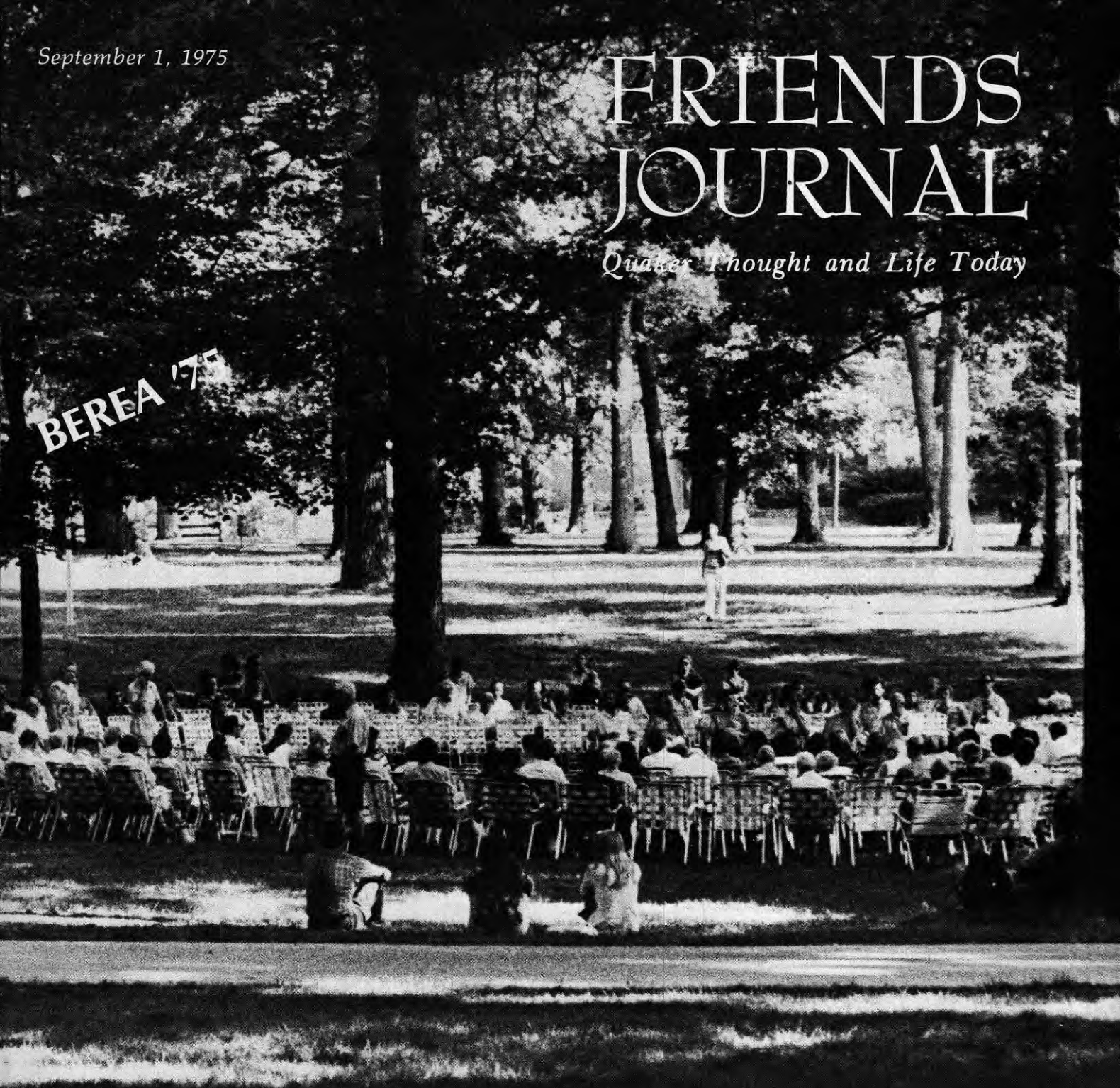


September 1, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today

BEREA '75



*I went barefooted in the dew-wet grass
And tried to find my balance on the earth.
I sat in meditation, letting pass
All sense of time or place, of self or worth.
I stretched in comfort underneath the trees
And gazed through leafy patterns at the sky,
Adrift in warming sun and barest breeze,
Unheeding all who came or wandered by.
And then I went within the meeting hall
To hear concerns and questions raised that grew
From suffering, from love, and served to call
Me back to us, to we, to I-and-you.*

*What seem extremes may none-the-less relate:
End-points, indeed, define the line that's straight.
Martin Cobin*



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Centering Down...

MY OWN personal experience of the unforeseen obstacles both in the situation and in me that come up in carrying through concerns has convinced me that they are part and parcel of the very process of inward transformation--of *travelling in*. Schweitzer says that when some compassionate venture perhaps of an innovative sort is proposed, you must not expect people to clear stones from your path. Instead they will roll a few more onto it, perhaps to see if you really meant it! It is important, then, to expect delay, to expect that initial opposition to what is to be done, whether it is in our own consciousness, or in that of the group, to be present. I have been delayed, blocked, refused and often humiliated in nearly every serious concern that I have been drawn to carry out and often the final working out of the concern has taken a very different turn than I had ever conceived that it would.

Douglas Steere,
from *Travelling In*
Berea '75

SOME DAY, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love. And then, for the second time in the history of the world, man will have discovered fire.

Teilhard de Chardin, as
quoted by Will Fox in the
South Africa Quaker News-
letter.

...And Witnessing

A NATIONAL demonstration protesting the IRS seizure of Ernest and Marion Bromley's home (see FJ 3/1) and the general harassment of Peacemakers and other political groups will take place Wednesday, September 3, at the Internal Revenue Service's Washington, DC, headquarters. For more information, contact the War Resisters League, NYC 10012; phone, (212) 228-0450.

MT. TOBY (MA) Meeting has "reviewed and continued" its decision to withhold the telephone tax "with efforts to give publicity to the refusal."

THE ORANGE Grove (CA) Friends Meeting *Record* notes the need "for more 'white glove' participants in the picket lines" of the United Farm Workers boycotting Gallo wine, grapes and lettuce, "as less violence occurs when strikers are joined by more affluent members of the community." The need to continue the boycott even after the U.F.W. election "to help motivate contract negotiations" is also stressed.

Continued on page 430

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The cover photograph as well as the two pictures appearing on pages 424 and 430 were taken by Bruce Dienes on the Berea College campus during Friends General Conference, June 28-July 5. Beth Taylor's photograph of a plenary session at Stokes Chapel on the campus appears on page 425.

Beginnings and Endings

AS SUMMER ends, these lines of T. S. Eliot's come to mind:

"What we call the beginning is often the end
And to make an end is to make a beginning."

One of the things that ended during the summer was the discussion of sex in the Forum section of the magazine. Frankly, I felt it ended with all too many people believing that their experience in the sexual area of life is somehow different than the experiences in other areas, and that therefore sex should be separated rather than made part of the wholeness of life which is meant to be joyously appreciated, even celebrated, as an incredibly precious Divine gift.

My hope is that the end of the discussion in the magazine will mark the beginning of each of us holding the experience of sex up to the Light with the sensitivity, love, prayer and attentiveness the search for Divine leadings always requires. There is some evidence that this in fact is already happening in Philadelphia Yearly Meeting and elsewhere. Let us trust in each other, for without trust, how can there be Light?

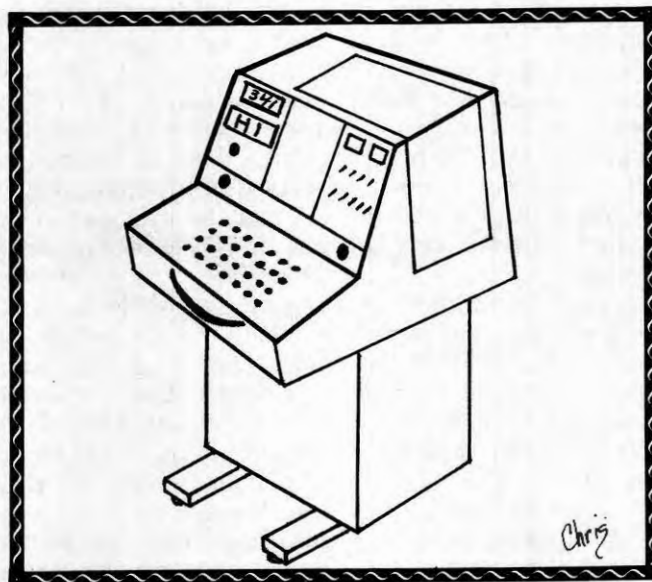
Then, in trust, let us proceed to do what an English Friend, Arthur Peacock, suggested in an article in London Yearly Meeting's *The Friend*. "What we desperately need," he wrote, "is the ability to respond to the *whole* of our experience, and by grasping and assimilating it, to become whole persons. The Christian ethic splits man and his experience in two. But we do not live in a morally dualistic universe, and therefore God and Satan simply cannot be put asunder in this way. The result of our failure to accept the 'evil' in ourselves is that we lack the power to affirm the good...I would urge that, even at this late hour, we should accept our responsibility to create not only *things* but *values*; and that we should make our journey into the psychic underworld, confront the dragon in ourselves, and tame him for the service of God and man. We are right to fear this quest, but perhaps Friends have less need for fear than most. We have, after all, a first-class way towards clarity of moral vision in our discipline of meeting for worship—a way, moreover, that gives us the benefit of mutual oversight.

"If we are prepared," Arthur Peacock concluded, "not only to stand in the light, but to carry that light into man's inward darkness, I believe we shall discover a power that will enable us to change history. If we hold back, such action as we may be capable of will be purely material in its nature, hence no more than symbolic, and all too probably ineffectual."

Another end-beginning during the summer was the move by several Quaker groups into new quarters here in Philadelphia's Friends Center. Together in the modern, three-story-plus-basement office building at 15th and

Cherry Streets are the American Friends Service Committee, Philadelphia Yearly Meeting, Friends Council on Education, Friends World Committee, Friends Book Store and Friends Journal. In the adjoining meetinghouse at 1515 Cherry Street is Central Philadelphia Monthly Meeting and various centralized facilities. Adjacent to both buildings at 1520 Race Street is the office of Friends General Conference.

In conjunction with the move, we at the Journal have purchased and installed a machine that will enable us to set all the type for the magazine. Operators of the computer-like phototypesetter are Jennifer Tiffany and Cynthia Arvio. We have included a sketch of the machine for your information and because we need an appropriate name for



it. Any suggestions?

The same person who drew the sketch, Chris McKay, will be taking the type the machine produces and pasting it up into page forms. These then will be photographed and plates made for the offset printing process which will produce finished copies of the magazine.

All these changes are being made for two basic reasons: to give us more control over costs and production, and thereby avoid increases in subscription and advertising rates for as long as we can. In the process, we also are developing some new skills, providing work for some fine people, learning and growing together, and having fun. But don't take our word for it. Come to our new office and see for yourself. All of us, including what's its name, will be glad to see you.

JDL

A Concept of Freedom and Discipline

by Martin Cobin

I WAS asked to speak on a concept of freedom and discipline and to have my talk reflect, somehow, the searchings of the conference. I chose to approach this task by spending 54 years collecting experiences prior to being tendered the invitation; by spending the time since receiving the invitation in intermittent thinking about freedom, discipline, spirit, and life; and by leaving until the period of my involvement in the conference, the actual choice of what to say and what words to use in the saying. I had the freedom to choose this approach because I felt comfortable about disciplining my involvements in the conference. I've sought to make these involvements as varied as possible--with one exception--and this will explain, to any who noticed and wondered, why I may have slipped in or out of your workshop. The exception was caused by a desire to have my variety of experiences include an experience of continuity--so I kept returning to the one activity about which I had the least awareness before my arrival: the T'ai Chi sessions held each morning at 6:30.

Let me begin with small talk about vast subjects. Such terms as "freedom" and "discipline," to say nothing of "spirit" and "life," have many meanings for many people. I wouldn't attempt a final definition for the simple reason that no such definitions exist. Meanings just don't exist within the terms speakers use nor even, in any useful communicative sense, within the minds of speakers; they exist in the interplay of what is spoken and the experience-conditioning of those who speak and listen. So let me attempt nothing more than operational definitions--what I think I mean by these terms right now while I speak to you at this point in my development. And let me acknowledge my realization that all I can accomplish, at best, will be to stimulate an awareness on your part which will be a little different from my awareness for all of you and a little different for each of you from one another.

By "freedom" I mean the ability to choose among relevant options. The more numerous these relevant options are, the greater is the freedom. By "discipline" I mean acceptance, voluntary or involuntary, of a purposeful set of restrictions placed on our options. The more numerous these restrictions are, the firmer is the discipline. By "spirit" I mean a sense of the presence and power of God; and what I mean by "God" is interrelatedness. By *Martin Cobin, a member of Boulder Friends Meeting in Colorado, is professor of theater and dance at the University of Colorado. This article is adapted from his talk at the Berea conference.*

"life" I mean the manner of our daily behavior. Forgive these oversimplifications but, since I've been asked to talk about what cannot be talked about, I can only talk about part of it. We might well say, "If God can't be expressed in talk, then for God's sake don't talk, don't distort, don't mislead." Well, let's be honest and seek only to talk about part of these forces, experiences, patterns--and let's try to limit the parts to elements simple enough for human minds to deal with on the level of talk.

Now, then, what do we do with these simple definitions with which simple minds like mine can come to grips and by which simple people like myself can be stimulated? Well, we come to grips with them and are stimulated by them with the hope that this results in building our strength and capacity to deal with more complicated concepts and more powerful stimulants to our understanding and our behavior. On an intellectual level there are all sorts of fascinating applications and implications growing out of these definitions. But each of us can do that sort of exploration on our own. I'll limit myself here to a few comments on three aspects, just to suggest some possibilities and excite further independent exploration.

For one, I'm moved to wonder to what extent some of us are disturbed, rather than facilitated, by freedom--that is, by a multiplicity of options. To what extent is the rugged individualist who prefers a solitary life in the mountain forest, for example, simply seeking a shield from the burden of far greater numbers of choices and decisions that would present themselves in the complex environment of a human community? To what extent does the same need to narrow the options make the city dweller lump most people in the common category of "stranger," thereby eliminating any need to confront a different set of options for different individuals within the category. In this regard, it's noteworthy that the mountaineer's nearest neighbor five miles down the valley on the other side of the ridge may, for the mountaineer, have far more personal dimension than does, for the city dweller, the stranger in the next apartment on the other side of the wall. And before leaving the subject, we might also wonder as to how all this relates--or could relate--to Quaker simplicity.

As a second aspect, we might probe a bit the purpose of freedom and discipline--or, at least, the value of each. One value of freedom would seem to lie in its contribution to effectiveness. One value of discipline would seem to be its contribution to adjustment. There's a difference between striving to achieve something or moving ahead toward fulfillment, on the one hand, and actually achieving or

being fulfilled on the other. The most effective channel or means of reaching this goal or experiencing the fulfillment cannot always be pre-conceived. This is because people, groups, and societies are different not only from one another but different also within themselves over time; and the situations or environments also change. The likelihood of trial and error leading to success is enhanced, therefore, by having a great diversity of options to try. Limiting the choices, however, makes behavior more predictable and this enables us to adjust, more readily, to one another. Social interactions involve certain expectations. Where expectations must be completely abandoned and individual behavior is completely unpredictable, social patterns cannot be maintained, group structures fall apart, and the social environment becomes too complex to enable the individual to understand it, to feel at ease within it, or to adapt to it. So we teach values, behaviors, and modes of behavior (including taboos) which channel our activity, make us and our neighbors more predictable, and constitute our discipline. A "for instance" of this would be our driving habits which presume that we move on the right side of the road--this being, in many countries of course, the left side.

Thirdly, we might probe the relationship between freedom and discipline. Superficially they appear, and often are, contradictions: the more freedom, the less discipline; the more discipline, the less freedom. But there are many instances in which one facilitates or depends on the other, where discipline grows out of freedom or where freedom is gained through discipline. An example of the former--discipline from freedom--is the experience of levels of freedom which either lead a person to such a sense of chaos as to result in a desire, previously lacking, for discipline; or which provides such a sense of personal integration and inner strength as to enable the individual to accept a discipline voluntarily without any sense of being threatened. We could refer to this latter state, perhaps, as gaining the freedom to accept restraints. Some of you might wish to explore what implications this has for the making of love or the making of marriage or the maturation of children. An example of gaining freedom through discipline would be any case in which additional options are available as a consequence of disciplined activity. Consider the freedom of choice as to whether one should hole-up in the mountain cabin 'til the winter is over, take the four-wheel drive vehicle as far down the road as its one gallon of gas will allow--on the chance that you'll meet somebody helpful along the way, or ski down the canyon to the village twenty miles below. That freedom of choice exists for you only if you've gone through the disciplines involved in learning how to ski, how to drive, and how to stay alive in a mountain cabin under whatever winter conditions might prevail. But to bring this closer to home, we can consider how much freedom we would have in choosing our strategies to attack the social evils we confront without the disciplined study required to understand the problems, the suggested solutions and our own capacities.

These, then, are three springboards into the pool of intellectual exploration. There are other ways to get in as well. I leave it for you to do--later. Right now I must assume my responsibility of relating to the conference. I've chosen a device to do this. The sonnet is a highly disciplined form of expression--fourteen lines of iambic pentameter with a set rhyme scheme--which gives me the freedom to clarify for myself, and, to some extent to share with others, some of my everyday, down-to-earth experiences with interrelatedness. I've undertaken, therefore, to respond to some of the situations in which I found myself during the conference and to let them lead me. I hope you'll realize that my focus is not on the sonnets themselves nor even, primarily, on the freedom of expression achieved through the discipline of the form. More fundamentally, I wish to share with you my conviction that the discipline of seeking relationships in what surrounds us can be adhered to in the normal behavior of everyday living and can lead us to a sense of interrelatedness which brings peace, power, and passion: an inner sense of integration and equilibrium; the strength that comes from humility and perspective (which includes, incidentally, a sense of humor); and the moving emotions of love, of identity, of compassion, of caring.

This is my first visit to Berea and I arrived on Saturday quite ignorant of the campus and quite late in the afternoon. I registered hastily without getting a campus map and skipped supper in order to listen to Douglas Steere. I was moved by what he said and my mind was sufficiently pre-occupied by it to allow me to note in the next day's program only that the T'ai Chi sessions were scheduled in the same place as registration. Registration had not been held where the program listed it, however, so I was late to T'ai Chi, especially since when I did get to the proper building and room I was too tardy to find out--until I inquired because something seemed wrong to me--that I was participating in a Yoga session in space vacated by the T'ai Chi people who had moved outdoors. But forgive the digression; what stayed with me was my experience of approaching the actual registration building through a morning fog so thick I couldn't see the building I sought to enter.

*The lonely road I walked along would lead
Me where? The early morning fields were bare,
For me, of all but fog. I felt a need
To know what was unknown. And so, with care,
I went in mist along the path I thought
Would lead me to the goal I sought but could
Not see. And then I wondered if I ought
To wait, to get the feel of where I stood,
Since I might well get lost and never find
What I was seeking. So I paused to hear
And touch and sense so much that soon my mind
From far ahead, came back to what was near.
At one within myself I felt a song
Well forth in joy, proclaiming, "I belong!"*

This, I believe, is an example of self-integration--of

using my senses to relate myself to the immediate surroundings, to feel a part of what surrounds me. Out of this comes the sense of belonging. It was a strengthening experience for me because I was not sure when I came here--for reasons I'll mention later--as to whether I would belong.

The next day I got to T'ai Chi on time. I went to family worship. I returned to wait for the workshop orientation session. I waited outside under the trees. Then I went into the Chapel to be challenged. The mood of the challenge was markedly different for me. I realized I'd been involved in shifting between two sets of interrelationships, raising a question as to how we relate relationships.

*I went barefooted in the dew-wet grass
And tried to find my balance on the earth.
I sat in meditation, letting pass
All sense of time or place, of self or worth.
I stretched in comfort underneath the trees
And gazed through leafy patterns at the sky,
Adrift in warming sun and barest breeze,
Unheeding all who came or wandered by.
And then I went within the meeting hall
To hear concerns and questions raised that grew
From suffering, from love, and served to call
Me back to us, to we, to I-and-you.
What seem extremes may none-the-less relate:
End-points, indeed, define the line that's straight.*

And, of course, end-points are also a significant part of the definition of lines that are not at all straight. Between the privacy of the individual seeker and the reinforcement of the gathered meeting--between the quiet of the Meeting and the activity of the social struggle--there isn't, or need not be a gap; there can be, rather, a line--however twisted. And if there is a line, a continuous line of relationship, then one's life as a Friend is integrated, strengthened.

One morning I got to T'ai Chi very early. I sat down on the hillside, took off my shoes and socks, had time to wait--looking out upon the landscape. Then our session began. I know nothing of T'ai Chi. I haven't even read the book I bought about it--which would at least help me, as reading does, to speak of things in other people's words. So please don't hold me accountable if I lead you astray or--to those of you who know better--I reveal my ignorance. I don't try to describe T'ai Chi--only my involvement in this brief encounter with it. It went better for me that morning when I arrived early. And it gave me something that carried over into the rest of the day's activities. And it gave me a further sense of the interrelationships. as you listen to this next sonnet, you may call to mind what stimulated it, if you will, or you may find it of interest to leap imaginatively to individual preparation for worship, the gathered meeting, the welling up of strength, and the necessary consequences of social action.

*Today went better than it had before
Because, perhaps, I was prepared--in mood,
At least. Arriving early, thoughts I bore*

*Within me fell away. I felt renewed,
In tune. Responsive to the sky, the hills,
The fields, the grass, the distant and the near,
I joined the group. Like mountain stream, that fills
From melted snow and gushing springs with clear,
Refreshing water, so I filled and, through
The mingling of the currents, moved along
As if in graceful dance. We felt renew
Within a force, a peace, to make us strong.
Rising channelled waters overflow
And wash the land before them as they go.*

I must admit that the image of the last two lines probably comes in large measure from my experience of the canyon creeks in Colorado. But there's nothing wrong, for that matter, with interrelating our experiences, even over time and space.

You all remember, I'm sure, the cultural experiences and insights by which we've been enriched. After the talk on Appalachia, I jotted down the words: "Beyond the melting pot, we've come at last to value all the cultures from the past." Those lines never seemed to work into a sonnet; they kept being replaced by the experience I had the next morning of going to a workshop on the second floor of a building and looking through to the complexity and richness of the leafy screen before me, my eyes caught the multitude of supporting trunks that reached up from their roots within the soil. And my mind, my recollections, my sensitivities went...

*Again I learned of Appalachian life,
Recalled the patch of West Virginia sky
Above the valley of our home. My wife?
Scotch-Irish, Danish background, she. And I?
A blue-eyed son of Russian, German Jews.
Two decades past we left the hills: one son,
One daughter born as mountaineers. Who'd choose
Instead the prairie wind? Who'd seek the sun
By straining through the Tokyo smog? Who'd share
The crowds of Asia? All these choices ours.
And now we breathe the Rocky Mountain air
And know: from different seeds come
different flowers.
How rich the forest foliage we see!
How many trees it takes to make it be!*

Which brings me, at last, to my moment of crisis: my need to find out whether, in fact, here--among you--I still belong.

Douglas Steere, along with the other riches he laid before us, left a statement and a question of profound significance to me, personally. He stated the importance he attached to the distinction between conviction and conversion. And he asked what the obstacles are that prevent us from responding fully to our concerns. I feel a need to express some of my thoughts on both matters, for they deal very immediately with my concept of discipline and freedom, of spirit and life.

Fourteen years ago I presented to Illinois Yearly Meeting a talk later distributed in a Pendle Hill Pamphlet entitled, "...from conviction to conversion." In that talk I

**From *Travelling In*, a talk by
Douglas Steere given at Berea**

I LIKED Elizabeth Vining telling a little group, one night this last winter, that when she became convinced and joined the Society of Friends, she came to see the deep distinction between being convinced and being converted, and that the continuous process of conversion has, with God's help, been going on in her life since. This is what I mean by *travelling in*, and my own experience has confirmed it.

I talked with a middle-aged Theravada Monk in Nepal a few years ago. Instead of taking the customary Tibetan Buddhist way, he had been trained in Thailand and Ceylon (Sri Lanka). On returning to his mountain-top country of Nepal, he saw that what his people seemed most in need of was education, so he had founded a small school on the edge of Kathmandu which had grown and prospered and was now almost a well-staffed university in its sweep. After I had listened for a while, I asked him what he would do next, now that this concern of his seemed already so well established. He looked at me strangely and said, "Why should you, a foreigner, ask me that question? In the last months, the drums of my own heart have been beating more and more loudly and asking me the same thing, and I am seeking in this very moment clarity on how to move on from this to the next stage of my journey."

What is being called for as the next stage of your journey and mine, however, may not be an outward change, but an inward yielding. The drums may not be calling us to do different things but to do all that we do differently. We may be being brought to the "Bloom where you are planted" stage or to the "Stand in your place and fill it" stage, or being led to a discovery of a whole new level of humanness, of tenderness, of forgiveness, of gratitude and humility, and release.

There is a story of a little boy who fell out of bed and who sleepily confided to his father, who had come to help him into bed again, "I guess I must have fallen asleep too near where I got in." *Travelling in* means continuous transformation. None of us are here in Berea by accident and the drums that our Nepalese friend heard are seldom silent for long in us. The drums, if we attend to them, may be spelling out the query, "In the *travelling in* that my Quaker journey is involved with, what is the next step that is being asked of me?"

sought to focus attention on the distinction between intellectual conviction and the witnessing of that conviction in the patterns of daily life. I tried to express that distinction in concrete rather than abstract terms by relating what I had to say to my own seeking and growth as a Friend. I have continued to search and to grow and, in the process, I've learned one reason why we may not respond fully to our concerns. There are other reasons, of course, but the one I would focus on is the fact that a response to a concern can be very unsettling; it can alter our lives; it can leave us confronting new and major problems; it can force us to completely revise our values, our priorities, our activities. And while we seek to achieve this adjustment, we can be caught up in a period of confusion, of disorganization, of internal wrestling with ourselves. This I have experienced and am experiencing and it's because of the point reached in the progressive development of this experience that I was pleased to accept the invitation to speak to you, hesitant about your reception of what I might be led to say, and finally motivated to say what I am saying now.

In recent years I've evolved a notion that I should formulate a sequel to my talk at Illinois Yearly Meeting. The title would be, "from conversion to communion." I don't mean communion in a narrow, ritualistic sense. I mean communion in the sense of interrelationship, of empathy, sympathy, identity with all that surrounds us and of which we are a part, including humanity and the portion of the universe we inhabit. I'm not yet ready to make such a formulation but I am clear as to my need and to the fact that I now see conversion to be not only insufficient for me but potentially dangerous in certain contexts. My clarity on this has emerged from a long period of wrestling with it. There is now a need to wrestle with other Friends about it. The danger of conversion is perhaps semantic but it's none-the-less real. The language we use reflects our thinking and shapes our thinking; it not only provides insight into values, it also constitutes an effective means of brainwashing. The concern of feminists over choice of words may seem, at times, to reflect emotional reactions growing out of a long experience of being hurt. But the hurt is real and the emotion is real. and, more fundamentally, the words not only reveal attitudes which exist, perhaps only subconsciously, in the speaker; they also constitute a means--if they go uncensored--of perpetuating attitudes in the formative minds of young boys and young girls. If I follow the analogy a bit further, I would tell you that although I've no objections to differentiating boys from girls or women from men, I do object to any such differentiations that imply the innate superiority of one over the other. Now please be sensitive to the fact that I've not been digressing. When conversion involves a context that implies or suggests superiority of the converted and inferiority of the unconverted, then the analogy is complete, the effort toward conversion is divisive, the context is dangerous.

When I was a boy I lived as a non-Christian in a

Christian world. I was, to a significant degree, hurt and embittered by that experience. When I was a man I became a Friend and, in reaching out to my fellows, I forgot the pain and the bitterness. During my years in Asia, particularly during the two years spent in working for the AFSC and bearing the title, Quaker International Affairs Representative, I lived as a Christian in a non-Christian world and suddenly, on an adult level, I came in contact--from an entirely different angle--with old aches and pains. I came to the end of what has so far added up to three and a half years of adult life in Asia with a wish that I could be a non-Christian Friend. The appeal of this stems from my repeated experiences of Asians who opened up to my Quaker identity but turned away from my Christian identity. Now, I know we don't choose a religion in order to be popular. But the experiences I have had force me to realize that Christianity does not mean to most people what I would like it to mean or what I think it means to most of you. My wife tells me I can't be a non-Christian Friend, that Friends would not be open to this. Perhaps she's right. I thought I could seek guidance from Friends on this as we started home from Asia and I spoke a bit on the subject in a Meeting House in Western Australia. An English Friend who was touring the country prior to the FWCC Conference assured me that English Friends had been through all that and I'd find the answer to all my questions in the Bible. An Australian Friend privately drew my wife aside and sought to give her strength and sympathy to help her face the ordeal of living with me in my spiritual derangement. I did not bring up the subject again in our travels through Australia and New Zealand.

I do not ask you to be non-Christian Friends. I want you to draw from your tradition the richness and strength it offers. I do ask you whether your Christianity brings you close only to one another and to other Christians or whether it truly draws you into a closer relationship to all the forces and beings of the universe. Is it a barrier or a bridge? Is it a narrow and divisive conversion or an embracing and unifying communion? And as a guide to where you stand on this--subconsciously if not consciously--I ask you to attend to your language, your attitudes, your goals. Somewhere along the line, I'll lose some of you, I know. How many, I don't know. I'll lose a few by asking you to stop calling a good or compassionate act a "Christian" act. I'll lose a lot of you by asking you to stop trying to convert people to Christianity in the belief that you are thereby "saving" them. And perhaps I'll lose most of those who are left when I suggest that you should honor and cherish your Christian tradition as a means rather than as an end. The end is communion and I know as many people who have achieved communion through other traditions as through Christianity. I know many Christians who have not achieved this end. And I know that there are millions of people whose contact with the everyday behavior of Christians has created a barrier for them in their own efforts to achieve communion.

I do not mean this to be a theological disputation. It will have to be wrestled with, as such, by any theologians who are willing to take me more seriously than the English

Friend in Australia did. But I seek to speak merely to the everyday garden variety of Quaker who finds in the Meeting for Worship a source of personal renewal and the motivations and strength for social activity. I believe the relevance of the Meeting, which means ultimately the relevance of the Society of Friends, depends on a centering-in which is effectively universal. Can we discipline ourselves to a terminology, a mode of communication, and a non-egocentric attitude of humility which will free us to achieve closer and easier relationships with all the people and with all the elements whose world we share?

Let's help each other to grow, accepting what we can, reinforcing as we are able. From many trees come many fruits. We need not enjoy the taste of each fruit nor the shape of each tree to celebrate the glory of growth.

*We can't prevent the falling of the snow
Or rain. The best that we can do is make
Good use of them. Each day the sun will go
From us. We should not mourn the loss but take
The gifts of solitude, of stars, of moon.
And when we cannot be alone, when crowd
Surrounds us, let us learn to live in tune
With complex rhythms, noises harsh and loud.
See how the fruit trees grow, without a choice
Of seed or soil. Before the wind they yield
And take what comes. Oh, let us rejoice
In freedoms that are ours, in strengths we wield,
Yet humbly marvel at each growing tree
Which bears its fruit and has the power to be.*



Photograph by Bruce Dienes

Keeping Up With the Cutting Edge:

The Stress of Consensus

by John Sullivan



Photograph by Beth Taylor

THERE IS a continuum. Point A at one end of the continuum is the cutting edge of social change. Point B is the American Friends Service Committee and certain individual Friends. Point C is the broad Society of Friends and others with whom we seek consensus. This is a continuum in which AFSC may be straining toward or at certain moments away from the cutting edge, while others with whom we seek consensus may be straining toward or away from the AFSC.

Kenneth B. Clark, the well-known psychologist, wrote: "The crisis of inconsistencies in American life--the American dilemma--is primarily a crisis of moral ambivalence. It is an honesty/dishonesty dilemma that pervades all dimensions of our social, economic, political, educational and indeed our religious institutions. ...The essential for hope is to be found in that critical minority of human beings...who for some still unknown set of reasons continue to argue that human beings are somehow capable of the possibility of empathy, compassion and sensitivity, even as cruelty and hostility and insensitivity and rationalized dishonesty now dominate.... In the final analysis only these individuals provide the hope for that ultimate type of realism that is defined by the capacity of a society to survive rather than to be destroyed eventually on the altar of human barbarity."

That capacity to survive of which Kenneth Clark speaks depends in part on the extent to which we can internalize concepts of interrelatedness and interdependence. We have to learn how to build these concepts into our thought structures, our ways of working and living together, our social arrangements, our political systems, our economic patterns. Such a process takes time. It will not be easy in a culture which is committed to a great deal of individualism, to the sexist idea that a man's home is his castle, and to the practice of dog-eat-dog and the devil take the hindmost. There will be those who dismiss real assaults on

these cultural traits as religious naivete or dangerous radicalism. But one does not have to be clairvoyant to know that in this world we will live together, or we will die together. To challenge basic thoughts, patterns and systems sounds revolutionary and radical; in the larger evolutionary sense, that is the only way to hope for a human future--to fail to challenge means stumbling on to the fate of the dinosaur, though possibly much more spectacular in the finale.

I would like now to turn to several issues with which AFSC is dealing, asking you to maintain the framework in your minds: the push and pull of the cutting edge and of consensus; the methodology of empathy, compassion and sensitivity; the necessity of interrelatedness and interdependence.

Hunger

The AFSC has felt, as others have, the humanitarian pull to provide emergency food to starving people as well as the need to challenge comfortable and well-off Americans to consume less, when others are in desperate need. But AFSC is pulled in a direction with more radical implications. It finds itself asking: what are the ways in which governments, agribusiness and food entrepreneurs are limiting or blocking distribution of food or failing to obtain it for distribution--and for what reasons? The answers to those questions may point the way to a more radical program direction.

In addition AFSC is telling those who would like a simple answer to a complicated question that birth control is not the obvious universal answer to hunger and that in fact what evidently drives down the birthrate is not just the availability of contraceptive or abortive techniques but the progress of social change within nations. More adequate lifestyles in India would do more for dropping the birthrate than contraception, though of course both are needed now.

The point is that taking the approach of changing economic and social patterns is far more troubling and far less gratifying than simply feeding the hungry. We do not, (do we?) want to make certain that the poor will always be with us. Unless by that we mean that we will all share the poverty? To become deeply serious about hunger in the

John Sullivan, a member of Germantown Meeting in Philadelphia, heads the information services program for the American Friends Service Committee. This article is excerpted from a talk he gave at Berea.

world and at home today means to begin urging that we really share the wealth far more effectively and imaginatively than ever before. And I do not mean one by one, or one Meeting by one Meeting, though, of course, I recognize where action starts. I am not talking about scattered witness; that won't deal with the problem of hunger and the imbalance of resources. When one begins to think in social change terms and tries to move toward the cutting edge of social thought, then one begins to sense the separation that can develop between those who want just to feed the hungry and those who want to eradicate hunger. At that point the stress on consensus begins to develop.

Development

AFSC is beginning to look hard at national and international aid institutions and to ask: is this compassion and generosity of spirit which we see before us? Or is it dishonest and manipulative power politics? If the AFSC were to call for a halt in U.S. foreign aid, at least until the aid structure and policies could be revamped, what would be the impact on Friends, especially internationalist-minded Friends.

"New" Imperialism

Some of our staff and committee persons think that AFSC should dig hard into the question of the new imperialism (which means acquisition and control of political, economic and military power rather than the raw conquest and exploitation of other nations' land as in a former day) and try to find out where those concerned for a better world should be putting their efforts to counteract it. It is especially hard to do this when people react negatively against the phrase "new imperialism" but accept such terminology as "the free world," "aid to underdeveloped nations," "global responsibility," and so on. How will those who are easy with contemporary capitalism react to examination and protest against the new imperialism?

At the United Nations, Third World countries in particular are pressing for discussion of a new world economic order; there will be a special session of the Assembly in the fall to further that debate. Given the wrongs of present economic practices and the recognition of the need to make major changes, there will be many who are ready to espouse the idea of some new order. But in the USA there will be resistance even to the discussion of it. It can be predicted that government or corporate public relations people may well co-opt the phrase "the new world economic order" as a slogan for continuing what a new order would change. Nevertheless in time some changes will come, although the likelihood of a new world economic order in any short term is a daydream. What will be the attitude toward the AFSC if it promotes discussion of a new economic order in the world and seeks to identify some of the points where change can come?

Peace Education

What is the role of a pacifist organization *vis-a-vis* national liberation movements, especially when the *status quo* powers rarely allow national liberation to happen peacefully? How shall a religious-based pacifist organization with a sense of responsibility about human beings and human society respond to the national liberation challenge when we sit in the country which has done more than any other in recent years to stop national liberation where it could? If we conclude that AFSC must have closer relationships with liberation movements, what stress will we then place on consensus?

Economic Change

AFSC involvement with economic questions at home is growing and it is troubling. There are advisors who say that economics is too involved an area for laypersons to wander into. Yet anyone dealing with human problems today inevitably faces economic issues. Do we back off, choosing to deal apolitically with the symptoms, or do we venture forward to confront economic wrongs directly? We don't know how to do this particularly well. But it is of interest how many facets of it AFSC programs already touch in our own country. Our regional office programs touch on the control and use of land; on the safety and health of industrial workers; on problems of poor people, on the question of simplifying the lives of the comfortable and affluent, on the role of corporations in the military-industrial complex, on the nature of jobs and work, on the aging and farm workers. Thus, at many points, we are dealing directly with economic issues and wondering where the accumulating knowledge and experience will lead us.

Where does the Society of Friends stand on economic change issues? How much convergence can we expect and how much stress on consensus? Economic issues are interwoven with all of the political, social and military life of our country. There is so much potential in them for good or bad in human terms. They are issues of great Quaker importance. How are Friends and the AFSC going to try to deal with them? Where are the Quaker economists to lead us in this thinking and to help the AFSC and Friends alike to work our way into these issues?

Women's Movement

Another basic area of social change with which the AFSC is involved today is the role of women and the feminist perspective. There have been several gatherings of women associated with AFSC and a process started which is raising feminist issues at various points in AFSC life.

The Women's Movement brings with it the potential for very basic social change in our society and social organization. Opening ourselves to these changes brings a real challenge. Neither Friends nor AFSC easily accept the charge of sexism. We like to think we are well ahead of society at large in relation to equal respect for the value and dignity of women and men. And yet, this challenge

must be faced by each of us, in our lives and in the organizations in which we participate. While Friends have a laudable history in Women's Rights, we are, as one Quaker feminist has said, in some danger of sitting on our laurels to the point at which they may be crushed.

To what extent do AFSC and other Friends' institutions assume stereotyped sex roles? What kinds of changes can and should we make in our decision-making processes to insure that we truly include those who have been left-out, intentionally or not? Do we take the Women's Movement seriously, or do we still make jokes about "the girls," or "what is it the ladies want?" (Perhaps it is too threatening to do otherwise.) Are we open enough to hold up the feminist criticisms to the Light, judge them by that perspective, and follow where that may lead? AFSC will have to be dealing with these broad questions as well as specific

"Do we take the Women's Movement seriously, or do we still make jokes about 'the girls'...?"

ones in relation to programs and practices. Individual Friends are far ahead of AFSC in relation to involvement in Women's Issues; I am less sure about the Society of Friends as a whole. Can we join together and support each other as these challenges are faced on both institutional and personal levels, so that the radical potential of the Women's Movement can be realized?

If the feminist movement were to achieve its goals, our society would become a very different one. Women and men would be trained and counselled for different ways of working, so that all might have part-time jobs, with time left for adequate mothering and fathering...new approaches to leisure, with child care that had the kind of content that would be liberating for children and not just mothers and fathers...the ending of job discrimination that tends to put men into the high-wage categories and women into unpaid housework or low-paid support tasks. If the women's movement were successful, men and women would strive for a more androgynous value system in which what are now called men's and women's values would both be important rather than one kind dominating the other. There would also be a new ideal of feminine beauty which would result in diminishing the dominance of white western standards of what is beautiful in a woman and also of the enormous businesses of cosmetics and fashion. There would be recognition that equality from this moment forward is not enough, that to achieve equality in a period of transition, women may need more opportunity than the men they have been forced to lag behind. Since real advantages have flowed to men in our society and in other societies too, changing employment practices would mean consequent changes in the power structure of society.

This is only one of the ways in which what may start as a personal concern on the part of a woman develops into a political movement, especially as women discover it is not their personal fault that they are less powerful and less favored than men and that what they are struggling about indeed a collective concern of the women's movement. The success of the women's movement would mean the end of housework being the task of one part of the population and it would mean that one half of human labor power would undergo change, necessitating change in the other half as well. The hidden economics of housework in which unpaid voluntary labor supports the whole economic structure of the family and the liberation of males to do more interesting and wellpaid work would become visible and analyzed, and that too would mean changes.

As the AFSC seeks to deal with such feminist visions, both within the AFSC and in society generally, it will discover new stresses for itself and those with whom it works.

Minorities

The question of race is another one where AFSC and Friends have felt satisfaction at past and present positions and practices. But it is also an area where new consciousness is being raised.

A black Friend in AFSC has been asking for intern and training programs for minority people in the AFSC. AFSC is already seeking to appoint more minority people to significant positions and it still has a long way to go.

AFSC would like more minority people on its Board of Directors--our by-laws require that such minority persons be members of the Society of Friends. We would like more Friends who are minority people on our program committees and our staff where they could help with the sometimes difficult task of relating Quaker with minority perspectives. But the fact is that for one reason or another AFSC finds it hard to recruit as many minority people for significant roles as it would like. There are several reasons why this is so and I do not propose to examine them in any detail. I would only like to ask this: what can be expected of the Society of Friends? What will the Society of Friends do to make itself attractive to minority persons? Failing any significant achievements in that respect, what will the Society of Friends have to say when the AFSC adds to its staff and committees more and more minority persons who are not Friends and who have not had Friends' involvement and experience and who may want to propose changes in Friends' ways of doing things?

Authority

One characteristic of Friends is, surely to be trustworthy, honest, true to a sense of integrity. Therefore we believe it is repugnant to Friends that over the last ten to twenty years the government has become preoccupied with surveillance and harassment of its critics. One of the targets of this surveillance and harassment has been the

AFSC. Perhaps it is really a matter of honor and distinction, a sign that the AFSC, like several other Quaker groups, refused to go along with the wrong drift of government policies and insisted on changes that put peace and human needs higher than other considerations.

But honor or not, the practice of government surveillance trespassing on citizens' rights is a matter of concern to AFSC. We are seeking to fund and staff a program which would have certain aims: to compile useful information from existing sources for the preparation of educational materials to be used by AFSC and perhaps Friends in general; to develop model action programs for communities which want to determine whether improper

"AFSC clearly is more radical and revolutionary than Friends in general...."

or illegal government surveillance is occurring in their communities and what to do about it; and to enter into litigation, if that should seem advisable, to reinforce our rights to carry on lawful activity in support of our testimonies without government interference and without, may I add, government in the first place taking the attitude that it should be hostile rather than open-eared and receptive to its critics.

Essentially the same problem exists today that existed 300 and more years ago: Friends and Friends groups do not look on government as the final authority and are prepared to go to unusual lengths to demonstrate, and if possible, establish that the inner leadings of Friends, the divine call for obedience in some particular respect, stand above responsibility to the governments and the laws of humans. In a way, that fact sometimes puts Friends in somewhat the same relationship to government as revolutionaries and national liberation movements are: namely, in defiance... but the similarity may stop there. We shall see, as time goes on, who among Friends stands with AFSC on this issue.

Some Friends are clearly more radical and revolutionary than AFSC. But AFSC clearly is more radical and revolutionary than Friends in general and than Friends Monthly and Yearly Meetings. In talking with Friends in leadership roles in recent months, there has been concern expressed that AFSC may be getting too far away from Friends at points. There has also been the hope expressed by some leading Friends that AFSC would attempt new efforts at leadership within the Society of Friends, helping it to face hard and controversial issues and deal with them courageously and forthrightly. I have to say that, while AFSC can perhaps do some things along that line, there are two other problems: AFSC is probing and searching but it is not always clear about how to answer some of the hard questions it is facing. And AFSC's primary role, as I see it, is to reach out from the Society of Friends to others in the world and not to devote its energies to trying to quicken and inspire the Society of Friends. What better group than

this here at Friends General Conference to ask: what can the Society of Friends do to facilitate and assist in this process? How much time of the Society of Friends' Meeting agendas is the Society willing to devote to the concerns and issues that the AFSC is embracing? How really valid is it to expect that the Society of Friends is open to leadership by the AFSC into some of the disturbing, difficult, time and energy-consuming issues of our time?

I would like to close with a question that is intended as much for myself as anyone else here: each one of us individually has, sooner or later and perhaps from time to time, to face oneself in the manner in which Jesus faced the leading citizen who wanted to be sure of eternal life and said: sell everything you possess and give the money to the poor and you will have riches in Heaven. Then come and follow me. Each of us, in our own way, will weigh the cost of discipleship and determine the extent to which we are willing to go, or to which we are willing to follow. We can look back into Quaker history and see very clearly the striking examples of Friends who found their way to give all they had, even life itself, for what they believed. In our own social context, with the wrongs and shortcomings of human society and the consequent repression or denial of human needs and aspirations, how far will we commit ourselves to the human struggle? How high a cost will we willingly pay for discipleship?



Beneath the Blinding Eye

Beneath the blinding eye of your
awareness
I panic, burrowing deep underground
Beyond your scalpel-light, lest I confess
Confusions and conspiracies that
mound
Above my mirror of reality.
You leave no sheltering shadow where
I can
Pause to assess the possibility
That I stand equal with you, and may
fan
My small, uncertain spark to brilliant
flame.
My mirror is a cracked and clouded
thing,
Unable at its clearest to proclaim
The white heat of my dreams that soar
and sing,
Or to evaluate the gold mirage
Of your sun-imitating camouflage.

ALICE MACKENZIE SWAIM

Berea '75

The Risk of Simplicity

I WONDERED, while attending Friends General Conference, where simplicity had gone. Time at the conference moved along, very full and seemingly well. But something just was not in line. Each foot-step taken came down just a touch out of place—enough to make the whole process feel wrong, though without tangible reason. It was then that I noticed the lack of simplicity....

Simplicity, if anything, is the attitude of being so faithful in listening for and trying to follow movements of the spirit that we have no need to "fill up" our time. If we are open, and willing to follow where led, our lifespaces will be filled, and filled well. I sense that this should also apply to conferencespace. Which is not to say that F.G.C. time has not been filled with very worthwhile events—only, who are we to fill it? This whole train of thought comes as a reminder to me that, at root, simplicity is and must be an act of faith: "I trust that means of living will come when needed; I trust that the next step I am to take will show itself clear in the fullness of time; I trust that my time will be filled with truthfulness and love if I am faithful. I do not know but I will trust—even when the way is hard or unclear—that clarity will come. I do not fear silence or emptiness. If words need to be said, they will be given. The way will clear."

This vision, which I find to be the root of Quakerism, needs to be extended and extended until our whole lives are re-membered into it. Our conferences and large gatherings seem fit places for this extension, this remembrance, of simplicity.

A proposition: that we take the risk of doing without diversions and extra structures (e.g. pre-arranged, paid speakers; scheduled events and workshops) and gather together trusting that the time will fill, creatively, lovingly, truthfully. (Judging from the variety and depth of past F.G.C. "free time" activities, this is no great, all-too-risky leap of faith!) I propose that all Friends take time in the weeks before the conference to worship

and reflect, to nurture and prepare our personal concerns, questions, leadings--and then gather together with a willingness to share and to struggle and to follow where led. And most of all to worship and to live worshipfully.

Many Friends have had a strong concern that we are for the most part now an exclusive club of the affluent, that many might have difficulty *affording* to be Quakers. This factor, that our costs of membership are too often levied in dollars rather than in discipleship, is certainly a block against many who might wish to share in our gatherings. Perhaps our lack of simplicity has had part in our closing out of the poor. Perhaps a return to the discipline of simplicity, saying "I am (my time is) empty; fill me," would permit our conferences to be cheaper and more accessible to the poor among us and in our communities. Perhaps. It seems worth an experiment.

Jennifer Tiffany



Berea '75

Need for Justice

FRIENDS UNDER the weight of a concern brought by the White Roots of Peace group of Mohawk Indians to Friends General Conference at Ithaca in 1974 contributed more than \$2,500 to provide a court watcher at trials of Indians in South Dakota and Nebraska. Gordon Harris, who was chosen to monitor those trials, attended the Berea conference to report on the need for continued actions of various kinds.

At the close of the conference an *ad hoc* group of "Friends of Indian Justice" listed three specific actions Friends can take:

--Urge local and national news media to gain access to the Pine Ridge reservation and other places where violence is occurring, to interview witnesses and to do investigative reporting of causes as well as results.

--Appeal to all parties to avoid provocative acts.

--Insist that government representatives meet with representatives of Native

American groups to seek fair and cooperative resolution of the underlying issues. Jurisdictional and treaty rights must be seriously negotiated.

The need goes on for financial support so that Gordon Harris can continue to monitor the trials. Checks payable to Friends General Conference Indian Fund should be sent to 1520 Race St., Philadelphia, PA 19102. Contributions also are needed by the Wounded Knee Defense/Offense Committee, P. O. Box 918, Council Bluffs, Iowa 51501.



Berea '75

From the Top of the Rope: A Child's Perspective of Berea

IF YOU were between seven and fourteen years old and a young Friend whose family trekked to Berea for Friends General Conference, you could lay claim to a unique view of that week from the top of a rope strung between three trees over five feet from the ground which you learned to walk with the support of a guide rope, an adult steadying the guide rope, and your new friends who followed you, standing below, ready to help you off the ropes when you needed to come down. The view from that height compresses suddenly in fear and doubt ("but I never walked a rope before!"), modulates in daring and risk, and culminates in elation as your body learns new skills and trust of those who 'spot' below waiting to catch you when you fall.

The triangular rope walk and two other problem situations involving ropes, trees and group cooperation were the "trust-risk" experiences offered each day in the Children's Program. Sometimes it would be a game just to decide what to do when every day held multiple choices of recreation, crafts: weaving, *batik*, printing, stitchery, *macrame*, or nature hikes and crafts, or field trips or puppet-making, drama, kite-building, fire-making, work with clay, dancing, singing, movement, a slide show on China about Chinese children. Or you could discover how to be creative in conflict through a series of games, or play in an inflated sculpture form on the lawn by Dodge Gym, or collect crawdads, frogs or fish

for the aquarium.

Looking at it all, like a marvelous fair,
from the top of the rope, you might wish
that Ithaca wasn't a year away!

Shirley Tweed



Berea '75

"Dear——and

——of——Kind"

POOR QUAKERS! They never know where the next applecart-upsetter is coming from. Blacks have invaded meetings, demanding reparations. Gays have upset the equanimity of "straights" (whoever they are) by asking to be accorded rights we always assumed they had. Young people have either taken the faith too seriously, demanding that meeting houses serve the people, not the property, or else have seemed to have taken it too lightly in trying to integrate sex and drugs with religion.

Now the women! Don't they know that Whittier's hymns are as sacred and inviolable as Woolman's witness or Fox's foundership? "Dear Lord and Father of Mankind" is nearly as basic as the Inner Light or That of God. Sexism indeed! What a sacrilege and what insensitivity to feelings!

Thus it could be announced, after a brief stormy session the previous night at Berea, that we would again sing the offending hymn, using any words for "Lord" and "Father" and "Mankind" that we chose, and who should care?

Quakers are a great people, with more humor and human juices displayed at Berea than in many previous conferences. But their "with-it-ness" tends to get a little dated. When now will the Friends Hymnal committee and some of our theologians get together to look into some of the great discontinuities when a masculine Hebrew God and our need for "deanthropomorphizing" religion come into conflict?

James S. Best



Photograph by Bruce Dienes

Berea '75

Other Songs at Berea

TWO SONGS at Berea seem to speak messages to me. One is the beautiful spiritual "Jesus walked this lonesome valley, he had to walk it by himself, Oh, nobody else could walk it for him, he had to walk it by himself. We must walk... You must go and stand your trial..." I guess that the original valley was the valley of death but to me it is the valley of life. Some valleys are wide and shallow, some deep and narrow, and others all the variety in between. Some are fertile, some rocky. In some there are "still waters," others have rushing streams and waterfalls, and there are some that have no water at all. Our valleys are given—we have to "stand our trials" in them.

The other song is the Shaker "'Tis a gift to be simple. 'tis a gift to be free, 'tis a gift to come down where we ought to be." The thought here is the gift of freedom. It is a gift we can accept and a gift that we can give to one another. As I meditated on this it came to me that, like love, freedom is something that if we give it away, we'll end up having more.

Joy deLeon



...And Witnessing, Continued

ON JULY 20th, Bruce Baechler, 20, a member of Hartford (CT) Friends Meeting, began a 26-month prison term at the Robert F. Kennedy Memorial Federal Youth Center in Morgantown, West Virginia. Bruce openly refused to register for the draft shortly after the Vietnam Peace Accords went into effect during the spring of 1973. He is, as far as we know, the first to be imprisoned for "post-war" (post-Vietnam) draft resistance.

Regarding his own act of resistance to the war-machine, and in hope of other such acts, Bruce stated, "The only way we are going to have peace is by each individual (especially YOU) standing up to her/his government and saying 'No, I won't be a party to war.' Many of us feel that it is worth the risk of prison. I invite and urge you to join us by refusing to cooperate with or register with the Selective Service, and by refusing to pay any Federal taxes (such as those on telephones, income, tobacco and alcohol), as much of the money thus collected is used to pay for war, past, present, future. And I urge you to do this openly to inform and encourage others."

Since his arrival at the Morgantown Federal Prison, Bruce has continued his witness: He will do voluntary work, if he is asked rather than ordered to do it, or work for which he is paid just compensation (\$2.25/hour). He reserves the right "to increase or withhold...at any time, for any or no cause" his labor, refusing any compulsory and/or unpaid labor. He considers such "involuntary servitude" a form of slavery and one of the major oppressive and unjust features of the U.S. prison system.

Bruce reserves the time between 7 and 7:30 E.S.T. for worship and reflection, and invites any who wish to join him in this silent meeting across the miles.

For more information, contact Bill Samuel, 120 Maryland Avenue NE, Washington, DC 20002.

ON SATURDAY, August 9, the Brandywine Alternative Fund sponsored an all-night candlelight vigil at the Chester County Court House, West Chester, PA, in remembrance of the bombings of Hiroshima and Nagasaki thirty years ago. John Hersey's book *Hiroshima* was read aloud from 8 p.m. to 8 a.m.

FORUM: Ethics

A Cry of Conscience

Against "Lifeboat Ethics"

fo-rum (fôr'am, fôr'-) n. pl. -rums or fori (fôr'a, fôr'o). 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.

THE APPEARANCE of a discussion of "Lifeboat Ethics" in the *Friends Journal* (5/15) is a significant and also a rather sad event. It is significant in that it illustrates the extent to which the views of Garret Hardin, as expressed in both of his well known articles--"The Tragedy of the Commons" and "Lifeboat Ethics," have entered into informed public opinion. It is sad because it is precisely this kind of ethic that Friends have always rejected, and should continue to reject as quite contrary to the Christian tradition. However, there are other reasons for rejecting Hardin's arguments, notably that they are based on incorrect and incomplete views of the world's food and development problems.

Perhaps the argument of the first of Hardin's well-known articles should be treated with more respect than the second; it spelt out vividly one of the better known findings of economics--that the actions of both individuals and institutions have implications beyond their immediate intentions, and that the costs of these actions can fall on others. The pollutants from power station smokestacks fall on the neighborhood, one more automobile added to the freeway in the rush hour slows up all the traffic, and overfishing of the oceans by the huge commercial fleets of the Russians and the Japanese reduces the catch for everybody.

The parable of the commons is an old one and Hardin was, in fact, publicising the version first put forward by a nineteenth century Oxford professor. The commons was the common land available for grazing to which all had legal rights of access. They no longer exist in Europe and the United States except as quaint historical survivals and then without much exercise of the right of common grazing. They disappeared because they were no longer consistent with the needs of food production as they evolved. That fact in itself should warn us against pressing the parable too far in its application to modern situations. Where it does apply, as in the areas of pollution and highway traffic, it is always because society has failed to ensure that those who create the condition bear the cost of their actions. Giving birth, it is argued by Hardin, and others, likewise increases the costs to society because of the demands made on resources by the additional person, (unless it happens that the birth is offset by an equivalent

death). There is a further qualification--the person born must make no net contribution to the wealth of the commons during his or her life, otherwise the parable does not hold. Since we cannot know this when a child is born--let alone when it is conceived--it would be the height of arrogance to argue that any particular child will diminish the size of the "commons." Historically this has not been true, either, because the vast increase in the world's population could not have taken place if the larger numbers could not have been fed, through a big increase in food production.

The existence of a larger population does prove that the common wealth can be expanded to feed and maintain them. Nevertheless the rapid growth of the world's population cannot and should not be viewed lightly. It has been accomplished at the cost of using up the earth's exhaustible resources at an ever increasing rate (although much of the blame for that should fall on our increased wealth, rather than the population growth). We have filled up the corners of the inhabitable globe with people, wiped out species and endangered the existence of others and may now be on the point of damaging the earth's delicate ecosystems. In these circumstances we should do all we can to encourage others to keep down the size of their families and to provide the correct example ourselves. What we should not do is to arrogate to ourselves the right to try and coerce other people's choices by withholding of food or other forms of aid. Not only is it morally repugnant, it is also unlikely to have the result that we have in mind.

In his article supporting Hardin's arguments on "Lifeboat Ethics" R. B. Crowell states that "America could assure that there will be billions of suffering, starving Indians in that near future simply by giving massive food and medical relief to the 600 million today." This is a highly unlikely and unnecessary possibility; while there have been times when U.S. aid to India has been important, the U.S. is no longer the main donor. Even if it wanted to, which is far from the case, the U.S. could not provide the food for 600 million Indians. India is almost self sufficient in basic foodstuffs, although it does import about five percent of its needs. Of course there have been hunger, malnutrition and actual starvation in India in

recent years, but that has probably been due more to distribution failures than to widespread famine and crop failures.

India's wish is to be able to feed and clothe its own people from its own resources and income, as well as to educate them and to deal with their medical needs. They would be most helped in this task by assistance of a different kind than food and medical aid, notably by better access to world markets and financial aid linked to their development needs. They are most unlikely to respond to the kind of moral blackmail implied in the view that outsiders, by granting or withholding aid, can influence their reproductive behavior, even if those outsiders are motivated by the idea that this would be in the best interest of future generations.

In any case, how can we possibly imagine or foresee what will be in the best interests of future generations?

In any case, how can we possibly imagine or foresee what will be in the best interests of future generations? Our grandparents could not have foreseen what would be in our best interest because those interests have turned out to be as far removed from their knowledge and culture as ours will be from future generations. We can surmise that it will be easier to satisfy the interests of those yet unborn if there were fewer people in the world than seems likely to be the case. This is the more forcibly true for those large, poorer countries which already contain the bulk of the world's population—China and India. Both have long histories and cultures of their own and both now seem particularly unwilling to accept the advice of well-meaning westerners, especially when it comes to questions of population.

The arguments made to support "Lifeboat Ethics" are particularly likely to arouse scorn and anger amongst the people of the third world. There is indeed something particularly repugnant in the vision of rich Americans seeing themselves as in a lifeboat of affluence, afloat in a sea of poverty. The metaphor is clearly faulty, however, in that it does not allow for the facts of interdependence. It is true that the U.S. is enormously wealthy, but the fact is that its wealth is more and more at the mercy of others with economic power elsewhere in the world; this is the major, but possibly not the only lesson of the oil crisis of the last two years. The rest of the world depends upon the United States and the other, richer, developed countries for much of their well being, while the richer countries are also dependent upon the rest of the world.

It is the moral implications of "Lifeboat Ethics" that arouse the contempt of the poorer people of the world. The view that the poor should not be helped because they will then increase their numbers is an old one that was widely held in the 19th century. It was then used to justify the cruelties of the English Poor Law and it is easily recognised as lying behind many opinions held about the welfare system in the U.S. It is a view that reemerges more strongly when food production fails to keep up with population growth (as was the case, worldwide, in 1972-73). Christians have subscribed to this view, without seeing that it is inconsistent with their fundamental ethic. It is as if the parable of the Good Samaritan had been

qualified to state that charity should have been withheld from the victim until the Samaritan could be assured that the man would not breed "excessive" numbers of children. Surely the intention of the parable was that the obligation to charity under extreme circumstances should be absolute and without regard to consequences.

The parallel in food aid is in situations of disaster, when the need is for immediate help to save life and tend the sick and suffering. This is not the same action that is called for to deal with the problem of expanding world food production. That is not a problem of charity, it is one of international cooperation and trade to ensure that people can, as far as possible, make the best use of their own resources. "Food Banks" and other international organizations have to be justified in that context, with charity reserved for the disasters that will still strike from time to time.

E. K. Hawkins
Cambridge MA

Edward Hawkins is a staff member of the World Bank and the above was written in his private capacity while absent on sabbatical leave. The views therein do not necessarily represent those of the World Bank.

Dear Friend:

REGARDING OUR conclusions about what can be done to effectively check population increases: According to many food and population experts, including Lester Brown, the only sure means of reducing population growth [other than through disasters] is through social and economic progress.

Where we have attempted to push the use of contraceptives on unwilling or uncomprehending peoples, we have fostered the image of ourselves as imperialist, condescending, and lacking in understanding of the cultural values of others. Even population programs that have been operated by the United Nations have generally had almost no effectiveness, unless they have been linked with concurrent social advancements of the poor.

We certainly do not want to pretend that even the most far-reaching social revolutions [such as China's] will entirely solve the population and resource depletion problems of the world. For the present, however, we find much more hope for the poor in such models than is afforded by the advocates of triage and/or lifeboat ethics. Perhaps a better way will open if we and others continue to seek creative leadings of the spirit.

Edward F. Snyder
Friends Committee on National Legislation

Dear Friend:

I CANNOT imagine that in following the clear mind of Christ we shall arrive at the Garrett Hardin thesis. Consider some of the facts today. The average American requires five times the agricultural resources of the average African or Indian: approximately 2000 pounds of grain (all but 150 pounds in the form of meat and dairy products) compared to only 400 pounds of grain, most of it consumed directly. Our cattle annually eat nearly twice as much grain as the entire population of India. If the United States cut its beef consumption in half, enough grain could be saved to feed 100 million people a year. The U.S. annually uses three million tons of fertilizer on its lawns, golf courses and cemeteries alone, more than used on all farms in India.

As Peter Collier says in the April, 1975 issue of *Ramparts*, what we have here is not a case of lifeboat ethics, but a sailing plan for a luxury liner. We sit in the first class section of the boat. The U.S. ranks 14th among 16 development assistance countries when assistance is measured in terms of percentage of gross national product. Our Food for Peace package has dropped from nine million tons in 1962 to less than three million tons in the current fiscal year, and much of that has been for Third World "allies," not for the neediest countries. For the coming decades at least, the question is not whether others

will try to board our ship, but whether their needs will decrease the gluttony at the captain's table.

Garrett Hardin states that the problem is not food; the problem is excessively growing populations. United Nations agencies and nongovernmental organizations have been dealing with this simplistic proposition for many years, and they have moved forward, notably at the World Population Conference last August, to the recognition that, while population growth is a problem, development is the key to that problem. Ed Lazar's excellent article helps us to understand why population continues to grow in developing countries. Furthermore, a key factor is that the U.S. with six percent of the world's population accounts for forty percent of the world's resource usage each year. The Quaker conscience should be leading us to revolutionary proposals for trade relationships that will result in a more equitable distribution of resources and food, radical changes in lifestyles at home, and an increased, not a decreased sensitivity to the suffering of the malnourished and starving. The American Friends Service Committee, the principal Quaker relief agency, long ago recognized that relief alone is inadequate. Careful attention has been given to the forms of development assistance that will result in self sufficiency.

Larry McK. Miller, Jr.
New Britain, PA

THE CONCEPT of the "commons," of being limited to one's share of a finite supply should be applied, not only to food, but to all natural resources. So interpreted, we the people in the technologically developed countries, and particularly in the U.S.A., are grossly overconsuming. Even if population growth would stop overnight food and raw materials would not suffice to supply the world population at the U.S.A. per capita rate. The two aspects--overpopulation and overconsumption--are closely inter-related.

Prevention of overpopulation and/or overconsumption implies regulation and limitation of freedom--as does Hardin's commons with the one-cow rule. But as soon as there is more than one person living on earth, there can be no complete freedom. The question is what limits are imposed and who decides on them.

If, as I am convinced, we must curb population growth, the rich nations can morally voice such demands only if they at the same time drastically curb their mad waste and overconsumption of food, energy and other resources, and at the same time work for population control and a limited

improvement of the living standard in the poor parts of the world. In this manner a more unified standard somewhere between the wasteful one of the rich and the starvation one of the poor can be achieved.

If we in the U.S.A. do not control our own appetites, we have neither the right to counsel birth control, nor to withdraw into isolationism, forgetting the majority of God's children.

Victor Paschkis
Pottstown, PA

Dear Friend:

THERE IS an aspect of triage and life-boat ethics (FJ 5/15) which I have not seen discussed, but which places the moral problem in a different light from that usually thrown on it.

If survival of the human species is the over-riding goal, then triage and Life-boat ethics make good sense. It is probably the best--and perhaps the only--way to ensure

AND MORE FORUM

that the fortunate nations will survive. As a biologist long concerned with evolutionary theory and history I know what happens when a species has a population explosion. Usually a remnant survives and eventually renews the species' numbers at a level permitted by the environment. Those who do not survive become fertilizer....

If a percentage of the human species sees survival as dependent on the practice by them of triage and life-boat ethics it is quite logical for them to act accordingly. If they act successfully they would then be the ancestor of most *H. sapiens* of the future, and they and their descendants would set the standards for future society.

At this point I am troubled. What kind of descendants would they have? These descendants would know that their ancestors survived because they had made a cold-blooded decision to let millions starve without trying to save them. I think that this knowledge would be a social heritage of doubtful value. The society which would develop under its influence would likely be one in which a

short answer would be given to the question, "Am I my brother's keeper?"

It appears to be the destiny of all species to become extinct, and I see no reason to doubt that eventual extinction is *Homo sapiens'* fate. This fact is obvious to those who accept the evolutionary viewpoint as well as to those Christian fundamentalists who expect an Apocalyptic end. Extinction may be pushed further into the future in the case of humanity by the practice of triage and life-boat ethics, but it comes eventually. Might it not be wiser to accept extinction while exercising those qualities of mercy and unselfishness which we accept as the hallmarks of humanity at its best rather than to postpone it by perhaps undue attention to mere survival?

Perhaps a compromise is still possible. Maybe we can yet feed the world for a transition period on a very low subsistence standard—for us as well as they—at the same time insisting that everyone cut down on breeding. Political and sociological difficulties would be immense, and I think we should accept the real possibility that a breakdown of social organization, with wars, plagues and famine, may come in our time. Even so, might it not be worth considering that we should die trying, as humans, rather than attempting to survive as less-than-human?

Albert E. Moorman
Sorrento, Canada

Dear Friend:

GARRETT HARDIN is certainly right that birth control is a vital problem in saving generations still unborn from the suffering and horror of this time and worse to come.

It is not the pill or other contraceptive devices that will make this possible. It is a case of motivation. The people concerned must want it before it can be effective. This requires a higher standard of living for the present population, so that with food and good health they can be assured that their babies will live to be the sons and daughters they need to help them in their old age.

Where people have decent living conditions the birthrate goes down. It is necessary to work for the short term and the long term. Giving food for the emergency is only part of the answer. Enabling people to raise their own food by teaching them good agricultural methods, supplying chickens rather than eggs, heifers rather than meat, helping them to dig wells so that they can have the water needed for their crops and showing them the kinds of fertilizers to use that do not depend on oil. All of this is our job for today and it's a big one.

Emily R. Rinden
West Hartford, CT

Dear Friend:

I AGREE with Garrett Hardin's reasoning [FJ 5/15] totally callous as it may seem to some. World Population Control especially of the prolific, miserable nations should be our first priority. Indeed, what good does it do to try to feed the hungry millions only to have them reproduce their numbers eight times? Even the queen bee limits her egg laying when the nurse bees can't take care of them.

Lydia Frink, Beekeeper
Newington, NH



It's a SMALL World

U.S. Government Blocks AFSC Emergency Vietnam Aid

The U.S. Government on July 28 denied licenses to the AFSC which would grant permission for the shipping of emergency humanitarian aid to South and North Vietnam. Parts of the assistance plan, school equipment for the Xa Dan high school in Hanoi and some food and medical supplies for the South, were passed. But the Treasury Department denied permission to ship agricultural equipment, tent canvas, fishnets and nylon cord, and a workshop for repairing hospital equipment and instruments to the South. Also blocked were supplies to construct cooperative workshops for war victims handicapped in the Christmas 1972 bombings of Hanoi. The reason for the denials given by the Treasury Department was that "Transactions of this type are not consistent with the present policy of this Government with respect to North Vietnam."

AFSC Executive Secretary Louis Schneider announced July 25 that the Service Committee will send the aid, all of it, regardless of government refusals to grant permission. In doing this, Louis Schneider, Wallace Collett (Chairman of AFSC's Board of Directors), and other AFSC officers place themselves in jeopardy of fines and imprisonment.

On July 28 the AFSC stated that it views this denial of permission for the distribution of aid as one aspect of a general "hardening of previous government positions...motivated by political considerations which reflect a hostile policy of the administration towards the two Vietnams."

The AFSC statement continues, "In Article 21 of the Paris Peace Agreement the United States acknowledges its responsibility to contribute to postwar reconstruction throughout Indochina. As long as the government fails to meet its commitments, many individual citizens and religious organizations feel an especially compelling obligation."

Pursuant of this, the AFSC is re-opening its Hong Kong office to facilitate the supplying of emergency relief to Vietnam. The office will be staffed by William and Carol Gould who had been

named in February as co-directors of the Quang Ngai Rehabilitation Center.

The office will ship large quantities of material to the Quang Ngai Rehabilitation Center as well as emergency relief supplies to other parts of South Vietnam and to North Vietnam.

The Quang Ngai Rehabilitation Center, which last year cared for over 1,110 patients, continues to operate under the new government in South Vietnam.

Five of the Service Committee's western staff are still in Saigon, and one, Dr. Thomas R. Hoskins, is working in a hospital in Danang.

Ecumenical Symposium This Fall

American theologians and scholars are being invited to participate in a symposium in October sponsored by the Paulus-Gesellschaft International. For more information write to Dr. Paul Mojzes, Managing Editor, Journal of Ecumenical Studies, Temple University, Philadelphia 19122.

The Society of Friends Viewed as Sectarian and Parochial

In commenting on a letter to the editor of *Friends Journal* in which "an American Friend writes of the 'age-old conflict between our programmed, pastoral Friends and those of the unprogrammed, non-pastoral variety...,'" James B. Passer, writing in *The Canadian Friend*, expresses himself as "completely baffled." He cannot understand "how Friends feel that they and/or the religion of Quakerism can ever be able to successfully speak to the conditions, problems and aspirations of universal humankind while holding such unsympathetic, rigid views regarding man and his approach to God in corporate worship."

He wonders how the "hard-core adherents" of both the pastoral meetings (Churches) and the silent meetings ('unprogrammed') can fail to see that they are tending to worship a form of worship rather than worshipping in the Spirit. He asks how it is that "a sufficient number of unprogrammed Friends still continue to think of pastors as 'hiring clergy' and piously assert that the non-pastoral

meetings are free from such a 'stain.' "

He points out that holding separate meetings (often in the same meeting-house) for those of opposing convictions provides no sort of solution to the problem. Rather, he sees "a totally integrated semi-programmed procedure" as the only practical answer, noting, for example, that "Unitarian-Universalism recognizes the value in both meditation/silence and experimental, partially-programmed forms in which the free flow of the Spirit can be enjoyed and experienced by all."

He feels that Friends should honestly and frankly admit the parochial and sectarian nature of their Society, and believes "the time has come to stop pussy-footing around via euphemistic language and to view our Society as others often view it."

James Passer is a member of an unprogrammed monthly meeting within New York Yearly Meeting.

Marjorie Sykes on Simplicity and Discipline

The San Francisco Friends Meeting newsletter quotes from a *Los Angeles Times* article (Feb. 16, 1975) on Marjorie Sykes who is described as "an Englishwoman, a citizen of India, a Quaker, a teacher and an advocate of nonviolence and simple living." Especially pertinent to American life are the following answers which she gave when asked about her impressions:

"I am oppressed by the 'too much of everything' atmosphere. Widespread commuting is wrong. To experience closeness, humans should be grouped around their way of life with no division between production and leisure. Everybody should give a part of the day to real, productive, physical labor, in order to produce something useful..." The newspaper interview continues: "Asked if she thought the disciplined, orderly life that she lived and advocated was possible for an urban American, Miss Sykes replied resoundingly: 'Yes! It's high time people learned the positive connotation of the word "discipline." Discipline is the best method of learning; without it, one can't be effective at anything. Discipline enables you to be master of your life.' "



Reviews of Books

Prison Life and Human Worth. By Paul W. Keve. University of Minnesota Press. 1974. \$9.75. 199 pages. Not illustrated. Indexed.

Paul Keve's fourth book, *Prison Life and Human Worth*, deals with exactly what the title implies--the values and dignities of humans, both the keepers and the kept. This can be reversed, if one chooses, to the indignities exacted throughout our correctional institutions due to ignorance, indifference, lack of funds and smugness of the self-righteous.

Keve covers such areas as the quality of prison life, the importance of communication, special problems of female inmates, parole and possible substitutes for incarceration. There are no graphs, no pictures, no complicated lists of figures. Yet each chapter presents its topic concisely and most importantly honestly. This honesty could lead one to a sense of impotent futility--that no one, nowhere

will be able to solve the country's prison problems. Read carefully, however, Keve outlines many possible solutions to minute problems such as the style of an inmate's haircut as well as to monumental issues such as the proprieties and methodology of parole boards.

Keve's *Human Worth* is must reading for interested bystanders, employees of the system anywhere, legislators, judges and "the kept."

Harriet F. Durham

Notes on the Old System: To Transform American Politics. By Marcus Raskin. David McKay Company. 180 Pages. Cloth, \$6.95; Paper, \$2.95.

When these "notes on the old system," whatever that might be, came out late last year they could hardly have caused a ripple in Quaker circles. After all, if we had chosen to inquire, the author had served on President Kennedy's special staff of the National Security Council. Certainly he was not "one of us!" If, however, we had happened to scan the index of the book for the word Quaker, as Henry Cadbury used to do with almost everything that came to his hand (resulting in a great collection of miscellaneous Quakeristica if not Quakeriana), we might have been piqued into reading further by the disparaging reference to the Quaker strain in President Nixon: "Nixon seemed to have no tradition beyond that of winning games, being 'tough' and the homily to 'keep trying.' He was plagued

with a neurotic quality of suppressed Quakerism: he was hostile, paranoid, angry, and self-pitying. Yet, hidden behind clichés, he had a powerful and warped intellect and a formidable capacity to 'stay' when others wanted him 'out' " (pages 38-39). A further Quaker reference, not caught in the index, suggests equally intriguing qualities in Nixon's Quaker heritage (page 105). The word "suppressed" redeems the situation a little, but if one is fascinated by the overall effect of Quakerism on the strange presidency of Richard Nixon one might very well want to know what this author has to say.

But this little volume is not a psychopolitical study of a President in disgrace. Rather it is a fascinating analysis of the whole political-economic system, a system of which, the author believes, the Nixon presidency was not just an unhappy, personal aberration, but the inevitable historical outgrowth of the evolution of American business, political and military life since the Civil War. Watergate and its aftermath was no mere political caper on the one hand, nor, on the other, a hopeful demonstration of the ability of the old system to cleanse itself of a cancer. No, it derived from the development of the great corporate organizations, private and public ("What is good for General Motors is good for the country.") during the past century, bolstered by our imperial adventures, particularly since 1941, which produced President Eisenhower's lamented "military-industrial complex," and their manipulation of an overweening presidency and a supine Congress. Watergate merely exposed the structure for what it had come to be: a ship full of holes whose leaks can be plugged only by a thorough overhauling.

If contemporary Quakerism is to be anything more than the political nullity that it chose to be after the French and Indian War, or if we are to emerge from the gratified fantasy-world that some of us fell into in the glow of having a second Quaker in the White House, then Friends will have to search their hearts to see if they have anything to offer to the national debate as to how, in the words of this book's subtitle, "to transform American politics."

Curiously, Marcus Raskin, who has little knowledge and less sympathy with Quakerism as it is popularly understood comes up with a remarkably Quaker proposal for effecting the transformation: greater individual, popular participation in the government through the establishment of Congressional grand juries functioning at the community level (one

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jury to every 50,000 constituents), to bring the people and the Congress back into control of the governing process. Whether we accept this particular suggestion or not, we owe it to ourselves to read this cogent and fascinating book, on how our American Republic ended in a Vietnam and a Watergate, and to consider how we and our fellow countrypersons can work together to restore that Republic to its proper role in our own lives and that of the world.

Thomas E. Drake

India: Land, People and Culture. By Jeannette Bossert. Gulistan Publishing House, Delhi. Price: 75 Rupees. (Available in America from Pendle Hill, Wallingford, PA.) Illustrated.

Jeannette "Nette" Bossert, a Friend from the Netherlands who has spent many years in India engaged in social work, especially among students. She has now written a book that provides an excellent introduction to almost every aspect of Indian life. Especially valuable, perhaps, are her chapters on the arts. Her chapter on "Who are the Indians?" also is very well done. When one who has travelled the length and breadth of India declares: "Joy is one of the real features of Indian village life," we can believe her. Paradoxically, there can be more joy among the poor people of the world than among the rich.

This is not primarily a book about politics. It is something much better. Those who may want a good cultural introduction to the life and culture of the Indian people can hardly do better than this.

Horace Alexander

latent, indirect, and often unsuspected consequences attendant upon what appear to be unsuccessful negotiations, treaties, etc. As the author puts it when speaking of the Berlin settlement and the eventual acceptance of the two German states into the United Nations, "As new light appears in one place...it is diffused through the rest of the system, illuminating other parts however slightly. Activity in one sector transmits waves of new-found hope or trust, which precipitate activity in other sectors, and since the transmission is not only one-way, the process can be a cumulative one. This 'positive feedback' effect can be traced through the long thaw that brought the level of hostility and rigid bipolarity in the cold war down from its icy peak in the early 1950's."

Throughout the study, the careful documentation of impediments and setbacks to disarmament might lead an idealistically hopeful reader to conclude that there is little hope for it to become a reality, even in limited form, in today's world. But the author is only trying to be realistic. Freely admitting all the failures and acknowledging that frequently "right" results seem to be obtained, if at all, for the "wrong" reasons, he nevertheless keeps a firm hold on the "inner faith" which he sums up in the words from Paul Eluard's *Bonne Justice* (1951):

*C'est la douce loi des hommes
De changer l'eau en lumière
Le rêve en réalité
Et les ennemis en frères
Une loi vieille et nouvelle...*

"It is the gentle law of mankind/To change water into light/Dream into reality/And enemies into brothers/A law old and new..."

M. C. Morris



Approaches to Disarmament. By Nicholas A. Sims. Friends Peace and International Relations Committee, Friends House, Euston Road, London NW1 2BJ. 81 pages. 50 pence.

The thrust of this monograph seems to be toward persuading the reader to stop and take a second look before condemning outright all apparent international failures to achieve disarmament or some form of arms control.

What this study brings out particularly is the too often overlooked importance of

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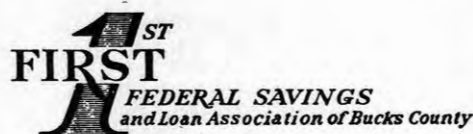
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Letters to the Editor

Illumination, Pain and Gratitude

The article by Edith Lentz Hamilton, "The Longstreths and Their Working Class Meeting" (FJ 5/1) brought me illumination, pain and gratitude.

First, illumination and an increased appreciation for the vitality of the

Frankford Meeting in the forties, now that I understand more about its origin. I was one of the "conscientious objectors assigned to work at the nearby mental hospital in Byberry." Since I was not then a Friend, I attended a variety of churches; but occasionally I visited Byberry or Frankford Meeting, sometimes with my fiancée, who also worked at Byberry and soon became my wife.

Second, pain: for after only six months my wife died in an accident, a loss that was very hard to accept.

But finally, abiding gratitude to the Longstreths and the Frankford Meeting. For when I called Walter Longstreth in my immediate need, he put me in touch with a Quaker lawyer, Harold Evans, whose firm proved very helpful. And soon thereafter the Frankford Meeting invited me to Sunday worship, followed by a luncheon and outdoor games. From the meeting for worship through the afternoon, that day of fellowship with those who were sensitive to my personal sorrow but did not dwell on it helped me to regain balance, recover faith in God and man and re-enter the mainstream of life.

I hope Edith Hamilton, the friends and relatives of the Longstreths and the present Frankford Friends will accept this note as a grateful tribute to the memory of Walter and Emily Longstreth and the Friends at Frankford in 1945 for their understanding and help in the time of my greatest personal need.

Name withheld by request

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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between 8 and 10 P.M.*

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

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

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

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

Helen H. McKoy, M.Ed., German-
town, GE 8-4822

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

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

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

Alexander F. Scott, M.S.S., Wynne-
wood, 215-642-0166

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

Bruderhof and Friends

I really enjoyed the issue of the *Journal* dedicated to simplicity. Of particular interest is the concern for ecological, healthy living alternatives to what exists generally.

Are there readers who think, as I do, that Quakers have a traditional manner of dealing with others and a spiritual perspective that could provide the basis for a non-fundamentalist God-centered living situation? I would be interested in the ideas of others in this regard. Do such "Bruderhof" type arrangements exist already among some Friends?

*Timothy Wright
East Orange, NJ*

What Would John Woolman Say?

We are mightily pleased with the improvements in the FJ that have occurred within the last year. We like the *Forum* and are quite impressed with the art work being printed. This last week we received the March 1st issue with that lovely woodcut on the cover!

After noting plaintive cries for simplicity of living I angrily read the classified section with houses to let for \$175-\$195 a week! When I asked my husband what strangers who pick up the magazine would think of Friends after that, he cynically replied that they would get the proper picture! Surely if the FJ doesn't print ads for war toys because of our peace testimony, then it is equally unwise to contradict our testimony of simplicity by printing ads that invite people to spend a minimum of \$390 for two weeks living space! What would John Woolman have to say about that!

*Patrice Hubbard
Wanganui, New Zealand*



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COMING EVENTS:

- | | |
|---------------------------|--|
| October 3-5 | INDIVIDUALS IN TRANSITION--
A Weekend for Formerly Married
Leaders: Richard Straub, Rachel Hare-Mustin and Maria Parette |
| October 31-
November 2 | MAKING MY MEETING WHOLE
1975 Workshop for Friends Meetings
Coordinator: Eleanor Bond |
| November 7-9 | DISCOVERING THE SELF (A Retreat)
Leaders: John and June Yungblut |
| November 14-16 | THE ROAD TO THE PEACEABLE KINGDOM
Leaders: Elise and Kenneth Boulding |

Write or call: Weekend Events, Pendle Hill, Wallingford, PA 19086; 215-566-4507

Chairperson: Irrelevant and Barbaric

It is reassuring to see Paul Whitely's letter reiterating Norma Jacob's point about the use of such words as "chairperson." Indeed he doesn't go too far in designating such statements as not only irrelevant but barbaric.

Quakers of all people since the three centuries of our existence, have never subordinated women, and our committees

for instance have been appointed on the basis of suitable Friends; not so many men or women.

There are so many vital issues with which Friends should concern themselves, such as over-population and ecology, which in themselves can lead to war and injustice, that it is disheartening to find good minds and benign impulses frittered away on such banalities. As a woman Friend I find it deplorable.

Veida M. Greer
East Orange, NJ

Sex Equality: A Radical Challenge

Thanks to Eleanor Yeatman and the *Journal* for sharing, so movingly, a story increasingly familiar among Friends. Six years ago, Anne chose freedom after 16 years of deep sharing; our Meetings were also able to help us through the separation. However, formal acknowledgement and a called meeting should not end the response to a woman who decides against the role of wife.

The testimony on equality of the sexes is (still!) a *radical challenge* to society. As with other testimonies, it cannot be sustained without faith and can lead to painful conflict. In human fallibility, most of us have avoided the real problem of resolving sex equality with the concept of community.

Last weekend on Ventura beach, we saw a large butterfly driven sideways by the wind as it steadily tried to head out over the Pacific. I recalled a recent article giving evidence that some butterflies do make seemingly impossible journeys, although the idea of such a frail, short-lived creature surviving for over a few miles surpasses common sense. Likewise, we may not yet understand our sisters who set out alone against the social wind toward out-of-sight goals. We must still hold them in our hearts, not only in caring love, but also in hope and faith.

John G. Mackinney
West Los Angeles, CA

Be Careful In Everything We Do

I would agree with Albert Schweitzer and Robert Heckert (FJ 4/15) that all life is sacred, and if this is so, I would ask why is it more serious to kill animals than plants? I would suggest that rocks and water and the air are also sacred.

I would say that we should be concerned as to the effects of everything that we do on every living thing, and on our entire environment. But, I am not conscience stricken about pulling weeds and killing flies and mosquitoes, and I cannot draw a fine line between this kind of killing and killing plants or animals for our food, or as food for our pets.

This is a wonderful world and a tremendous universe, and I do not think that human beings can ever understand more than a little of it or the forces that govern it. But, because the universe is so complex and so far beyond our comprehension we should, each one of us, be very careful in everything that we do.

Being careful might be called worshipping.

Henry W. Ridgway
Mickleton, NJ

Precocious William Penn

Edith Lentz Hamilton (FJ 5/1) reports a legend to the effect that William Penn requested the establishment of Frankford Friends Meeting in 1658. Since that is the year in which the founder of Pennsylvania reached his fourteenth birthday, he must have been even more precocious than we knew.

Arnold B. Vaught
Winchester, VA

Editor's Note: Frankford Friends Meeting was founded in 1683, not in 1658 as stated. We regret our mistake.



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Announcements

Marriages

Coy-Richard--On March 22, 1975, in the
Downingtown (PA) Presbyterian Church,
Dawn Coy and *Stephen B. Richard*.
Stephen is a member of Middletown
Monthly Meeting, Lima, PA.

Gochenour-Gillam--On July 12, at
Upper Providence Friends Meeting
House, Oaks, Pa. under the care of
Norristown Friends Meeting, *Marian
Stabler Gillam* and *Gerald Arthur Gochenour*.
Marian, her parents, Clifford and
Mildred Gillam, and her brothers are
members of Norristown (PA) Friends
Meeting, and her grandparents, Clifford
and Cornelia Gillam of Buck Hill Falls
are members of Swarthmore (PA) Friends
Meeting.

St. Lawrence-Waller--On July 11, *Jane
Waller* and *Bill St. Lawrence*, under the
care of Virginia Beach Friends Meeting,
Virginia Beach, VA.

nette's caring went far beyond the
Meeting House itself into the lives of all
those who entered there."

Evans--On June 14, *William H. Evans*,
aged 87, a member of Millville Meeting,
PA. William was a retired farmer.

Feeney--On April 2, *Georgiana Feeney*,
aged 55, a member of Claremont (CA)
Meeting, after a courageous six month
battle with cancer. A former professor at
Pacific Oaks College, Georgie is survived
by her husband Bob, her children and
grandchildren.

Forman--On June 5, *Caroline Lippin-
cotte Forman*, in Easton, MD, aged 68, a
member of Third Haven Meeting, Easton,
MD. She served in many capacities in the
Half-Yearly as well as the Philadelphia
Yearly Meeting. She is survived by her
husband, H. Chandlee Forman; two sons,
Richard T. T. Forman of Princeton, NJ
and Lawrence T. Forman of Kuala
Lumpur, Malaysia; a daughter, Mrs.
Bryant Harrell of Istanbul, Turkey; and
eight grandchildren.

Hollowell--On May 27, *Janet Hollo-
well*, aged 83, a member of Kennett
Meeting. She is survived by nieces and
cousins.

Houser--On March 8, 1975, *Merrill
Martin Houser*, aged 58, a member of
Purchase (NY) Meeting. He is survived
by his wife, Barbara Haviland Houser;
two daughters, Linda Houser and Jane
Houser Shea; a grandson and a sister,
Barbara Houser Winter.

Lucas--On February 27, *Joseph Lucas*,
a member of 15th Street Meeting in New
York, died in Cocoa Beach, Florida.
Born in Germantown, he studied at
Episcopal Academy in Philadelphia and
at Andover and Yale. At a memorial
service for him in Florida a Friend said
that "His was an inquiring mind and an
anxious heart..." and that "many and
varied were the concerns on which he
labored, oftentimes bringing a new and
spirited approach to a tired old problem.
In the words of William Penn, he was 'an
original and no man's copy.' " He is
survived by his wife, Georgie, and a sister,
Mrs. Herbert Fooks in England.

Lyons--On June 1, *Cornelia Andrews
Lyons*, a member of New York Monthly
Meeting, and a graduate of Friends
Seminary in New York City. She is
survived by her husband, Arthur J. Lyons
of Bennington, VT.

Meredith--On May 3, *Florence M.
Meredith*, in St. Petersburg, FL, a member

Deaths

Allen--On April 28, 1975, *Leon L.
Allen*, at Cottonwood, AZ, while on a
vacation trip. A member and founder of
Sarasota Friends Meeting as well as
former clerk of Southeastern Yearly
Meeting, Leon is survived by his wife,
Ethel Hausman Allen; two daughters,
Marie Allen Curtis of Newfoundland,
PA, and Doris Allen Mercer of the
Bruderhof, Norfolk, CT; eleven grand-
children; two step-children and five step-
grandchildren. His first wife, Edith
Darrow Allen, died in 1971.

Beidler--On May 25, *Benjamin Howard
Morrison Beidler*, aged 16, after a long
illness. He was a member of Friendship
Meeting, Guilford College, Greensboro,
NC. He is survived by his mother, Anna
C. Welsh; his stepfather, Robert F.
Welsh; sisters Anna Christina Beidler and
Emily Fuller Beidler; his adoptive father,
William Beidler also of Greensboro. His
father, Norman R. Morrison died in 1965.

Cox--On May 5, *Jeannette Cox*, aged
80, a member of Claremont Meeting, at
the home of her daughter, Marilyn Whit-
ham in Pleasant Hill, CA. Jeannette and
her husband were founding members of
57th Street Meeting in Chicago. "Jean-

of St. Petersburg Friends Meeting. She was the meeting librarian for the past thirty years and through these years she showed her constant devotion to the meeting.

Mills--On May 11, *Janet Buckley Mills*, in Wynnewood, PA, aged 85. Her long illness did not interfere with the continuation of her service to her meeting, the Merion (PA) Friends Meeting. She is survived by her two daughters, Sarah M. Garbart of St. Davids and Marjorie M. Trobaugh of Winnetka, IL; and by six grandchildren. "Juliet Mills was a many-sided and truly creative human being." In her own words, "caring matters most...."

Pritchard--On May 20, *Margaret Broomel Gatchell Pritchard*, aged 85, a member of Baltimore Yearly Meeting. She was the mother of three daughters: Elizabeth Naghski, Wyndmoor, PA; Rebecca G. McIlvain, Moorestown, NJ; and the late Janet G. Wollaston, Toughkenamon, PA and is survived by thirteen grandchildren and three great grandchildren.

Rice--On May 31, *Laura B. Rice*, aged 75, a member of Solebury Monthly Meeting, PA. She was the widow of Resloff S. Rice and is survived by a son, Resloff; a daughter, Abigail L. Riopel; a brother, A. Harvey Vasey; and a granddaughter.

Ruhlman--On May 27, *Louise M. Ruhlman*, aged 83, a member of Trenton (NJ) Meeting. The daughter of the late John S. Ruhlman and Margaret Parrott Ruhlman, she is survived by several nieces and nephews.

Sandbach--On May 18, in White plains, New York, *Walker Sandbach*, aged 58, a member of Scarsdale Friends Meeting. Walker was the executive vice-president of National Industries for the Severely Handicapped at the time of his death. He had been executive director of Consumers Union from 1965 until 1974. After World War II he had served as expeditor for relief to Japan and Okinawa for the AFSC and Church World Service. During that war he served in Civilian Public Service under direction of the Religious Society of Friends. He is survived by his wife, Mary Thompson Sandbach; three sons: Larry of Corpus Christi, TX; Richard of Patchogue, NY; and Robin of Buffalo, NY; a daughter, Jill of Corpus Christi; his father Oswald Sandbach of Lakeland, FL; his step-mother, Leona and step-sister, Nana Booker, both of Lakeland; a brother,

John of Panama; three sisters: Helen Welch of Kendall Park, NJ, Mary Goodnight of Russiaville, IN, and Betty Murphy of Mount Vernon, IA; and three grandchildren.

Thomas--On February 15, 1975, *Ruth Ellen Thomas*, a member of Middletown Monthly Meeting, Lima, PA. She is survived by her parents, Charles and Grace Outland, and by a sister, Margaret Ann Franks, also members of Middletown Monthly Meeting.

Vyssotsky--On May 15, *Emma Williams Vyssotsky*, in Florida, the wife of the late Alexander N. Vyssotsky. Surviving are a son, Victor of Mendham, NJ; four grandchildren; and two sisters, Edith W. Way of Woodstown, NJ and Frances W. Brown of Philadelphia. She was a member of Norristown (PA) Monthly Meeting.

Worrall--On May 27, *William H. Worrall*, aged 62, a member of Kennett Meeting, Kennett Square, PA. He is survived by his wife, Margaret, four children, five grandchildren and his sister, Helen Worrall Bernard.

Coming Events

SEPTEMBER

19-21--Friends Committee on National Legislation, Fall Conference, Downingtown, PA.

21--Annual meeting and lecture of the John Woolman Memorial Association, 3 p.m. at Friends Meetinghouse, Mount Holly, NJ. Louise Wilson of Virginia Beach Friends School will speak on "Woolman and Education." Tea will follow at the Memorial House.

October

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

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Announcements

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

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Meeting Announcements

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 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 (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RIVERSIDE—Unprogrammed worship, 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, 752-7440.

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

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Telephone: (203) 775-1861.

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

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

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

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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts. 10 a.m. Worship and child care. 652-4491; 475-3060.

District of Columbia

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

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Florida

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

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pylon, 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: 939-4717. 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 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

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

HOPEWELL—20 mi. W. Richmond, Ind.; between 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—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, 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. Other times in summer.

Iowa

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

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

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

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

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

Kansas

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

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

Kentucky

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

LOUISVILLE—Meeting for worship 5 p.m. to 6 p.m. followed by Pot Luck supper. 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, Brooks-ville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

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

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

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

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

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

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

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

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

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day School 10:00 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.) One meeting for worship, 10 a.m. during summer beginning June 15 through September 7. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot.) Worship 10 a.m. during summer beginning June 15 through September 7. 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.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St. from June 15 through September 14. Phone: 228-9265.

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

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

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

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

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

Michigan

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

BIRMINGHAM—Phone: 646-7022.

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

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

EAST LANSING—Worship and First-day School, Sunday, 12 noon. All Saints Church library, 800 Abbot Rd. Call 371-1754.

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 349-1754.

Minnesota

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

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

Missouri

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

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

ROLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education 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., 3451 Middlebury, 458-5817.

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

New Hampshire

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

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

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

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

S. PITTSFIELD—Meeting for worship and song, 10:30 a.m. 1st and 3rd Sundays. Call John Schlosser, 736-9974 for directions.

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.

CAPE MAY BEACH—Meeting, Grant Street Jetty, Cape May, NJ, Sundays, 9 a.m. Under care of Seaville Meeting.

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

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

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

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

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

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

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

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton. Phone 609-468-5359 or 0300.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

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

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

BROOKLYN—110 Schermerhorn St. Worship and First Day School Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAIN 5-8705.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only. 2 Washington St. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

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

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

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

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

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

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

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

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

SCARSDALE—Summer schedule: Meeting for worship, July 10 through August 31, 10 a.m. No First-day school. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Dr., Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Ctr. 856 Nott St. Jeanne Schwarz, clerk. Galway, NY 12074.

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

North Carolina

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

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

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

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

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

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

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

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

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

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

Ohio

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

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

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

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

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

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

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

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

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

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. T. Canby Jones, clerk. (513) 382-0107.

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, 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, 10:30 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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. Meeting for worship, 10 a.m. First-day school and Forum (Sept. through May) 11 a.m.

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

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

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

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

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

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

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

Rhode Island

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

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

South Carolina

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

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit (57105), 605-334-7894.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

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

Texas

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

DALLAS—Sunday, 10:30 a.m., Park North 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information 729-3756.

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

Vermont

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

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

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

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

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

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

Virginia

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

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

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

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

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

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

Washington

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

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

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

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

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

Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. Do this as far in advance as you can because it may take up to six weeks to change the computer.

(Space)

Thanks, Friend

Can't you spare a bite to save a life?

THE THREAT OF SEVERE MALNUTRITION OR EVEN STARVATION FACES 400 TO 500 MILLION CHILDREN LIVING IN 60 OF THE POOREST COUNTRIES OF THE WORLD.

The situation is so grave that the United Nations Children's Fund, UNICEF, has declared a state of emergency for these children.

Malnutrition is the biggest single contributor to infant and young child mortality in developing countries, where 25 to 30 percent die before the age of 4.

In many parts of Africa almost every child under five suffers from some protein malnutrition. In Latin America and Asia more than half of all childhood deaths are related to malnutrition.

AMERICANS HAVE BEEN LUCKY. FAMINE HAS USUALLY BEEN FAR, FAR AWAY FROM US.

We are one of a small number of nations—favored with an advanced technology—whose children are the world's most fortunate. They will have longer and healthier lives than people in developing countries.

Harvard nutritionist, Dr. Jean Mayer, says, "We are among the world's one billion richer people who use almost as much cereal to fatten the livestock they eat as the two billion people in the poor countries eat directly as food. Twenty years ago the average American ate 50 pounds of beef annually; this year he will eat 120 pounds. There's every good reason from the point of view of health why we should cut down on consumption of animal products. And we would at the same time free enormous amounts of grain for famine relief elsewhere."


TO HELP MEET THE SPECIAL EMERGENCY NEEDS, UNICEF MUST FIND AN ADDITIONAL \$80 MILLION IN THE NEXT 12 TO 15 MONTHS.

UNICEF, with long experience in helping children in emergencies, is taking immediate action, alerting governments and agencies worldwide about the critical need for action. However, no government or government-agency can act as swiftly as an individual can act. Individual contributions, no matter how small, are the children's main hope for survival at this moment in time.

A contribution of even \$1.00, the average cost of a hamburger, french fries and a soda, can buy a year's supply of multi-vitamins for a child in a crisis country. \$15 can bring supplementary food and health services to 5 malnourished children for a month in some developing countries. And \$66 can buy a deep well hand-pump to provide water for drinking and irrigation in drought-stricken areas.

Can't you spare a bite...to save a life? Please take time to send your contribution today.



UNICEF 

WORLD CHILD EMERGENCY, 331 E. 38th Street, New York, N.Y. 10016