Awareness."

A different kind of community is the subject of another article in the Forum. Friends everywhere are seeking ways to provide loving, caring communities for older people. Yet the problems of economics, even with some of the best Quaker minds as well as deeply committed hearts working on them, seem impossible to solve.

As the Forum article—actually a reprint from *The Backbencher*—will show, Friends in general and this magazine in particular have not always been willing to raise the question at the heart of the problem: what is the twentieth century equivalent of the first century's "There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need"?

Yet if ever there was a question that needed to be raised and a time to raise it, it is the question of how Friends, at a time of runaway inflation and in a culture in which the phrase "Fight for your financial freedom" has become not a battle cry but a way of life, can find a better, more loving way to care for one another. And at a price that all Friends can afford!

A third article in the Forum describes one man's disillusionment with the academic world and his decision to leave it and seek a better way. Friends more than three hundred years ago became champions and innovators in education because they saw it leading to "the full and harmonious development of the resources of the human spirit." Yet Perry Treadwell raises some realities of modern education that seem to stifle rather than develop the human spirit. In the process, he also raises concerns that many Friends share, not only about education but about the relationship between individuals and institutions in today's society.

The fourth offering in the Forum presents what some Friends will feel is a radical approach to the question of simplicity. Indeed, it will be criticized by some as "too simplistic." Yet one wonders if there is not some truth in a radically simplistic approach to simplicity just as there is in the statement, "There is no way to peace—peace is the way."

Those are the specific articles in this first Forum. Perhaps as important as its content is the spirit with which it is being presented and the part it hopefully will play in the ongoing role of this magazine in reflecting Quaker thought and life today.

If you see the Forum as part of the ongoing Quaker search for truth and the process of raising questions up so that they may be considered in the light, then we have successfully launched a feature with which you will be able to identify. Perhaps you may even feel moved, sooner or later, to become involved in it yourself by sharing your reaction to it or by offering something for it.

On the other hand, if you can't identify with the Forum, please tell us why not. Do the articles fail to speak to your condition? Do you feel the issues they raise are unimportant or irrelevant? Does the entire concept of a place in the Journal where readers can share ideas and explore issues turn you off? We would like to hear about those kinds of reactions, too.

And while we are on the subject of reactions, we also invite any general comments about the magazine. Some of you have told us, for example, that we were getting too heavily involved with social issues and neglecting spiritual matters, and we have tried to do a better job of balancing our content. Others have not liked some of the poetry, and we have paid more attention to that, too. But what else should we be doing differently . . . or more of . . . or not at all?

In closing this introduction and introducing the Forum, we share a quotation from London Yearly Meeting's *A Word to All Who Seek Truth*:

"A religion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries. The mysteries of nature are continually being unveiled before the patience and perseverance of those who devotedly search them out and loyally follow the laws they discover. So it is in the things of the Spirit."

We invite you to share your discoveries with us. JDL



FORUM

Fostering Communities of Awareness

by Berit Lakey

ONCE UPON A TIME there lived a woman who had a husband, two children and who was very pregnant. Her husband was the active sort who traveled about to distant lands and even when he was at home he was always involved with causes and missions—some of which would occasionally land him in jail. But since he was a very kind and decent man it worried him to think of the uncertain future with which his life was presenting his family. One day he discovered the solution to this problem—a community was to be started where other people who also wanted to change the world would live together and take turns going out to slay the dragons. Much to his surprise his good wife who usually supported him in his ventures was exceedingly angry and a great struggle ensued.

Rather than go into the details of how the battle was fought, suffice it to say that the conflict was solved when the wife found out she could enter the new community as a fully contributing member rather than as her husband's encumbrance. Now I want to share with you some of what has grown out of our three-year experience of being part of a community where the growth of awareness has been high on the agenda.

Let me first try to describe what we mean by communities. There is a lot of superficial gregariousness in this country—it is easy to meet people and get along—but that does not mean community. Neither do we include the vague sense of commonality and common direction that we share with people that we don't necessarily know very well. Rather, by community we mean people who see themselves as being together with a commitment to common goals and ways of relating to each other. Such communities may be intended as life long commitments or for short periods of time. Longevity is not necessarily a criterion for success in our way of thinking.

The sort of communities that I talk about are places where community tasks are done cooperatively and without exploitation of others.

I have heard it argued that there is no way we can go about creating communities—they happen when people have deep concerns in common. While I agree that com-

munities rarely gel and seldom survive when there is no shared commitment to anything beyond a sense of community, I am quite sure that agreement on basic principles and goals in life does not automatically lead to a sense of belonging with each other. But communities can be fostered.

Communities of awareness can be fostered. Awareness to me means having your antennae out, sensing what is going on. It is being open, openminded, flexible. It is being fully present in time and place. It is wanting to participate fully in life. There are many levels—no, a better image would be concentric circles—of awareness.

The smallest circle in the middle is the self—you! How aware are you of yourself? Of course I am not only referring to your thoughts and actions although it is so important to be aware of those parts of you. Too often people in our culture forget that they also have bodies—except when something goes wrong and starts to hurt—and the same is true for large parts of our emotional lives.

The circle outside the one that is you is for the others—the people you encounter. Being aware of the other person has to do with presence—of seeing another body move and hearing the nuances in the voice and feeling the other hand in your own. It means letting your total self sense what the

Do we too easily use the name of God?

*Are we too reluctant to express our thanks to God
and to seek His guidance?*

other person is communicating. When we try to act awarely in each encounter, it becomes harder to respond in a programmed way to the "boss," the "children," the "teacher," the "drunk."

The physical world around us constitutes the next circle of awareness. From ministry I have heard in Friends meetings, it is apparent that we appreciate the beauty of nature. But a full awareness of our interaction with nature—not just as individuals but as communities—makes us painfully aware of a vastly exploitive relationship. This leads to the importance of understanding the less personal or physical forces that shape our world. If we are to control our own lives—be able to plan and make decisions and act—we need to sharpen our discernment of the political, economic and social forces at work. Remember Jesus told us not only to be innocent as doves, but also wise as serpents.

Berit Lakey, a member of the Philadelphia Life Center, is a consultant and trainer for building community and is trying to simplify her life. This article is excerpted from an address she gave at the 1974 Friends General Conference in Ithaca, New York.

The circle of awareness that encompasses all the others in our lives is the Spirit of God. The openness to that presence is, I think, the hardest because it is so intangible. But it is also in the long run the most crucial of our levels of awareness because it illuminates our direction and gives strength and a sense of belonging within the sphere of love.

Most of you probably would agree with me—at least in principle—that it is good to live an aware life. But why complicate matters by tying the awareness to such a hopelessly idealistic notion as community? Here I can only share some of the reasons why community and awareness have helped me open myself up to my own and the world's unexplored possibilities by providing a combination of safety and release.

The process that has made me a developing and contributing member of an aware community is the process of liberation from sexism, competitiveness, materialism and individualism, forces that were keeping me hostage . . . and forces that have not been adequately dealt with among Friends.

Before going further, I would like to describe the process of liberation as more a search for what is right than for what is normal. It starts with removal of blinders so that we can first recognize our chains—then gain the strength to fight for freedom. There is no way around being involved in one's own liberation. Freedom is not given—it is gained.

Are we so much in rebellion against tradition that we overlook the traditional roots of our own beliefs, values and practices?

Are we so caught up in Quaker tradition that we are not open to its revitalization?

It will come as no surprise that I feel strongly about the issue of women's liberation. The conscious process of my struggle to become a full and autonomous person, rather than predominantly a wife and a mother, began practically the day I stepped in to chair a meeting and found myself engulfed with the development of my community. From that day I had a stake in what happened because I had put myself right in the middle of what was going on. Moreover, I had let people see a side of me that had not had much outlet in my husband's world where I felt rather alien. It was not as though I was unwelcome in Quaker peace circles or among George's sociology friends—it's just that I was in that world because I was somebody's wife, not because of a choice of my own. Quakers need to examine in the light of this question the roles of wives and what these roles do to the sense of personhood in women. It is not so much that wives are oppressed by husbands as it is that we accept as normal or unavoidable roles that our whole society has prepared for us—roles that are

restrictive rather than conducive to growth. Even though I treasure my marriage and my husband I want to cry with rage when I read what one of the most influential sociologists of our time, Talcott Parsons, wrote: "The woman's fundamental status is that of her husband's wife, the mother of his children." This probably infuriates my unmarried sisters as much as it does me. However, it is not only infuriating—in today's world it is still largely true. When it comes to the position of women, there is a large gap between what is normal and what is right.

The struggle to become free includes much pain and much risk. When this struggle involves social forces that are everywhere outside as well as inside oneself, and also in the relationship to the person one loves most—it is well nigh impossible to have the strength and the audacity to do it without a community of support. That is why the Women's Movement took off only when women learned to be sisters in their struggle.

In our community, we struggled against sexism by meeting in women's groups—and a men's group, too—to become conscious of the need for and then to provide structure for the development of more equal participation and experience. Right from the beginning we shared all the work equally among the adult members. As we worked through our growing pains, we realized that those in other houses were experiencing some of the same pains. We came to see that this, too, was part of the process of working out a new lifestyle together—and the fact that we were all at somewhat different points in our development was rather a strength.

It soon became clear that liberation means a lot more than freedom from stereotyped sex roles in the home and in the work of our community. It also involves becoming free of the spirit of competitiveness that has so many of us locked up. From early childhood most children are raised to be achievement oriented rather than satisfaction oriented. The satisfactions we are encouraged to feel are those coming from running the game, winning first place, the job, the most desirable mate. The most insidious part of this is that we become conditioned to look at other people as objects in our path to success. The competitive spirit is not conducive to awareness of other persons.

It is also counterproductive to a social system that attempts to promote cooperation and equality. I have caught myself in the ridiculous position of trying to be the best community member or most attentive listener. Sometimes I even compete with myself.

In our culture materialism is tied closely to the spirit of competitiveness. One of the reasons we spend so much time doing things we don't like is to acquire the things that give us a competitive edge and that make us attractive in the eyes of others. It is so easy to get trapped into measuring our standard of living by our consumption. Yet now it seems possible for me to actually work toward the goal of maximum wellbeing by minimum consumption. When patches on pants are not signs of humiliation but of thriftiness it is easier to spend less money.

There is another important element in my anti-materialism (aside from the spiritual argument that Friends

are familiar with). As a people Americans are consuming a lot more than their fair share of the world's resources. It will take a massive cultural reorientation or economic collapse for us to get off the back of the Third World. We need to bring our livelihoods into line with our awareness—and to query each other on how our money is earned as well as on how it is spent. We cannot be really free while being the beneficiaries of an oppressive system.

Finally, I see a need for us to be liberated from the rugged individualism that has been part of our culture. Of course I am not advocating that we try to be the same. What I am pleading for is an awareness that individuals also need others for happiness and survival and a productive life. Real communities are places where one finds help, support and challenge when faced with important decisions—where each person is allowed the integrity of his or her own choice. There is no need to pretend that we are super people who can manage everything alone, and no need to feel like failures if we ask for help.

The advantages of living a life that is being liberated from the destructive and restricting forces of sexism, competition, materialism and individualism are fairly obvious. It frees us to act more effectively against the injustices of the world and to be more alive personally. But to me an equally important aspect is the conviction that we are participating in the development of an alternative society, in the forging of a new culture. It is an effort to make the incarnation of love and justice more real. It is a striving toward the kingdom of God.

I see three important ingredients in the development of communities of awareness:

- 1) attention to process
- 2) willingness to struggle
- 3) taking responsibility for oneself.

By process I mean the way the community is structured and how the members interact. Early Friends had remarkable insight when they structured their meetings in such ways that hierarchical tendencies were not just opposed but counteracted. There is more than a name difference between a priest and a clerk. A community that has as a goal the flowering of each individual member cannot accept meetings where a few vocal people run the show while the rest chew their fingernails or go to sleep. Often processes that are designed to change common practices feel awkward in the beginning; but then change usually does require some discomfort.

I hope no one thinks that community means constant harmony. Rather, it starts with the assumption that conflict is normal and that it can be creative. If we take for granted that we may differ strongly on many issues and that no one of us is likely to have the whole truth, we need not feel defeated by our lack of unity. On the other hand, differences need to be faced openly and squarely. Our concern for each other and for our common life dictates that we look for creative ways to deal with conflicts among us.

Ways can be found to listen, to create a safe atmosphere for strong feelings to be expressed, to sort out the sources of the conflict and to begin to look for solutions. In the

Life Center we have discovered what tremendous resources we can be to each other in working through tense situations. Since we recognize our interdependence and our being members one of another it is no admission of failure to ask for assistance.

Talking about a willingness to struggle through to new solutions and to be willing to involve other appropriate people in the process brings us to the third point: the importance of each person taking responsibility for him or herself. This may sound contradictory after all this talk of being members one of another. And our upbringing as our brother's or sister's keeper may have taught us that it is somehow sinful to think of one's own needs. The ideal is to live for others. My own growth over the past few years has convinced me that I can only give fully to others when I take the time to have my own needs met. Taking the responsibility for my own feelings and behavior has been one of the hardest, but most liberating, experiences of my life in community.

Are we so sure of our own spiritual state that we can afford to direct all our attention to social concerns?

Do we spend so much attention on our own state of being that we have no time for outward expression of our own testimonies?

It started in a conscious way several years ago when George and I came across the book *The Intimate Enemy* by George Bach. The book deals with the rules of the game in *How to Fight Fair in Love and Marriage*. Not only does it emphasize the value of not sweeping things under the rug to maintain harmony, but gives all kinds of useful advice on the art of fighting among friends and lovers. What I remember best was the admonition *never* to assume that the other person—even my closest friend—could guess what I mean or feel or want. Taking responsibility for my own feelings means to me to be willing always to be open and specific. Never again will I say to myself, "If he really loved me he would know what I need."

In Matthew 18 Jesus tells his people to go directly to the persons they have a conflict with to work it out. And if it does not work we are told to ask the community to become involved. Jesus knew that it is destructive in any group to have unresolved gripes and resentments and jealousies. One of the most irresponsible practices is gossip.

Taking responsibility for my own feelings also means that I will not hold my friends hostage to my feelings. I expect them to consider my feelings but not to restrict their actions just because I would be hurt or disapprove or feel left out. I have discovered—by painful experience—that I am strong and that I can stand to feel my hurtful feelings. That does not mean suffering in silence—it often means

open conflict—and with the understanding that difficult feelings need to be expressed. And in a community it means finding and providing the support needed.

And so I invite you to join in the move to develop communities everywhere in which people are open and aware of themselves and each other, where they are becoming attuned to the world around us and are being guided by the Spirit. This is an invitation to be truly alive—to dare to accept pain and struggle as well as great joy. To quote from Matthew Arnold:

"Such a price the gods exact for song:
to become what we sing."



FORUM

An Explanation and Statement of Concern

by Perry E. Treadwell

ON JANUARY 28, after nearly twenty years in medical research and training, I resigned from my present university position saying, in part, "I have found myself, in the past few years, getting less satisfaction from my position. . . . I find that my philosophy of life, of education, of human and environmental responsibility, and of research is becoming more and more separate from and at odds with that of ———— University." I also resigned in protest that my labors in the form of income and other taxes go "to the maintenance and promotion of war, military might and oppression of people both here and abroad by an irredeemably corrupt federal and corporate power structure. These U.S. priorities are in direct conflict with my conscience; they are positions with which I am philosophically and morally opposed and can not continue to support with the product of my labor."

As I redirect my life my feelings can be expressed by the following ending of a poem by Robert Frost:

"But yield who will to their separation,
My object in living is to unite
My avocation and my vocation

As my two eyes make one in sight
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future's sakes."

I strive to alleviate the schizophrenia of my existence. As a professor, I work for certain institutions whose goals and methods are in conflict with my values and priorities. First, I support with my taxes a federal government which in the past decade has become corrupt, violent, oppressive and ineffective beyond belief, the complete antithesis of the expectations of my upbringing. I cannot continue to support by my present life style the military dictatorships in the Philippines, Brazil, South Korea, Greece, and other countries; the torture and tiger cages in Vietnam; the war called peace in Southeast Asia; the vast military expense for electronic murder; the strip-mining and waste of my America for corporate profit which protracts the withering affluence of convenience-greedy consumers; the federal welfare for the wealthy at the expense of the poor; and the relaxation of environmental health standards at the expense of everyone.

Second, as a scientist I cannot continue to contribute to the present policies for the federal health dollar. I do not feel easy with the scientific gamesmanship of clique politics, publication for promotion and meeting junkets.

Third, as a professor I am, at the same time, a member of the oppressed and oppressive faculty: oppressed by an administration fearful of a board of trustees so totally alienated from the educational process they think it a business or a church; oppressive of the individual intelligence of the products of the secondary education factory, milling them into an insensitive professional elite.

As an associate professor I have had teaching responsibilities with medical, nursing, dental, physician assistant, graduate and undergraduate students. As an environmentally aware member and officer of a state conservancy, I have spoken to grade school, high school and college students and civic groups on subjects as diverse as future shock, water pollution and environmental health. I have held several elected and appointed positions in university governance. In these capacities I have come to conclude that in the hierarchy of education the trustees or boards of education oppress the administration which in turn carries down through administrator to teacher to student. The bureaucracy appears more interested in custodial care and financial support than in the form of education. In my experience trustees are made up of conservative businessmen whose educational experience occurred thirty or forty years previously and consisted of fraternity parties interspersed with didactic lectures. No present educators, no women or minority representation occurs. The education philosophy is in turn influenced by a few large donors. This situation has led to an emphasis in my experience on a pre-professional factory. I become emotionally involved when the professionals I have taught become purveyors of affluent medicine or dentistry: a situation which Dr. William Roy has proposed to remedy in Congress with H.R. 14357.

Congressman Roy stated that "unless required to do so, M.D.s simply will neither specialize in an unpopular field that is nevertheless needed or serve in an underserved rural or ghetto area." I believe the remedy is not in the law but the prevailing attitude of get-rich-quick. This is a learned trait, produced by our educational system.

The attitude presented in the custodial or factory type of learning is not supportive of a republican form of government. Throughout the education process no attempt is made to give students responsibility for their lives, to suffer the consequences of their action and then we expect them to spring up competent citizens upon their graduations. The fostering of freedom should be with willingness to allow mistakes. From birth onward we organize our children's lives for total success, passing them on from one surrogate parent to the next in school and in play. I have had four children pass through the oppression of public schools. The total damage that has been done will never be known but one child's experience with a Summerhill type of education has been life saving for her and eye opening for me. My wife works with the spin-offs of the public educational centrifuge. Here she sees intelligent, interested kids who cannot read because of their area of residence. Already condemned for their environment, they are forced to become clients of welfare and the police by an educational system that does not meet their needs.

As a professor I have contributed to the oppression of students mainly by using the lecture form of education. It is hard to conceive of a more inefficient method of learning than the story telling operation. Here the story teller spends hours going through literature and transcribing it into lecture notes. He then performs, using these notes as a guideline, but he must never read them. The students, in turn, frantically transcribe the words and pictures, hardly hearing the message. Later the student will review, rewrite and try to understand the message well enough to be able to decide what must be vomited back during an examination. Very little will be retained for further use and no syntheses will take place.

My greatest shock and disappointment has been with graduate education. Without exception the first year in graduate school has been devoted to the need for total re-education. Students come with no ability to synthesize, to evaluate, to hypothesize and to ask questions. Some never learn. It is the fault of their teachers who have not allowed a Socratic exchange because they are afraid of showing ignorance, of forgetting detail, of being human.

Some time ago I saw written on a blackboard in the basement of a VA hospital, "What I hear I forget, what I see I remember, what I do I understand." The time for passive education is over. We, as parents, should not be satisfied with a babysitting service up through the college years but we should be involved with the presentation of value systems which may assist persons living in the 21st century. I am impressed with the philosophy and methods of Friends World College in this regard. My particular experience has led me to conclude that as teachers we must learn to respect the individual integrity and uniqueness of our students. As administrators we must realize our role

as facilitators of education, not as perpetrators of a self-perpetuating bureaucracy. As trustees we must affirm again the importance of the person over property and of the motivating educator over the grant winning researcher.

What are the educational alternatives? We have heard for years that public education is the answer. But I am not being flip when I ask "what is the question?" Should education before the professional or trade school prepare a person for the process of living in a changing environment or should education prepare for earning a livelihood?

We must question our attitudes towards education. Is education a means for money, power, prestige or is it a process of evaluating an individual's total environment? We must question our priorities in facilitating education; the argument that an institution can not run without money leads to making money the first priority of the institution. The argument that an academic atmosphere is necessary for education has made law and order the first priority of the institution, and I have seen dissenting ideas become suppressed. The processes of resolution of dissent and differences can be an educational experience. How various institutions have handled dissent, novelty, disturbance defines their priorities better than any catalogue. Kent State, Jackson State and Columbia presented to the youth of America what the establishment's priorities were.

But just to leave is not enough. It is my intention to support alternative educational systems and to become a part of these experiments. Until our educational system fosters the ability of all citizens to synthesize, to evaluate and to question, then none of us will be truly free or live in a truly democratic society. I shall help establish a self-sufficient community of like-feeling people, friends from all corners of society who wish to pioneer a new community.

I intend to help take our beautiful land out of the speculator's grasp by putting this land in a lasting trust for posterity.

Are we so concerned for our individual freedom that we find ourselves in constant tension with the thought of the group?

Do we share so much in the thought and activity of the group that we too rarely stand up for our own convictions?

From those who believe, I ask support; from those who doubt, I ask patience; from those who disagree, I ask your prayers. It is not important whether this endeavor succeed—there will be other utopias to build—but it is important that we begin. As stated in the Talmud "It is not for you to complete the task, but neither have you the right to desist from it."

I am fortunate to have the faith and support of my family in this venture. Those who know me will understand my leading from the words of Erich Fromm. "To be loved, and to love, need courage, the courage to judge certain values as of ultimate concern—and to take the jump and stake everything on these values."



QUAKERS GET OLD

IS IT FAIR to have good quality facilities for the well-to-do elderly Quaker while others may have to accept much less? For a couple of years a controversy has been building up steam in a quiet way about such Quaker retirement centers as the long-established Foulkeways and the much newer Kendal at Longwood and Medford Leas in New Jersey.

While these living and medical care arrangements for the old are popular and useful, they are quite expensive. The entrance fees at Kendal in 1973 ranged from \$14,000 for studio quarters to \$43,500 for a two-bedroom, two-bathroom apartment. The monthly charges of about \$330 for a single person in a studio apartment to \$660 for two people cover all one's meals, utilities, cleaning and heavy laundry, repair service and emergency service, as well as life-time medical care. A nursing facility is attached. Activities of various kinds are available on the premises, and necessary transportation is furnished.

Older people on Social Security cannot, of course, hope to enter. Middleclass people who have owned a home can usually raise the entrance fee from the sale of property; perhaps some savings, small investments, help from sons and daughters, a pension may cover the monthly charge.

Across the country there are Friends' Homes for the Elderly, of course, such as the one in West Chester, Pennsylvania and the one in Hingham, Massachusetts. I speculate that perhaps they accept people on a sliding scale of payment or free if necessary. Is it possible that they can take care of all elderly Quakers who cannot afford a Medford Leas, Kendal or Foulkeways?

When I was working in Boston many years ago, social workers told me that whereas they did a great deal for the Irish and Italian families, almost nothing was necessary for the Jews, as they "took care of their own." Quakers do a good deal of taking care of other people's "own," both in this country and, for example, in Viet Nam. Have we thought enough about taking care of our own elderly people?

One of our readers, Dorothee Meyerowitz of Halifax, Nova Scotia, had quite a correspondence with the *Friends Journal* over this issue not too long ago when she took offense at a Medford Leas advertisement. She wrote: "I am deeply disturbed about the Medford Leas advertising in a journal such as yours and at such a time. I am wondering what a member of the Religious Society of Friends, existing on social security cheques, must feel when reading it."

The former editor of the *Journal* answered her as follows: "The Medford Leas advertisement is all right. The firm is good; the Quaker sponsorship is impeccable. Would one want over-sixty Friends (like me) who have worked all their lives to spend their last lonely days in a rathole?

Simplicity and such are fine; there's a need for realism, too."

Dorothee withdrew her subscription to *Friends Journal* and used the refund to open an account for U.S. war resisters arriving in her area. She feels, however, that a fund should be established "assisting people who not only have to face poor quarters when over sixty, but have to exist under sub-standard conditions all of their lives." "I cannot accept a double standard," she wrote, "one for the well-to-do and one for the less fortunate, and I want to appeal to you again (to the former editor of the *Journal*) to try and understand. Please do consider a dialogue through the forum of your journal."

Her letters were never printed by *Friends Journal*, and no dialogue took place. She sent me copies of the correspondence, and I wrote to her: "I am sure the greatest incentive people have for signing up at Medford Leas, for example, is the promise of guaranteed hospital care for the rest of their lives. Many old people are afraid of being dependent on their children and of having all their money and their children's money spent on one expensive illness.

Do we place so high a value on our own immediate feelings and those of others that we disregard deeper matters of discipline and judgment?

Do we place so high a value on matters of discipline and judgment that we are insensitive to the feelings of others and of ourselves?

And all illness nowadays is expensive. Scandinavian-type national health care is probably the only answer to that."

Since then my own parents have moved into Kendal. (They are not Quakers—only about 30 per cent of the residents there are.) I am glad they are there, and do not know what the larger answer is.

"Maybe the Society does not have any members who have to exist on social security cheques or welfare," Dorothee said in a letter to me. "Maybe our bulwark fences are much more effective than we feared? . . . And if this Society is what it claims to be . . . it is quite obvious much more is needed than a Medford Leas. Much, much more than card-carrying members—with bank accounts, of course."

Cynthia Arvio

Reprinted from *The Backbencher*

An Open Letter

4719 Cedar Ave.
Phila., Pa. 19143
May 9, 1974

Dr. John Coleman
Haverford College
Haverford, Pa. 19041

Dear Dr. Coleman,

I'm writing to you in the Annual Giving envelope because receipt of the 1974 Annual Giving letter got me thinking about a question I've been meaning to raise with you. In raising it, I realize that I'm stepping into an area where angels fear to tread, and that is the relationship between faculty and administration salaries and the total expenses of the college.

I'm a 1954 graduate of Haverford, served on the Corporation for a number of years, and have been thinking about the salaries/expenses question from the point of view of other Quaker organizations, e.g., the American Friends Service Committee, where I serve on the Board.

As I understand it, the normal approach of most institutions in the U.S.—whether they be social service, church, educational, labor, or whatever—is to try to get the best possible wage or salary for their employees (or, in the case of unions, for their members). This is very understandable, given the American economic system, the continual inflation, and the failure of society to provide adequate communal economic security.

Now, however, the ecologists are telling us that we are approaching the limits to growth—that we have to achieve a steady-state economy, or perhaps even cut back, regarding ourselves as “over-developed.” Representatives from poorer countries are pointing out what an inordinate share of the world's resources we consume—that much of our wealth and income comes at their expense.

How do Quakers and Quaker institutions respond to this? Is it right for us to continue to increase our own assets and income, to engage in large building programs (e.g., the new Friends Center), to keep struggling for more and more, as does the rest of American society? Or is there a way that we can make more real the Quaker doctrine of simplicity and find ways to “de-develop” ourselves, to adopt simpler lifestyles, to share more of our wealth with the world's poor? Don't we perhaps have something important to say to the rest of American society about American wealth and power and our relationship to a billion hungry neighbors, and can we speak clearly from

a base other than material simplicity?

As you know, many Americans, particularly among the youth but not limited to the young, are experimenting with simpler lifestyles. No doubt some of this is faddish and even insincere, but there is also a strong reaction against the values of American consumerism and materialism and a desire to find a way of life more consistent with religious values and ecological necessities. I am part of one of these experiments, the Philadelphia Life Center, and have found that a shared, communal lifestyle enables a rather dramatic reduction in income needs. I think it's safe to say that families of four here are able to live on \$4-6,000 per year and that individuals are living (most of them) on \$1-2,000.

I am not at all suggesting that we have found “the answer” or anything approaching it. Our lifestyle is still far above that of two-thirds of the world's peoples. However, it has been very thought-provoking to be part of a community where the desire is to live on *less* rather than more—to try to implement Thoreau's dictum that a person is rich in proportion to the number of things she can leave alone.

I realize that a different approach to faculty and staff compensation would raise very difficult questions. I imagine that much lower salaries for the middle and top bands, for example, would not reduce Haverford's total budget very much. I am also aware of the difficulty of getting top teachers without paying top salaries, though I wonder whether our most sensitive teachers are not also wondering about the need for simplification and a change in American lifestyles.

Reflecting on the ecological situation and the rich land-poor land crisis, Dr. Jan Tinbergen recently said to a group of scientists meeting in New York: “My own down-to-earth forecast is that we probably won't make it and very bad things will happen.” More and more, I think that this is the context in which all our decisions have to be made—that the vast and continuing growth of industrial societies will destroy the ecosystem and make life intolerable in poor countries. One of the few hopes that I see is a widespread movement for radical simplification, a movement as powerful as the Protestant Reformation. Do Quakers and Quaker institutions have a role?

Sincerely,
Richard K. Taylor

P.S. Some reading on this:

William Ophuls, *The Scarcity Society*, Harpers, April, 1974.

Art Gish, *Beyond the Rat Race*

Ernest Callenbach, *Living Poor With Style*

FORUM

THE SHAKERTOWN PLEDGE

RECOGNIZING THAT THE EARTH and the fulness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,

And recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,

I make the following declarations:

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body, and commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those around me.
8. I commit myself to personal renewal through prayer, meditation, and study.
9. I commit myself to responsible participation in a community of faith.

WHY TAKE THE SHAKERTOWN PLEDGE?

Because people are hungry, that's why.

Because on this planet that more than three billion people call home, the vast majority toil to stay barely alive while a small minority live in affluence undreamed of by our ancestors.

The picture is very simple—and not very pretty:

- One billion people live on the equivalent of four dollars a week each.
- Of every hundred babies born, forty will die before age six. Another forty risk permanent physical damage

because of malnutrition. Only three out of that hundred will get the education and skills they need to perform creative and meaningful work.

• Though we have completed a much-heralded "Development Decade," a recent survey of poverty in Asia conducted by the *New York Times* had its findings summarized in these sentences:

There are more poor people than ever—people to whom even the poorest American would seem rich—and more of them than ever are born into malnutrition and disease. Physically and mentally stunted, they live wretchedly foreclosed lives in which the future means little more than tomorrow's struggle to survive. They die young and hopeless.

And, in the midst of suffering, where do we stand?

• We are part of a nutritional upper class of 450 million people who consume as many calories per day as the 1.3 billion people at the other end of the scale.

• We are 6% of the world's population and we use 50% of the world's raw materials and 33% of the world's energy. The World Wildlife Fund estimates that we overeat by 30% and produce 100 pounds of garbage per person per year. We are clothed in highly wasteful ways in which annual "model" changes have become as required and as senseless as in the automobile industry.

• Paul Erlich has pointed out that "Each American has roughly 50 times the negative impact on the earth's life-support system as the average citizen of India." The addition of 75 million Americans (current population projections for the year 2000) "from the standpoint of ever-scarcer non-renewable resources . . . will be the equivalent to more than ten billion Nigerians, or 22 billion Indonesians"!!

But what to do?

We believe there are two important steps that can be taken:

First, we must commit ourselves to work for a globally just society in which no one goes without.

Second, we must be willing to simplify our own lifestyles and begin to move toward a *Just World Standard of Living*.

This is what is "new" about the Shak-

ertown Pledge. Declarations of world citizenship are not new. Devotional and worship commitments are important—but are hardly new. What is "new" in the Pledge is the firm declaration that personal piety, social conscience, and a simple lifestyle are all essential parts of a religious life that possesses integrity.

But is this a new idea, after all? Really it isn't—at least not if we use the Scriptures as our guide:

" . . . if you feed the hungry from your own plenty and satisfy the needs of the wretched, then your light will rise like dawn out of darkness and your dusk be like noonday. . . ."

(Isaiah 58:10)

"But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells within him? (I John 3:17)

The Shakertown Pledge originated when a group of religious retreat center directors gathered at the sight of a restored Shaker village near Harrodsburg, Kentucky. A number of us were personally moved by the global poverty/ecology crisis we saw all around us, and we covenanted together to reduce our levels of consumption, to share our personal wealth with the world's poor, and to work for a new social order in which all people have equal access to the resources they need. We have since been joined by others.

We believe that all people of faith should take this Pledge. We know from the Scriptures that God commands his people to make the cause of the poor and the oppressed their own. If we are truly to practice our faith then we cannot sit idly by while others starve. It's as simple as that.

WHAT WOULD IT MEAN TO TAKE THE SHAKERTOWN PLEDGE?

Many people are attracted to the sentiments expressed in the Shakertown Pledge, but are not sure just what the Pledge might mean in their own lives. Here is a brief discussion of each item in the Pledge:

1. *I declare myself to be a world citizen.*

Recognizing that we are citizens of one world can have a profound impact on our daily lives. Those who make this declaration should begin to think of the needs of all the people of the earth, and adjust their lifestyle, their social vision, and their political commitments accordingly. We must go beyond our familial, village, regional, and national loyalties and extend our caring to all humankind.

2. *I commit myself to lead an ecologically sound life.*

Through this we pledge that we will use the earth's natural resources sparingly and with gratitude. This includes the use of the land, water, air, coal, timber, oil, minerals, and other important resources. We will try to keep our pollution of the environment to a minimum and will seek wherever possible to preserve the natural beauty of the earth.

Concretely, this should mean that we will participate in local recycling efforts. It means that we will try to conserve energy and water in our own homes. It means that we will try to correct wasteful practices in our communities, schools, jobs, and in our nation.

3. *I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.*

This means that we intend to reduce the frills and luxuries in our present lifestyle but at the same time emphasize the beauty and joy of living. We do this for three reasons: First, so that our own lives can be more simple and gracious, freed from excessive attachment to material goods; Second, so that we are able to release more of our wealth to share with those who need the basic necessities of life; Third, so that we can move toward a Just World Standard of Living in which each person share equally in the earth's resources.

Concretely, anyone who takes the Pledge should sit down with their family and review their present financial situation. Each item of expenditure should be looked at carefully, and unnecessary or luxury items should be reduced or eliminated. The surplus that is freed by this process should be given to some national or international group that is working for a better standard of living for the deprived. This surplus should be a regular budgeted item from then on, and each member of the household should endeavor to see how this surplus can be increased. In the future, families and individuals who have taken the

Pledge might consider meeting together in "sharing groups" to discover new ways in which community and cooperation can free up more resources for the poor.

4. *I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.*

This compliments and enhances our commitment to share our personal wealth with those who need it. Wealthy nations such as the United States need to "de-develop" those parts of their economies that are wasteful and harmful in ecological and human terms. Wealthy nations must reduce their over consumption of scarce resources while supporting the ecologically wise development of the poor nations to the point where the basic needs of all "spaceship" earth" passengers are met equally.

We commit ourselves to use our political and institutional influence toward these goals. This means that we will support those candidates who will do the most for the poor both here and abroad. It may mean that we will engage in lobbying, peaceful demonstrations, or other forms of "direct action" in support of the transfer of more of our resources and skills to the developing lands. It means that we will oppose and attempt to change those aspects of our economic system which create an unjust distribution of wealth and power here and abroad. This also means that we will support efforts to bring religious, intellectual, and vocational freedom to peoples who are being denied these basic human rights.

5. *I commit myself to occupational accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.*

This most certainly means that we will not allow our labor to go into making products which kill others. It should also mean that we will take a close look at what we are producing to determine if it is safe, and is ecologically sound. We should also consider our choice of a career, and whether it contributes concretely to a better world for all humankind. If our present occupation does not do so, or is only marginally helpful to others, we may decide to change it, even if we earn less money as a result.

6. *I affirm the gift of my body, and commit myself to its proper nourishment and physical well-being.*

Many of us in the developed (or "over-developed") countries desecrate the "temple" of our own bodies through overeating or through consuming physically harmful and nutritionally "empty" foods. Also, through our meat-centered diets we consume protein in its most wasteful form, depriving people in other lands of desperately needed protein (see *Diet for a Small Planet*, by Frances Lappe, Ballentine Paperbacks).

Serious attention to this point would mean: 1. A commitment to maintain our weight at the normal healthy level; 2. A reduction in the consumption of animal protein in our diets; 3. Regular attention to healthy physical exercise; 4. A reduction in consumption of empty calories, especially in "desserts," candy, pastries, alcohol, and other food products which contain great amounts of refined sugar.

7. *I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those around me.*

We will seek to understand and improve our relationships with others, and to treat each person as our neighbor. We will try to affirm and nurture the gifts and talents of others. We support the development of the small group and face-to-face community in religious life—since here many people are learning new ways to communicate their love, their needs, their hopes and dreams, and their anguish. Small groups and communities have also been helpful in enabling people to see more clearly how they affect others.

8. *I commit myself to personal renewal through prayer, meditation, and study.*

For many people, "prayer" and "meditation" are alternate terms for the same process of turning one's thoughts toward God. We believe that deep and continuing personal renewal can result from a discipline of prayer or meditation, and from reading and reflection. We encourage each person to find their own individual spiritual discipline and practice it regularly. For a start, we would suggest setting aside time twice a day for prayer or meditation.

9. *I commit myself to responsible participation in a community of faith.*

We believe that God not only has a

relationship with each of us individually, but also collectively—as a people. One of the obligations—and joys—of living our faith is that we are called to worship together with others. We recognize that common worship and the support of a community of common beliefs are essential to an active, creative, joyous life. Concretely, this means participation in a church or synagogue, or “house church,” or other worship group.

Additional copies of this Pledge are available for 10¢ per copy from the National Office, The Shakertown Pledge Group, 4719 Cedar Avenue, Philadelphia, PA 19143. Minimum order is \$1.00. Back issues of the Newsletter are available for 15¢ a copy plus postage. The national office of the Shakertown Pledge Group is a modestly staffed information and communication center for people who take the Pledge or who are interested in radical simplicity. In addition to correspondence and information sharing, the group is at present able to provide a number of resources which include workshops, newsletters, and contacts with other simple living groups.



FORUM

Editor's note: The following “preliminary, fragmentary exploration of possible actions and responses to urgent global crises” was part of a report from an ecumenical “Consultation on Global Justice” by American religious leaders last summer in Aspen, Colorado.

An Affirmation

WE JOYFULLY AFFIRM our dependence on our Creator-God. We humbly accept our stewardship of His creation and our call to witness to spiritual truths in our private and public lives. We acknowledge our global interdependence and our shared responsibility for achieving global justice and equality, and yet the paucity of our spiritual resources are very apparent in our reluctance to make an adequate response to the statistics of scarcity and the faces of famine.

Those of us who have had the facts for sometime have not too noticeably changed our own life styles. Certainly it is audacious for us to recommend steps we are not prepared to take ourselves.

We who serve God will stand in need of confession and repentance if we are not prepared to change our institutional priorities and structures whenever they stand in the way of moral principles like those in our Declaration of Conscience.

We who are about to celebrate a Declaration of Independence and renew a commitment to guaranteeing “life, liberty and the pursuit of happiness” as inalienable rights of all persons will have little occasion for pride on our 200th birthday if we do not act responsibly now as a nation.

The community of faith within American society is called upon to demonstrate through personal witness, corporate practice of the truths of our Judeo-Christian heritage, responsible pressure on the institutions of our society and the exercise of serious citizenship in our commitment to the global community.

We believe that Biblical truth and today's global realities require dramatic and comprehensive action; that individually and corporately, through the institutions of our society, we must respond with evidential changes in our life styles, our value systems and our national priorities.

Disasters and calamities of a proportion we cannot comprehend with our time and space-limited imaginations may force us in some future time to very drastic acts of self-denial. For now we have the uncertain luxury to pick and choose our adaptations to a scarcity society. To respond *only* in superficial, token gestures in acknowledgment of the obscenity of our affluence in the face of the barely human existence for others who share our planet would be insensitive, irresponsible and immoral. At the same time we admit our need to take some symbolic steps because they may serve to begin the process of national value-changing. Among these steps might be considered, for example, reductions in our intake of meat and our use of the automobile.

Our religious and moral responsibility is to simplify and streamline our individual lives and our institutions to make them better adapted to the real needs of people living as children of God.

We commend the Shakertown Pledge as an example of the kind of self-examination and self-commitment that is required of the community of faith as we face the realities of global injustice, inequitable distribution of the necessities and amenities of life and the apparent potential exhaustion of our earth's natural resources.

We take comfort from the axiom that change comes from asking the right questions and pose a few:

What are the ingredients of a life lived consciously measuring personal choices, habits, relationships and involvements against what is mandated by Scripture and justified by comparison with a world of poverty and injustice?

Are there institutions that are expendable or that should be re-directed?

What is our national obligation and our moral responsibility on a starving, choking, hurting, exhausted planet? Is it to continue to exploit, accumulate, waste, self-indulge?

Do we as a nation have a right to expend billions of dollars on armaments and relative pennies on economic development aid?

Can we design our buildings, plan our cities, develop our programs and policies with a more humanistic approach?

Is it possible to retrain our conditioned responses to Madison Avenue appeals to our greed? Can we re-cycle our habits, reverse our emphasis from getting to sharing?

What has happened to our guilt threshold that allows us to over-consume food, energy and other resources in a world where a child dies without experiencing childhood and an adult is old at forty?

If we measure personal and public actions as well as our corporate efforts and programs against Amos' plumb line, which is the loser? What would happen if we concentrated on the intangible values of spiritual peace, human friendships, family relationships and the ability to appreciate the beauty of God's creation around us?

We are travelers on a frightened, fragile, finite planet. As God-motivated persons related to God-directed religious institutions, we affirm that our role in the world requires that we break out of our cultural captivity and seek to serve the larger needs of global society with modesty, hope and a vision of the eternal destiny to which all people are called.



Father, You and I Were Walking Upon a Sunday Morning

The year was 1926. I'm very sure of that,
For I was more than seven but less than eight.

Remembering the wind that day,
I guess it was in March
Or early April, at the most.

And we were going south along Fifth Avenue,
Beside the Park.
How good it was to have my hand in yours!

I've never known what you were feeling then—
But, suddenly, you stopped, and in a level,
gentle voice,
You said, "Alan, put on your other glove."
"You're not a little boy."

And so, my father, on a windy day in Spring,
I learned I was too old to hold your hand.

Father, of all my loves,
Ours is, in some unspoken ways, the best,
Though it has lived since then
In aching separateness.

ALAN KRINGEL

Romania

World Population and the Global Emergency

by Lawrence McK. Miller Jr.

TOWARDS THE END of the World Population Conference in August in Bucharest, Romania, over a hundred Indian villagers turned up and lined the broad staircases leading to the entrance of the Sala Palatului, the Palace Hall. Each villager had a message, in English and Hindi, about his or her beliefs and values, covering the joys of family life, the status of women, the miseries of poverty, the need for education. The Conference delegates, over a thousand in number from 130 countries, passed these villagers as they climbed the red carpeted steps to their committee meetings and plenary sessions.

This exhibition of life-size photographic cut-outs of villagers "talking" about their lives was the imaginative creation of Rajeev Sethi from India, financed by OXFAM in Great Britain, the United Nations Fund for Population Activities and the Indian government. It visually and dramatically brought to Bucharest the realities of life for some of the millions upon which the Conference was focussed. And for Friends, it seemed to represent the need to take a fresh new look at population issues, to hold these issues up to the Light, and then to act on the basis of our moral insights and best thinking.

What occurred at the Conference was a sharp division and debate between those who emphasize family planning as the solution to the rapid rise in the world's population and those who emphasize social and economic development and in some cases a radical restructuring of society. In terms of voting at the Conference, as in the case of all political gatherings, there were seemingly strange coalitions. India was more apt to vote with the United States, from which she currently accepts no governmental aid for family planning. Argentina and many other so-called Catholic countries voted with many communist countries against what they saw as "population control." Many African nations, still conscious of the humiliations of colonial status and viewing family planning as a form of neocolonialism, stressed the need for economic and social development on their own terms without interference from developed countries, capitalist or communist.

There was in this debate considerable political posturing and a note of unreality, because the United Nations in its preparatory Conference documents and the International Planned Parenthood Federation had clearly placed population activities within the context of total development. The IPPF stated: "Family planning is interrelated with, but not a substitute for, other forms of social and economic change which are designed to improve the quality of life." Furthermore, it was well known that

China, as the foremost example of a developing country with rapidly declining birth rates, has combined socioeconomic changes with what the Chinese in their report to the United Nations called "birth planning." Along with effective campaigns to delay the age of marriage, to reduce infant mortality, to absorb women into the work force, and to overcome illiteracy, China has pushed the production of all types of contraception to the point of national self sufficiency and makes both contraceptives and abortions easily available to the people. According to a delegation that visited China at the end of 1973, there is a network of neighborhood activists at work promoting the ideal of the two child family.

The experience in China and in some other developing countries that are successfully reducing their birth rates indicates that human fertility does not usually decline significantly—even where family planning services are available—until certain basic social needs are satisfied. As Lester Brown points out in his *In the Human Interest*, there must be a concerted international effort to satisfy basic social needs everywhere. He calls for the spreading of fundamental improvements in well being more evenly within national populations, a crash effort to expand fertilizer and food production in the developing world, the universal extension of basic health care, and a radical change in the status of women. At the same time he calls for ready access to family planning services in both developed and developing countries and a systematic simplification of life styles in the rich countries in order to free resources for the less developed countries. He documents as others have done the environmental costs and stresses associated with continuing population growth and rising affluence in a finite global ecosystem and pleads for the stabilization of world population at six billion by the year 2015.

What, then, are some of the imperatives for American Friends and other Americans? Clearly we can no longer think simplistically about population growth in the world. The new approach must recognize that rapid population growth is only one among many problems facing most countries and that it intensifies other problems but does not cause them.

Secondly, while the debate as to whether population growth or rising affluence is more responsible for global problems is a wasteful one since both

Photograph by Ken Miller



are responsible, our special responsibility as Americans is to simplify our life styles. Almost everything we say or do about population problems in the world is undermined by our disproportionate use of the world's food and non-renewable resources, for which there is no moral justification. Two very specific suggestions are: to limit by personal choice and eventually by government regulation the size of automobiles to the 2500 pounds of sub-compacts, thus freeing energy resources for more needy countries; and to substitute vegetable protein for animal protein. There will be a huge food deficit in Asia this year. We can help others survive by eating less meat, the food equivalent of turning down our thermostats.

Thirdly, we must as a nation substantially reduce our expenditures for armaments and allocate such savings to the developing nations.

Finally, the recognition that world population will not become stabilized without the satisfaction of basic social needs poses fundamental questions about our own economic system and priorities. What changes are necessary to provide these basic goods and services to all both at home and abroad? How is the political will for radical changes in priorities and in the distribution of wealth developed?

Grass roots soul searching, fresh thinking, and enlightened national leadership are desperately needed if those Indian villagers represented by the photographic cutouts at the Population Conference are to survive.

Lawrence McK. Miller, Jr., a member of Doylestown, Pa. Friends Meeting, was an accredited observer at the World Population Conference for the Friends World Committee for Consultation. He is Chairman of the Quaker United Nations Committee.

Indiana

Variety Within, Vision Without

by Howard Alexander

FOR ME, THE sessions of Indiana Yearly Meeting August 9-15 at Earlham College presented a fantastically varied tapestry: speakers, singing, worship, sharing groups, business meetings, reports of many kinds. Through the tapestry there runs the bright thread of



Photograph by Jim Soroka

allegiance to Christ. It is indeed a rich tapestry; or perhaps one might compare it to one of the paintings of Pieter Brueghel, full of varied activity.

Among the Friends of Indiana Yearly Meeting, the diversity is so great that unity is in danger of being submerged or even destroyed. A year ago that unity was seriously threatened by the claim put forward by some, that the American Friends Service Committee does not "uphold Jesus Christ." There was an effort to remove the AFSC from the list of organizations that receive some financial support from the Yearly Meeting. As a result, the Commission on Stewardship and Finance was requested, a year ago, to formulate several different ways of building our budget, including some options which would permit "selective giving," so that a Monthly Meeting might elect to give largely to missions, and not at all to the AFSC—or vice versa.

Friends gave a great deal of thought to the several options prepared by the Commission on Stewardship and Finance, both before and during the yearly meeting. The final action of the Yearly Meeting was to continue the present budget pattern for another year, while requesting the Stewardship and Finance Commission to carry out a "dry run" or survey of the attitudes of monthly meetings toward the various options, and how they would recommend that funds be distributed.

It is not easy for Friends to maintain their identity as Friends, and their unity as a Society. Hymns can help to

weld us together, no doubt. But the hymn book was designed for Sunday Schools, and such songs pull us toward the mainstream of American Protestantism. The style of worship, and the approaches toward outreach and evangelism, are those of evangelical Protestantism, with little that comes from the tradition of Friends. It is primarily in the conduct of business, giving opportunity for all sides to be heard, and striving for consensus, that Indiana Yearly Meeting is preserving its Quaker heritage.

Both main speakers represented the evangelical tradition. David Le Shana, president of George Fox College, challenged us "to set a standard, to take a new offensive and become effective as Quakers and as Christians in the midst of a confused world. Let renewal begin with us." He was concerned with evangelistic strategy, suggesting that we "develop a national and global plan and strategy for Quakers," using the "systems approach" of modern management. But there was no suggestion that Friends have a "prophetic witness" to the world, and that an important part of the Quaker mission is to challenge the society of which we are a part: its acquisitiveness and its lack of sensitivity to human need.

It was left to the other principal speaker, James Massey, a minister of the Church of God, to bring us the world vision and the social concern which ought to spring from Quakerism. His challenge was "to renew ourselves and find the sensitivity to be stirred in

spirit to shape new cities." He quoted Howard Thurman as insisting that the Church betrayed the faith of Jesus when it seized social power and began to misuse it against the poor, the rejected, the oppressed, the disinherited—the very persons to whom Jesus first addressed his gospel. If Friends must depend, for the renewal of their social vision, on a ministry coming from outside the Society of Friends, that is indeed a sign that we must examine ourselves, and our mission in the world.

North Carolina

"Does It Still Work?"

by William G. Guthrie

"ARE THE TESTIMONIES of our Quaker forefathers appropriate for the needs of Friends today? Is our Witness as Friends vital enough to impart our Quaker heritage to future generations?" These pertinent questions, appearing on the cover of the program for North Carolina Yearly Meeting sessions August 8-11 provided the basis for our thinking as Friends gathered in openness, seeking God's will for these times. Does our Quaker faith still work in this generation?

In our first session in Dana Auditorium on the Guilford College campus, we were reminded by Tom Mullen, in the opening address, that to begin to be relevant we must return to the basics from which we have come. We need to look at our values and develop a sense of our identity.

As we determine that to which God is calling us as Quakers and make our response of commitment to that call, we will indeed give witness to the relevance of our faith for these days . . . if we are faithful in our response to God's call to serve.

During junior yearly meeting Danny Lane, Bethesda Meeting, was named presiding clerk and Jeanette Farlow, Jamestown Meeting, recording clerk.

The general concern of Young Friends was a study of personal values and how much Quaker testimonies determine those values.

News Notes

WILMINGTON, OHIO—The Board of Trustees of Wilmington College has announced that it had accepted, with great regret, the resignation of the college president, Robert E. Hinshaw, effective at the end of the upcoming 1974-75 academic year. He assumed the office in June, 1970, as the 14th president of the college and will be returning to teaching and research in anthropology in 1975. A search committee for a new president will be formed shortly.

QUAKER YOUTH PILGRIMAGE—July and August, 1975 for high school juniors and seniors. Twenty-eight young Friends from both sides of the Atlantic will have an opportunity to explore historical and contemporary Quakerism and its meaning for them as they share in a five week two-part adventure in England and Germany. American, British and European Friends will provide experienced leadership. The cost will be approximately \$900 and the deadline for applying is December 15, 1974. For the application, please write to Friends World Committee, 152-A North 15th Street, Philadelphia, PA 19102 or 203 South East Street, Plainfield, IN 46168.

Film Review

A Meeting of Friends. Black and white. \$200. Rental, \$30. TOM WEIDLINGER, The Meeting School, Rindge, NH

MIX A Portland State University film class, a love affair with a Friends Meeting, and an artist. The result is a film that blends old and new, personalizes Quakerism by lingering on faces, and overall provides a sense of wholeness.

This is not a self-conscious public relations film narrating the virtues of Quakers. Instead, it takes the viewer into the life of a meeting and leaves one to draw his/her own conclusions. It raises questions and encourages each of us to pursue answers.

Meetings could use this film for outreach, for celebration of the arts, and for stirring their own creativity and spiritual growth.

PAUL DAVIS



Figments and Fugues

by Nina Hoffman

"WHAT DO YOU think about Destiny?" I asked, preparing to draw my bow across the strings—we had just tuned up and I tossed my question as the conductor was beating the up-beat.

The next instant we started playing and could say no more until the trombone solo.

"I am of the opinion," she responded, "that we are merely figments in the minds of Cats, dreamed up to take care of their every need."

"Then why," I inquired, "are there so many homeless Cats?"

The fugue had arrived, which meant that everybody had to play the melody line in successive waves, so we couldn't continue our conversation until the tenor solo. At that point only the piano accompanied him, for his voice, although beautiful, was rather weak.

"I believe that rumours of homeless Cats are circulated by the Cats themselves to convince us that they are more piteous than they really are—to wring, as it were, sentiment from our hearts. Perhaps we are figments who have gotten a little out of hand."

"Witness," I replied dryly, lifting my bow because the tenor had finished and we had to start playing as soon as the audience stopped clapping, "the fact that we use the guts of Cats to make our music on."

The next break was intermission. As we laid our instruments on our chairs, she said, "I hadn't considered that. Perhaps we are figments in the minds of Dogs instead . . ."

FWCC OFFICE IN London is in great need of a full time shorthand-typist. If a Friend in North America, with above average competence in these office skills and related work, is interested in working for a year or two in London at what must be "maintenance salary," please write to Lorton G. Heusel, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

All right then lets not pay our taxes
And the real nix on us will be as a
quaker
Shaking so the ruffles of paper
Diffident Satyagraha
While machines in striped prison
uniforms
Strike at veri-colored symbols of
blindness
Symbiosis goes astray
We are the guilty
Not fencing with ladles but swords

Our pens are like sheer silver knives
To those we graduate without teaching
to read
To need print sighted as we love the
night sky.

Are the heart trophy and the loving
cup
Really mightier than pencils
We must find out
There is no discount on sensitivity
We must pay our taxes
Dishing to the thirsty
Fresh brews of clairvoyant love
Burning scrappiles of faded newsprint
Before they are used to soak blood.

The pen is a loneliness
The pen is a grief
To the one who writes all alone
We must find him
We must sink his sad kidney stone
It is a seed
To set upon the ocean floor
We must learn this
We must let men be free
God loves variety much more
Than sometimes we believe
EMILY TIGAY CUTLER

Obvious

It is not the person,
After all,
But what is coming through
Despite the
Noise.

MARIA ILLO

Resentment

Why does the thorn
Hate me so
She cried,
Stepping on,
Brushing aside
The delicate rose
Who loved her,
Driving the thorn
Into her own
Finger
Weeping aloud,
Cursing her fate,
At every self-inflicted
Wound.

MARIA ILLO

Catharsis by Starspace

Angry, I stood alone
In the desert that night,
Stretched out my arms to the black,
Counted the stars,
Measured their spaces,
Tasted the potion of light years
And felt every writhing atom of
hate
Drain out of me
As surely as air in a punctured
space suit
Drifts to the farthest edge of the
sky.

PAT KING

A small animal gives his shell up to the
beach
when it is dead and of no use to him.
It is left to the roughness of sand grains
and the touch of water at its edges.
The body, gone, knows from a distance
that the scars he suffered are being
smoothed away and forgotten.
Familiar places in the shell—
its darkness which was soft,
its shelter that was strong,
are now lost.
Where the small animal has traveled the
empty shell does not know.
It keeps company with the waves on the
beach and lies upturned to the sky at
night
but the voice inside has gone
and only echoes give answer to the call
of the ocean.

ELIZABETH CROM

To Joy

Like a sunbeam dancing
You dart in and out of
my life.
You're such a stranger to me.
How little I have known you.

Yet now you come and
stir up the hopes
and laughter nurtured and
sleeping deep inside me.

I reach out to touch you.
To hold you for a brief moment
But when I grasp you too tightly,
possessively, you vanish.
It is only when I dance to life
When laughter ripples freely
from me
That you hear my music
And you come to me.
And together we delight in our
new found friendship.

JOAN BAUER



Reviews of Books

Creative Tension: The Life and Thought of Kenneth Boulding. By CYNTHIA EARL KERMAN. University of Michigan Press. 380 pages. \$12.50

THE SUBJECT of Kenneth E. Boulding must have been an appealing temptation to many biographers. Cynthia Kerman has drawn on his published writings, private correspondence, lengthy interviews with the subject and both his early and recent friends, the interpretations of a Thematic Apperception Test (!), and a vast store of personal knowledge gleaned from the author's years as a personal friend, professional secretary and private—and very perceptive—student of his works.

Creative Complexity may have been a suitable alternative title for such a volume. The man is anything but one-track, easily categorized or single-dimensioned. Those readers of poetic bent will sense his genius with the sonnet. The scientist may perceive wisdom in his economic theories, (some of us are reluctant to evaluate in this field!). Social scientists commend his *Impact of the Social Sciences* and *The Meaning of the Twentieth Century*. The philosopher will be challenged by *The Image*, while those among us who consider ourselves humanists may get excited by his unpublished *Manifesto for the Twenty-First Century*. Trying to label and restrict this subject to any of the above regions would lead to his and our frustration, resolved only by the possible appellation of social philosopher.

The attraction toward, respect for and involvement in a complex, diverse and even paradoxical career, are all exemplary of the content of both Boulding's life and thought. The contrasts are many: a renowned public speaker afflicted with a speech impediment; the pacifist who became a naturalized citizen

of a warring nation; the economist more at home with philosophy; the parochial Methodist childhood and the cosmopolitan Quaker adult.

In Boulding we confront one of the germinal thinkers of our age. The concepts of "Spaceship Earth" and "The Global Village" originated somewhere among KEB, Buckminster Fuller and Barbara (Lady Jackson) Ward. Less known, but equally stimulating concepts, are those of the Cowboy Economy (frontier, wasteful, expansive) and the Spaceman Economy (consolidating, conservationist and recycling of all elements). These and much more of Boulding's creative energies are beautifully communicated in these pages. In the course of this exposure we are reminded that KEB has also been prolific in his spiritual and metaphysical monographs, sonnets and other writings—not to mention his ubiquitous and peripatetic speaking—for which he is so widely known among Friends.

The recurring theme throughout this presentation is conceived by the author to be one of tension. Even the subject himself has written: "That I have enjoyed my life as much as I have . . . may be the good luck of having these tensions at just the right level . . . large enough to avoid dullness, small enough to avoid disaster." Tension, however, implies conflict, while I am more struck by the diversity which simply communicates contrast. Pluralism marks certain societies as well as disciplines. Boulding has systematically sought out those more inclusive and heterogeneous realms in which to live and work; changing from a science scholar to so wide a field as can't be titled; becoming a naturalized American citizen because, in his words, "this country is wonderfully kind to heretics." He came to America to become fully human. Boulding adopted his second land in part, at least, because it fosters this pluralism and diversity. His intellectual attraction to the concept of heterogeneity, to the values of complexity, the

appeal of pluralism, pervades all his work. He sensed that if there is something right—or at least hoped for—about America, it lies in the promise and the profession of a pluralistic society, open to the richness of diversity.

While tension may or may not sound divisive to most readers, I surely perceive in Boulding a synthesis of all this diversity, creative to be sure, and well conveyed in Cynthia Kerman's words:

"He is a missionary of reality-images. The salvation he wants for man will come (if it comes) through an ethical system built upon a view of the natural and human environment and tempered by humility. He wants all of us to see life steadily, and see it whole, and his considerable powers are bent toward that end. Not only, according to Boulding, is the unexamined life not worth living; the unexamined society is not worth living in."

From the portrait/sketch on the dust jacket to the very thorough chronology, appendices, notes and index this book is a treat for Friends and non-Friends, scientists, artists, humanists, specialists, generalists, and, perhaps especially, for those of us who, like Boulding himself, are multipodal, with feet in many camps.

JAMES NEAL CAVENER

52 Peaceful Societies. By MATTHEW MELKO. Canadian Peace Research Institute Press. \$7.00; \$3.00 paperback

THESE SOCIETIES, the only ones found by the author in his extensive study of world history, are so-called because no warfare occurred on their territory for a century or more. The author asserts that peace, so defined, is the normal condition of most societies; that the number of long peace periods tends to increase; and that peace is promoted by optimism, tolerance, and enlightened self-interest, but not by type of society, alliances, collective security, or arms control agreements. Peaceful societies are generally creative and productive, and no societies have lost their peace because they did not defend themselves from invaders. Empires usually have not lasted more than two centuries. The author urges more study of comparative history with reference to peace.

A few glaring errors of punctuation and orthography appear, notably repeated misspelling of "principal" including use of the misspelled adjective in a

heading. But it is a noble effort, which hopefully will encourage further peace research in history.

RALPH H. PICKETT

The Prevention of Crime. By STUART PALMER. Behavioral Publications, New York, 1973. 255 pages. \$9.95.

THIS IS A superb book. It is complete, wonderfully well organized, and clearly written. Here are the facts—carefully researched, selected, and pertinent. Not just the appalling facts of crime but the causes and, most important, the evident conclusions and the few successful experiments towards a new approach.

"What should be made clear," says Stuart Palmer, "is the depth of both frustration and fear in the early lives of (homicidal) offenders."

There it is, *Friends*; the undervaluation of human beings as each containing "that of God" and therefore infinitely precious and irreplaceable. That means the guards too, and *The Prevention of Crime* points out that there will be no reform until we have the cooperation of the very "correction" officers who now behave so inappropriately and punitively.

My frustration and fear are that I shall fail to make clear what a valuable, timely, and necessary book this is. And that my application of the principles it sets forth shall fall short of the endeavour that it deserves.

ALBERT BIGELOW

To Die Is Not Enough. By DONALD DELANO WRIGHT. Houghton Mifflin, Boston. 328 pages. \$5.95.

ON CHRISTMAS EVE, 1959, a 22-year-old Negro in Seattle killed an elderly white woman and a middle-aged black longshoreman. Both victims were strangers to him, and the irrational crimes were a shocking confirmation of a psychiatrist's warning eight years previously.

The case drew national attention as Don White's dedicated counsel, court-appointed, struggled to save their client from being hanged. Seattle Friends are mentioned as having visited Don White in the county jail. Later, they campaigned for a reprieve. He was granted a new trial after four and a half years on "Death Row" and is now serving a 20-year sentence.

This emotional story is told sympathetically by the author, a journalist. He

leaves the reader to wrestle with the problem of capital punishment at a time when crimes of violence have shocked the nation and revived the demand for Mosaic retribution.

Is a long prison sentence (followed with freedom to exist—somehow or other) any less cruel than execution? Are the noose, the chair, and the gas chamber sometimes comparable to abortion or euthanasia? Is it fair to the public to release a man with a long history of emotional disturbance and violence, even though his childhood environment was the real culprit? If not, is there a feasible alternative to the horrors of a penitentiary?

Those of us who are actively engaged in jail and prison reform have no pat answers for such uncomfortable questions, especially this one: Will society come to recognize that crime often is spawned by the greed, selfishness, and indifference of society itself?

PAUL TRENCH

Modern Social Reforms. By ARTHUR B. SHOSTAK. Macmillan Publishing Co. Inc. New York, N.Y. 1974; 395 pp. (no price on book)

THE ADVENT OF this book at a time when social change seems imperative is a welcome addition to the thinking of persons concerned with our present social climate. It poses the proposition that reforms *can* be made, indeed are being made, and gives practical suggestions and answers for many of our problems. It is not a soothing book, but one that challenges the reader to think and to act according to his own convictions.

To Dr. Shostak's own thinking are added those of twelve other writers. Analyses are made of four philosophical approaches; conservative, radical, liberal and visionary. The reforms dealt with cover a wide range of concerns: marriage and child rearing, the workplace, corporate responsibility, crime and justice, ecology and community effectiveness. No cohesive prescription is attempted but rather, an imaginative assessment of a variety of remedies.

The book's thrust is positive, as it expresses a point of view that looks at "social opportunities" as well as "social problems." As it makes clear, "Our reform agenda should be built on exhilaration rather than ennui, realism rather than piety and persistence rather than sporadic forays."

LOIS R. TABER

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Letters to the Editor

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Leadings of the Spirit?

BOB MARTIN's horrible experience (FJ 10/1) raises basic questions as to the leadings of the Spirit and the results to be expected. Bob asks, what did his suffering accomplish? The Master never promised that those who take up their cross and follow him will avoid pain and suffering. Quite the contrary, he warned his disciples that they would suffer the same persecution he endured, yet promised them the Kingdom. Probably none at the time could see the crucifixion as more than utter failure for the Master's mission. Only the centuries have shown that it, and the resurrection which followed, assured the survival of the Master's teachings.

Bob also asks, "How can God lead me into such evil?" It is not clear to me from the account that God did lead him into the experience of the attack. The crucial decisions which got him into cell block two were his refusal to post bail and leave and his rejection of the offer of solitary for his own protection. There is nothing in the account to show that these decisions were more than Bob's quite natural belief that the Spirit would wish him to protest the bail system and decline special treatment not available to all prisoners. We don't know from the account whether he listened for

spiritual guidance before making these decisions. I am reminded of the decision of Joan of Arc, even when her "voices" failed her, to renew the military action which led to her capture and execution. I think it is a good rule, once one gives one's life to the leading of the Spirit, to seek spiritual guidance for every decision with which one is confronted while following a general leading. This I have learned from bitter experiences resulting from my own failure to check seemingly unimportant decisions with the Spirit.

I would not question a spiritual leading not to assist in prosecution of his attackers or the officials. This decision, however, at least as to the officials, seems contrary to common sense, since it disregarded the paramount need to activate prison reform. In such a case, a very clear and specific leading would seem to be required, which, indeed, Bob may have received. Again I am reminded of my own experience in accepting as evidence of a leading a feeling of great peace and release following a prolonged struggle to make a decision. Subsequent events convinced me that the decision had been wrong.

I think Friends and society as a whole owe all of the White House Seven a deep debt of gratitude for their sensitivity, fortitude and courage in doing for us all what desperately needed to be done and laying the truth about our prisons on the record for all to see.

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FRED A. WERNER, Chairman of the Board

The Reality of Evil

THE READING OF THE account of the sufferings of the White House Seven (FJ 10/1) was an emotionally shattering experience to me.

No doubt you will be criticized in some quarters, but I feel as I am sure many Friends will, that you have done a needed service in stripping off our safe complacency and bringing us face to face with the reality of evil. It has driven me to search with new need to

discover the real nature of evil.

It seems to me that since matter can neither be created nor destroyed but only rearranged into more or less sensitive and responsive forms, the root of evil in the world must lie in the spiritual passivity, indifference, and inertia in which we all share in differing degrees in different areas.

"Father, forgive us, for we don't know what we are doing."

GEORGE EMERSON HAYNES
Newtown, PA

Loss of Innocence

"THE ACCOUNT OF the White House Seven" (FJ 10/1) was one of the most meaningful articles I have read anywhere. It should help us wake from our half sleep, and the complacency with which we Friends concentrate on the state of the Society, rather than the state of our over-all society which threatens us with ecocide and genocide.

If people can be thrown into jail for praying for peace in front of the White House, is there any wonder that Bob Martin could be subjected to such an ordeal in prison? While to improve prisons is a humane project, it is not the answer, since the brutality and sadism in the prisoners was implanted long before they performed mass rape. Violence is built into today's society: it is rewarded by our institutions as in our succession of wars, our huge military appropriations, our support of dictators who act as partners to our military industrial complex, the way the affluence of a few is subsidized by the poverty of millions especially in the Third World. As Mary Ann Bridge and Ann Louise Walker concluded from their experience in the Women's House of Detention, cruelty is not inside but outside the prison.

Sado-masochism is a way of filling emptiness. Sado-masochism infects not only our prisons but also our high risers and our suburbs, in a competitive materialism that generates a me-first isolation and callousness, and alienation! Healthy people are not entertained by sado-masochism, nor does a healthy society nourish it through the mass media. Yet the headlines in any newspaper on any day reflect the malaise of the prison in which we all live. Most Quakers, of course, are on the "third floor of block four" which Bob Martin describes as having "its own library, its own recreation room . . . a haven of peace and quiet. . . . In a word, comfortable."

Bob Martin commented that with

having been raped sixty times he lost his innocence, "the innocence of not knowing that the ocean of darkness and evil in the world has the power to overcome us." Sado-masochism was not what those prisoners who raped Bob wanted: they wanted a world in which they could live with self-respect, and give and receive love. So do we all! Maybe Bob Martin's loss of innocence—often another word for ignorance—will help him arouse us from our similar innocence, so we will face the necessity of replacing warfare states and competitive materialism with institutions that will elicit our sense of interdependence, brotherhood, reverence for life, David Henderson's "creative relationships among people"! We are parts of one body. Each is free when all are free.

ELIZABETH CATTELL
New York, NY

Rainbow or Glory?

WHEN A MEMBER of Quad I at Ithaca 1974 reported he had seen a circular rainbow from an airplane, I was not surprised: i.e., circular rainbows can be viewed from airplanes. An additional fact that the airplane's shadow was in the center of the "rainbow" confused me until I read the July 1974 issue of *Scientific American*. When you see the shadow of your airplane, or your own head, in the center of the prismatic halo, it is not a rainbow. The back-scattering of light from water droplets is sometimes called "the glory."

Will Elizabeth Watson accept "the glory" in addition to the rainbow when she discusses the "theological spectrum" with Canby Jones? (See FJ 10/15)

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Announcements

Births

BURTON—On July 20, JOHANNA KATH-
ARINE BURTON to Kenneth and Georgia
Peters Burton, members of Central Phil-
adelphia Meeting of Friends, PA.

TREADWAY—On April 21, ANNA JEAN
TREADWAY, to Roy and Carolyn Wilbur
Treadway of Princeton (NJ) Meeting
of Friends.

Marriages

GRINSTEAD-JENKINS—On August 17,
in Walnut Creek, CA, JANET JENKINS
and JAMES GRINSTEAD. James and his
parents are members of Berkeley (CA)
Meeting and his grandparents, Laurence
and Sally Stabler, of Swarthmore (PA)
Meeting.

REED-VARELA—On August 24, JESSE
REED and LORRAINE VARELA in King-
dom Hall, Great Falls, MT. Jesse is the
grandson of Esther Hayes Reed, Swarth-
more, PA.

RICHARDSON-HANCOCK—On August
24, CHRISTINE HOOKER HANCOCK to
CHARLES DANA RICHARDSON of Pom-
pano Beach, FL.

SAVERY-KOUCHOUKOS—On August 24,
DEBORAH L. KOUCHOUKOS and JOSEPH
W. SAVERY in the Friends Meeting

House, Earlham College Campus, Rich-
mond, IN. Joseph and his parents are
members of Middletown Monthly Meet-
ing, Lima, PA.

Deaths

MITCHELL—On September 4, Ellis P.
Mitchell of Kennett Square, PA, aged
76, husband of Mabel Shaw Mitchell.
He was a member of Kennett (PA)
Monthly Meeting of Friends.

ELKINTON—On August 14, ANNA
GRISCOM ELKINTON, at Foulkeways,
Gwynedd, PA, aged 84, widow of the
late J. Passmore Elkinton. She was a
member of Gwynedd (PA) Meeting
and a former member of Providence
Meeting, Media, PA. During her long
life, Anna Elkinton's major public in-
terests were the peace movement and
the Society of Friends. She helped to
found the American Fellowship of Rec-
onciliation in 1915, was Chairperson of
the Peace Committee of Philadelphia
Yearly Meeting (Race Street) and
served on the Boards of the Women's
International League for Peace and
Freedom and the National Council for
the Prevention of War.

She served on the staff of the Amer-
ican Friends Service Committee and
was Acting Executive Secretary be-
tween the terms of Wilbur K. Thomas
and Clarence E. Pickett in 1929. For
many years, she was Secretary of
Friends General Conference, whose bi-
annual sessions were then held at Cape
May, NJ.

After her marriage in 1931 to J. Pass-
more Elkinton, she joined with him in
visiting widely among Friends Meetings
in the U.S.A., Canada, Europe and
Japan. As Chairperson of the Commit-
tee which arranged the World Con-
ference of Friends held at Swarthmore
and Haverford Colleges in 1937, she
helped to establish the Friends World
Committee for Consultation. For the
next two decades, Anna and Passmore
Elkinton attended many of its tri-
ennial and interim sessions in widely
scattered places and helped to enlarge
the interest and support of Friends of
many persuasions in this truly ecumen-
ical work.

Anna Elkinton is survived by a niece,
Mary Griscom Colegrove, Hartsdale,
NY and her husband's three children:
Dr. J. Russell Elkinton, England; Re-



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becca E. Schoonmaker, Harwich Port, MA; and David C. Elkinton, Moylan PA; and by 7 grandchildren and 7 great-grandchildren. A memorial service was held at Providence Meeting, Media, PA, on August 18th.

STANTON—On August 23, in Friends Hall, West Chester, PA, Esther J. Stanton, aged 83. She was a member of Middletown Monthly Meeting, Lima, PA.

WEISER—On August 16, DOROTHY REEVES WEISER, aged 68, a member of Trenton (NJ) Meeting. The daughter of the late state senator A. Crozer Reeves and Sara Conrad Reeves, she is survived by her husband, Charles J. Weiser, a son and a daughter, and seven grandchildren.



J. Mansir Tydings

A YOUNG PRIEST said that Mansir was his spiritual father. A Jew who admitted freely to not being a man of prayer thanked all that is good for having known him. A child of about ten said that she loved him and will miss him. A black minister expressed thankfulness for his life's work in civil rights.

During the recent memorial service for J. Mansir Tydings in Louisville, KY, others cried. A hymn went up a cappella and our grief had been quieted by a sense of peace. Mansir passed from this life on Monday, September 30, in a Louisville hospital, following a severe stroke. He had been ill for several weeks. At 68, he had just retired as executive director of the Lincoln Foundation, a Louisville-based organization to further educational opportunities for blacks. Before taking that position some seven years ago, he served for five years as executive director of the Louisville-Jefferson County Human Relations Commission. He had been active in civil rights since 1932, not as a fiery debater but as a quiet, steady worker who moved spirits.

His illness came just weeks after becoming clerk of Louisville Meeting.

He is survived by his wife, the former Mary Page Gaines; two daughters, Mrs. Margaret Petrie, of New York, and Mrs. C. P. Street III, of Washington, D.C.; three grandchildren; a brother and sister.

As much as anything in this life, he wanted peace. With his smile and a gleam in his eye, he touched everyone who knew him with that sense of peace-fullness. That part of Mansir Tydings will not leave this world.

The Louisville Meeting has established the Mansir Tydings Memorial Fund for Cooperative Housing as a testament to Mansir's concern that Friends could and should live together in community to reflect more openly the Quaker spirit of love, caring, fellowship and the light within. (Donations in his memory may be sent to the clerk, Judy Matheney.)

Coming Events

November

25—Friends Historical Association will hold its annual business meeting and dinner on Monday, November 25, at 6:00 p.m. at the 4th and Arch Street Meetinghouse. J. William Frost will speak on the "Unlikely Controversialists: Caleb Pusey and George Keith." Reservations for the dinner should be made to Eleanore Price Mather, Box 62, Moylan, PA 19065.

28-12/1—South Central Friends General Conference Meeting, Camp Man-nison, Friendswood, TX. Contact Philip Libby, Jr. 8019 Highmeadow, Houston, TX 77042.



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Books and Publications

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

ADD COOKIES AND SOCKS to make BY JESUS, 48 Stories and Sayings by Jesus of Nazareth, an ideal present this Christmas for prisoners in your county jail. 12 for \$2.95, 100 for \$22.95 ppd. Friends General Conference, 1520 Race St., Philadelphia, PA 19102.

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

For Rent

HOUSE at Buck Hill Falls, PA. Six bedrooms, 4 baths, completely equipped. Oil heat, fireplace, adjacent all ski areas. Available Christmas-New Year's holidays or December 15-March 15. Write Box 306, Delhi, NY 13753.

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HAVERFORD. One wooded acre near Haverford College, public transportation, estate country. All utilities. \$25,000. Box H-622, Friends Journal. Telephone (215) 688-7013.

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GREENE STREET FRIENDS SCHOOL, a small elementary school in Germantown, seeks new principal, summer 1975. School strives to serve educational needs of lively heterogeneous community of which it has long been part. Qualifications for position include teaching and administrative experience, appreciation of Quaker values, and readiness for considerable involvement in the life of the school. Contact Katelore Guerin, 225 Winona St., Philadelphia, PA 19144.

REGISTERED NURSE or LPN to live in a therapeutic community-psychiatric halfway house. Housing, utilities, all food and medical insurance in addition to cash salary. Gould Farm, Monterey, MA 01245. (413) 528-1804.

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It now appears that another periwinkle, whose botanical name is Vinca minor, (commonly called "creeping myrtle") contains a substance known as Vincamine which the authoritative American Chemical Society declares has anti-senility actions. This is important to everyone, for all of us grow old and, to some extent, become senile.

According to this reputable source, Vincamine increases the oxygen supply to the brain, and, in many cases, improves mental function and memory.

Vincamine is already being prescribed in Europe for some forms of senility, and it is being investigated here by several important drug manufacturers.

Researchers say it is too early to determine the chemical's true or full value. Hence, anxious readers should not expect the immediate announcement of another miracle drug, nor, meanwhile, should they eat the popular plant they often use as a ground cover in shady places. It may have harmful constituents as well as useful ones—and, if so, they should be separated.

Nevertheless, in fun but not foolishness, it may be said that, in some not too distant day, an aged and ailing patient will go to his discerning doctor, who will say to him, in effect:

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Meeting Announcements

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

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 each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

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

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

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

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

Canada

VICTORIA, B. C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

District of Columbia

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

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

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Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

Florida

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

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

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

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

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

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

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

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

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

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

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7986.

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 exit Wilbur Wright Rd, 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

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

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

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

Kansas

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

Kentucky

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

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

Louisiana

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

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

Maine

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

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

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

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

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

Maryland

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

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

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

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

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.

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

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

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

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

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

Minnesota

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

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

Missouri

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

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

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

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

Nebraska

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

Nevada

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

RENO—Meeting for worship, 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

MULLICA HILL—Meeting for worship, 10 a.m. Main St., Mullica Hill, N.J.

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

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

New York

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

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

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

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

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

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

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

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

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

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

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

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

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

LLOYD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. Northern Boulevard at Shelter Rock Road.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

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

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

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

North Carolina

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

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

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

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

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

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

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

Ohio

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

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

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

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

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.

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 Crozman, 846-4472 or Roger Warren, 488-4949.

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANSLOWNE—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, 11 a.m.

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

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

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

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

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

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

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

Central Philadelphia, 15th & Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelson. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

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

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Betty Johnson. Phone: (615)-255-0332.

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

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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

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

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

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

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

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

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

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

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

Vermont

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

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

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

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

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

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone 492-3431 or Liz Yeats 773-8742.

Virginia

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

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

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

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

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

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

Washington

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

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone. 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. (414) 272-0040 or 962-2100.

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

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

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