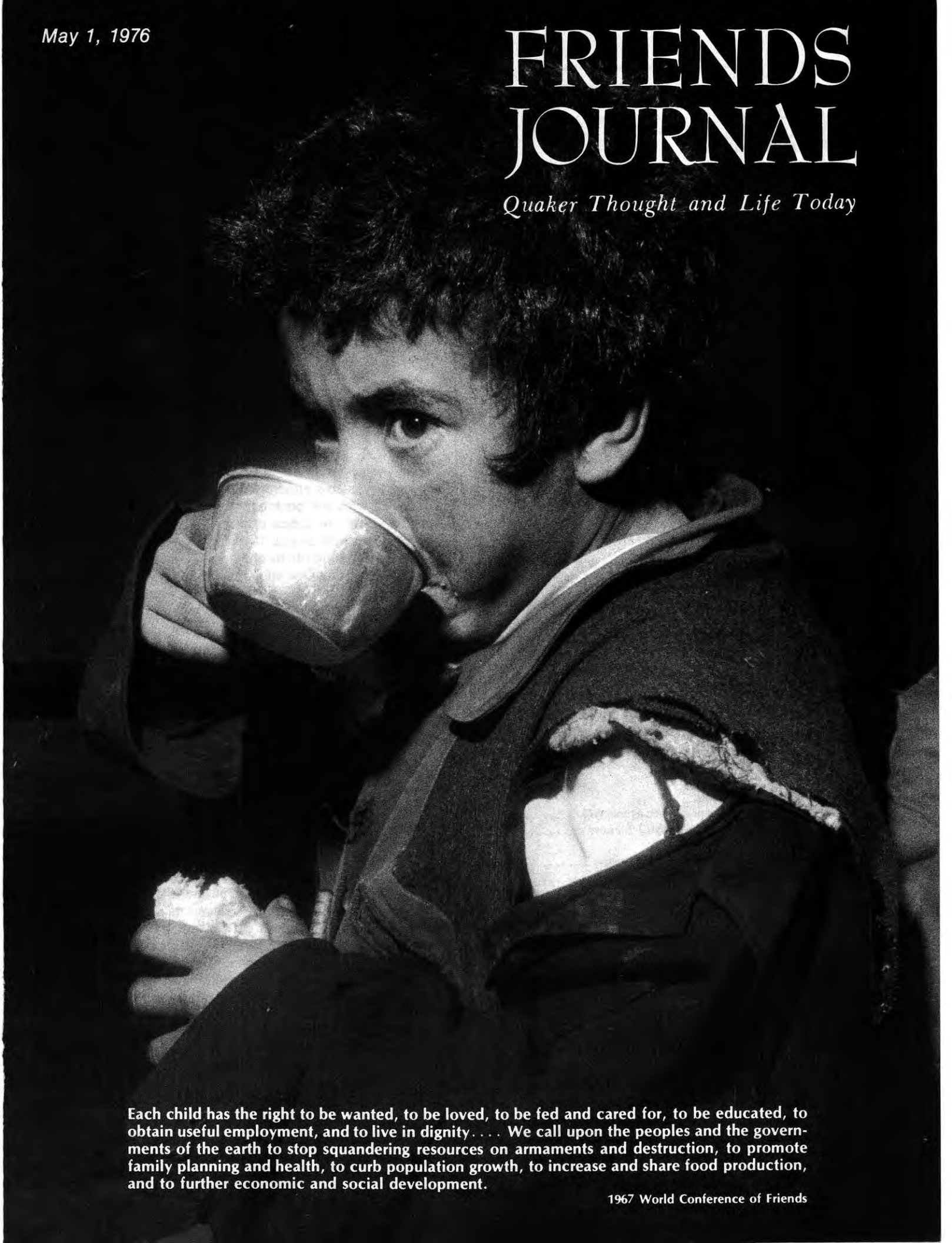


May 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today



Each child has the right to be wanted, to be loved, to be fed and cared for, to be educated, to obtain useful employment, and to live in dignity. . . . We call upon the peoples and the governments of the earth to stop squandering resources on armaments and destruction, to promote family planning and health, to curb population growth, to increase and share food production, and to further economic and social development.

1967 World Conference of Friends



FRIENDS JOURNAL

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The photographs and illustrations appearing in this issue are the work of Ken Miller, Joseph Levenson, Richard C. Pullinger and John Taylor.

Centering Down...

...And Witnessing

Thin sister lives on rice and tea.
Thin brother lives on corn or beans.
Would giving them a glimpse of thee
Show them what Quaker sharing means?

Elizabeth Boardman

IT IS NOT up to us to decide what is good or bad for ourselves. All we can do is to abandon ourselves, without trying to possess either riches or poverty. When we are obsessed with our personal development, reckoning that we are either the richest or poorest of all, only the praise of God can pull us out of ourselves. Praise is not passivity. It is abandonment and trust. It lies at the heart of our life. Praising God each morning for what he will lead us to be that day. Being thankful for what God intended us to be. Poverty in what we are more than in what we have....

Letter from Taizé

The Light: our whole manner of living—

The old jibe, "Why don't you Quakers who follow Jesus' teaching about war follow his teaching about wealth?" has enough truth to make us uncomfortable. Many of us haven't got very far in adopting a new style of life which would at least be a gesture towards overcoming the gross injustices and inequalities of our world. We have still to become a "servant seed" identified with the needs of men and with faith in the ultimate victory of self-giving, suffering love. The recent study of the national economic situation carried out by our Social Responsibility Council concluded that there was a "need for personal awareness, personal responsible action and personal honesty leading to a better ordered life style... we are still only at the beginning of a searching process." At a recent Meeting for Sufferings, we were reminded of the difficulty of praying, with sincerity, John Wilhelm Rowntree's words, "Lay on us the burden of the world's suffering." At the same time we might well remember the words of Fox: "For the Lord will lay no more upon you but what you are able to bear."

J. Philip Wragge
The [London] Friend

SECTION I: TOWARD RIGHTNESS

The Spiritual Basis of Simplicity

by Marjorie Sykes

THE EDITOR has asked me to share with the readers of Friends Journal some thoughts on "the spiritual basis of simplicity." It seemed right to agree, but my suggestions will be very humble and tentative, for I know very certainly that I am a long way yet from that simplicity which Thomas Kelly called "the beginning of spiritual maturity." I can do little more than point to those lines of thought which mean most to me, in the hope that some of them may make helpful sense to others who are travelling the same road.

Before we begin, however, we must try to agree about the meaning of the words we use, and particularly the word simplicity. Some Friends have equated simplicity of outward living not merely with a responsible voluntary choice of minimum consumption but with involuntary destitution. From another angle, an article in the Friends Bulletin of December 1975 vigorously criticises "simplicity" as meaning in practice selfish isolation, alienation and just plain scrounging. There is a kind of sentimental "simple-lifer" whose assumptions do need to be challenged as that writer has challenged them. But these definitions, in my opinion, do not get near the heart of the matter. For me, simplicity is not a negation, it is not a turning away from the rich complexities and relationships of this most marvellous world; rather it is the single eye which sees within this infinite diversity a deep and sustaining harmony:

The One Life enters the world, clothed in a
myriad forms,
Yet is that One beyond all forms.

The essence of simplicity is one-pointedness, an attitude and a life that is "all of a piece," integrated, made one.

This positive simplicity means full—and clear-sighted—involvement—not the ineffective involvement, the "religious busyness," of those whom Kelly calls the spiritually adolescent, but something far deeper and more powerful. Lorna Marsden, writing in *The Friend* over a year ago (2/28/75) spoke to my condition about this:

The folly that tears down fine old trees to remove a slight curve in the road in the questionable cause of the speeding motor-car is the same folly as that which destroys the priceless forests of the tropical world and thus makes certain the incidence of flood and famine. Here, in our midst as well as in regions across the world, the wilderness is overtaking us, and its most insidious encroachments are inward. To drive it back we must act... here, at this moment, in this place, where the threat of the encroachment of the outer wilderness is mirrored in the heart. It is to the cleansed heart that the vision is revealed—and it is vision which builds new worlds.

Vision: the first need. "If your eye is sound," said Jesus, "your whole body will be full of light." The whole body, the whole visible, active life of the individual, of the human community, of the vaster community of nature, can be and will be transformed if the eye is sound, the vision clear. Is this what Paul was thinking of when he wrote that "the creation waits with eager longing for the revealing of the sons of God"?

Here is another pregnant comment, in an article by John Ferguson:

There is need of vision; there is need of the triumphant proclamation of the vision of... a sharing, caring society. There is need of judgment; from Amos to Jesus it has been an inevitable concomitant of vision... There is need of conversion and commitment. There is need to live out our vision now.

Once more, the vision which comes to the single-hearted is seen in its relationship to its working out in the flesh, in the midst of the complex and the contingent.

How many of the wise of all lands and creeds have said what is in effect the same thing! There is an ancient saying attributed to Jesus, though not found in the Bible, that the Kingdom will come "when the two are one, and

that which is without as that which is within." Mahatma Gandhi would have agreed with the Friend who said that "the basic demand of the simple life is honesty"; for him, too, Truth (which is God) is to be sought in consistency between the inward and the outward, between the vision and the daily way. "Be not anxious," said Jesus. Why? "Because," replies an anonymous modern saint, "so long as we are anxious about anything, to that degree we are lacking in awareness (= vision) and love (= involvement). Only when we are freed from anxiety can we seek the Kingdom of God and his righteousness."

All very well, we say, but how do we begin to go about it? How do we get rid of the anxieties and passion which cloud our vision and enslave our souls? How can we grow into people who are "all of a piece," free to be our real selves and to act from the true centre of our being? Not merely by an outward "doing without" this or that; only by an inward training of the spirit can this happen. And here I can only speak of what has "spoken" to me. There are two aspects of experience upon which I find myself pondering again and again; perhaps one thing which they have in common is that they help us to rise above our anxieties in the contemplation of something outside the daily trivialities.

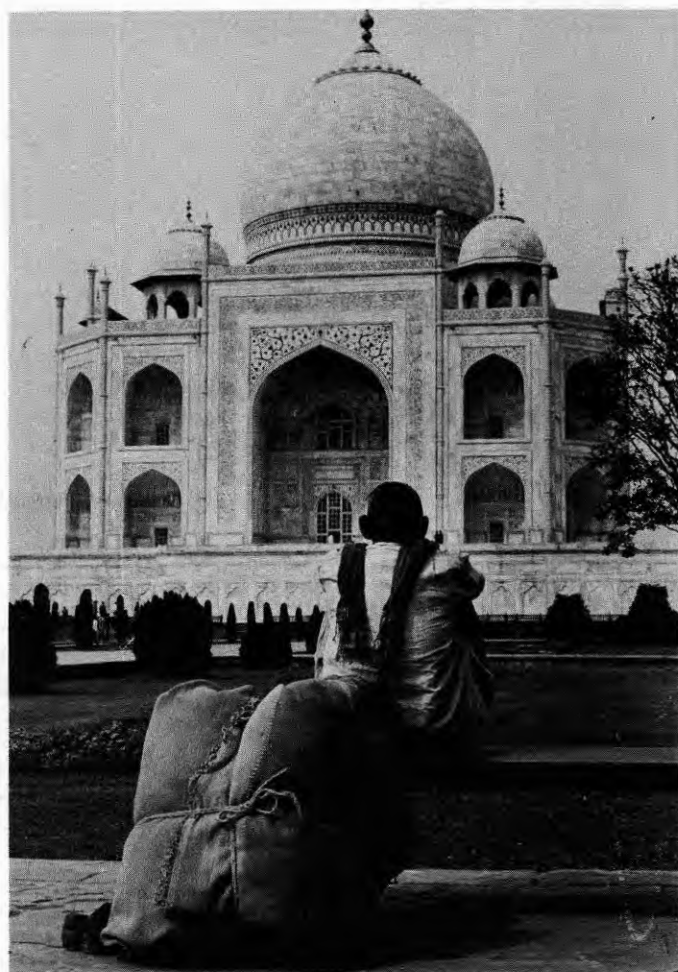
We may ponder our place in Nature. We are part of a living universe whose body nurtures our bodies and which is (as each of us also is in our measure) a vehicle of the Spirit, creative as we all may be creative. Infinitely dependent, we are yet infinitely secure as we learn to accept our little place in that vast and complex harmony of receiving and giving which we call the cycle of life. We make what our Friend Lowell Wright called "a declaration of inter-dependence," knowing that we grow towards fulfillment only by what we receive and find our fulfillment only in what we give, of our fruits and of ourselves, to the on-going life of the whole. Unless we learn to experience this world to which we belong as in some sense sacred, literally "a sacred trust," I doubt whether we shall learn rightly to use and share its resources.

The other specially meaningful aspect of experience is that of learning to live in and savour the immediate here and now, in all the richness of its concrete "is-ness," as the vehicle of the timeless and the infinite. It was this attitude which gave the simplicity of a St. Francis and a Brother Lawrence so much of its joyous power. Douglas Steere's phrase for it, "being present where you are," has caught the imagination of many of us. True simplicity is a gay freedom from the anxiety that "looks before and after and pines for what is not." It is to know the meaning of Blake's wonderful lines:

He who bends to himself a Joy
Doth the winged life destroy,
But he who kisses the Joy as it flies
Lives in Eternity's sunrise.

I tend to shy away from much talk of "meditation." But if the quiet pondering of these things is meditation, then so be it. I like these words of a living *guru* to whose teaching I was introduced last year in Indonesia, Pak Darno. If for "meditation" we read "simplicity" they are equally true, and equally relevant to the vision of a sharing, caring world.

Meditation does not eliminate feeling, desire, clarity of thought—quite the reverse. Our capacity to experience is relaxed and sharpened, set free from egotism, inner tension, inner noise and "static" interference with our powers of compassion. □



Ken Miller

Marjorie Sykes lives and works in India, where she continues to share her insights, experiences and spirit through her writings, her works and her way of life.

The Other Side of the Coin

by Evelyn Moorman

I MUST CONTINUALLY remind myself as well as my readers that simplicity is a relative matter. To the average Westerner, simplicity that involves doing without a flush toilet is carrying matters too far (no pun intended!). To most inhabitants of India our own brand of simple living would be outrageous luxury. I shall address myself to the former person while we both keep in mind this relativity.

Much has been said and written recently, especially in Friends circles, about the *need* for simplifying our lives: so that we won't consume so many non-renewable resources; so that we'll have more to share with those who have little; for the general good of our own souls. To my mind these are all valid reasons—more than adequate. But if these arguments were really convincing, surely by this time we'd all be living so simply there would be no point in printing another word on the subject. I would like to emphasize the *benefits* one receives from simplification. My account will have to be strictly personal, for I can only report on our own experience.

There is so much to be said on the plus side of simple living that it is hard to choose what to emphasize. In the interest of simplicity I shall limit myself to five points.

1. *Release.* For Albert, release from teaching. Most of his career as a college and university professor had been enjoyable. However, at the end (before early retirement at age 60) he was expected to impart much that both he and his students found irrelevant; his classes were large; his teaching load was heavy; and he was acting-chairman of a good-sized biology department. Life had become a test of endurance. For me, release was from the city and in particular from a high-rise apartment. I have lived or worked in five cities of 500,000 or more, including New York City and Calcutta, India. I realize many find large cities exhilarating; I find them stifling. One's basic nature can be ignored for a time but should receive consideration when possible. Release for us would have been impossible if we had insisted on having a regulation-size house with running water, indoor plumbing, and central heating.

2. *Exercise.* Unimportant? Not at all. Ask any doctor. Working out in a gym or sitting on a stationary bicycle is not to be compared with felling trees for construction and fuel. The hand axing and sawing necessary for a winter's heat in British Columbia is considerable! (So far we've avoided using a power saw, which we both think obscenely noisy, to say nothing of the non-renewable gas and oil required for its operation.) Other forms of exercise include planting, tending, and harvesting a garden; composting; construction of buildings other than our house (far more exercise for inexperienced laborers than for those with know-how, and for those trying to use what is at hand rather than having everything delivered from a lumberyard); hand-grinding wheat for home-baked bread and seeing that process through to comple-

tion. Winter involves its own exercise: for example, bringing in wheelbarrow loads of wood and feeding them into the Franklin stove, and the seemingly never-ending job of keeping paths and the area in front of the garage clear with snow shovel and manpower. (For the benefit of the feminists, I don't mean person-power, for I've had to give up on that job.) On a recent trip to southern California we were both appalled by the amount of extreme obesity we observed. No, exercise is not to be sneered at as a by-product of simple living.

3. *Challenge.* How does one go about fitting two people plus a lifetime accumulation of books and sentimental objects into a house measuring 16 by 26 feet? (We've since added an enclosed back porch, but it is not insulated and is unheated in winter.) How make a productive garden out of a rocky space whose scanty topsoil has just been removed along with the bulldozed trees? How do you stretch a Canadian growing season? How clear a woodsy space for a garage with an ax and a grubbing hoe? What about a newly drilled well that goes dry the first season? When slugs don't read the books that say they're supposed to lap beer from a saucer and die of intoxication, what then? (I counted over 300 I hand-picked in a single day, that's what!) Where do you store a winter's supply of vegetables and canned fruit when you have no basement and every nook of the house is already full?

4. *Satisfaction.* When you've met all those challenges and many more, you're entitled to that satisfied glow that engulfs you, even though you know there'll be another set of challenges just around the corner.

5. *Spiritual uplift.* That phrase will turn some people off, but how else can I describe what living in the midst of six acres of woods does for me? I feel a oneness with each tree and can well understand an Indian's apology each time he must cut a live one. Can you picture the almost-white poplar against a deep blue sky? Or the evergreens loaded with unsullied snow in the winter? One visitor hesitatingly confided, after his first walk into our woods, "It was like a cathedral." Then there is a feeling of wholeness that accompanies being part of the cycle of nature: composting waste to be reused, bestowing tender loving care on growing things, eating food free of poisonous sprays.

We are not isolationists, hugging our enjoyment to ourselves. When a job comes our way or a chance to be neighborly, there is time—no set schedule to be met. When an appeal for sharing comes, there is money—it isn't all tied up in costly THINGS. If you are hesitant about values to be gained from simpler living, all I can suggest is, "Give it a try." □

Evelyn Moorman lives with her husband in British Columbia, where they are putting their belief in simplicity into practice.

SECTION II: SHARING

The Spirit Which Queries

by Jennifer Haines

EARLY IN 1971, my family's home was destroyed by fire. One of us sensed something in the middle of the night, got everybody up and out, and five minutes later the place was an inferno. It burned to the ground.

With it went all the things of my past, my childhood home, mementos of happy times, things I'd created, gifts I'd been given, all wiped out. My first reaction was shock, the need to adjust to a new reality. Close on its heels came, incredibly, relief. I had been suddenly and effortlessly released from the burden of many, many things I didn't know what to do with but was too attached to to get rid of; and I realized that what really mattered about them all was already safe in my memory. The event marked a milestone near the start of my journey toward simplicity.

After that, I continued the journey more consciously. I became painfully aware that no one can serve two masters, and that I spent most of the moments of my life serving mammon, attending to cares and possessions. I saw that I could never come close to God without freeing myself of things and attachments; and I knew that there was nothing more important to me than serving God. So I worked on prying myself free of things.

It helped tremendously when I stopped once to ask myself what was the thing I owned that I cared for the most, that was most in danger of possessing me; I identified it, and, after great inner struggle, gave it away. I tasted freedom. It helped tremendously when I tested my determination not to own a car by living without one five miles from work and from public transportation and seven miles from Meeting. I cycled, and I walked. I tasted freedom again, and joy. It helps tremendously to be living now in community, to be letting go of the things I still use through sharing them. I find freedom, and peace.

That has been the story of my journey toward simplicity; a struggle to let go, a painful tearing loose; and then freedom, joy, and peace. The journey is far from over. I need still to work on attachments to people, to prestige, to approval. I need still to simplify my time commit-

ments. Life in God is ultimately simple, and I have not arrived.

But the journey has also another dimension. Simplicity is not a purely personal process. My style of living affects all of the world, and my love of God cannot exist apart from my love of neighbor. So I have been concerned about the state of the world, knowing that there are barely enough material things to go around, that my taking more than my share necessarily means that others have less than they need.

I find myself right away in a dilemma. For simply by being a middle-class American, I am taking more than my share. The present world annual income per person is about \$1000 a year. It has been estimated that, with good management, the earth could even support resource use at the rate of \$2000 per person per year. More than that is unquestionably more than my share.

Well, living on less than \$2000 a year in this society is possible, if you're lucky. I am, in fact, doing it, and loving it. But that is obviously not enough, and perhaps not of first importance. People are still starving in Asia; people are flocking to Latin American cities where they can find no work; people are living in squalor and hopelessness, even here in the United States. And I can see that even reaching out to these my neighbors in love—to try to ease their burdens, help them put food on their tables, teach them the skills they need to make a better life for themselves—though good and perhaps necessary, is still not enough, may even be something of a luxury that does more for my own self-esteem than for them. Because more fundamental than the need for love is the need for justice.

It is not an accident that the rich and powerful people and nations of the world use the largest, and increasing, shares of its resources. It serves their interests to do so. Selfishness is the fundamental principle of our capitalist world economic system; the idea being that if everyone looks after his or her own interests, trying to get the best deal and make the most money, then these efforts will all

balance each other out to everyone's benefit. In fact, of course, they balance out to the benefit of those with power. So a handful of the powerful control the major economic decisions of the world system; and the majority of the world's people suffer.

Developing nations are not poor because they are somehow backward or incompetent, but because they have been kept poor by the rich. Colonial powers, seeking wealth, went so far as to actually destroy established industry in their colonies, as Great Britain did the textile industry in India, in order to use the colonies as sources of their raw materials and markets for their manufactured goods. This system is continued today, not so much politically as economically, through such means as tariffs that discriminate against processed products, aid tied to purchases in the donor country, and investment by multinational corporations in countries where "cheap" labor and other "advantageous" conditions guarantee more profit to the owners in the home country than they originally invested.

So our world economic system supports and perpetuates injustice, maintaining the privilege of the few at the expense of the many. And we support this system. We give our assent to assumptions such as that the goal of corporations is to make profits, that competition and selfishness and greed are the proper cornerstones of economic decision-making. That's the way capitalism works.

I say "No." Everything that is religious in me cries out against these assumptions. There is nothing of Quakerism or Christianity, of Jesus or love, in such a system. Rather, cooperation and concern for each other should be the basis of our economic, as of all our other, relationships.

If we agree with this, if we believe in it, we can work to bring about changes. We can challenge the present system, the present structures, which teach selfishness and maintain injustice. We can build alternative, cooperative structures for living, producing, exchanging goods and skills. We can find ways to distribute the world's resources fairly. Our Meeting communities can become the inspiration and model for our life in the global community, a daily life of work and relationships filled with the Spirit—the spirit of love, the spirit of God, the spirit which queries, "But if we have the world's goods and see our brothers and sisters in need, yet close our hearts against them, how does God's love abide in us?" (I John 3:17)



Jennifer Haines coordinates the Right Sharing of World Resources program at the office of Friends World Committee's Section of the Americas. This issue originated as her idea.

Jesus the Liberator

by Robert McAfee Brown

Editor's note: The following excerpts from Robert McAfee Brown's keynote address at the Fifth Assembly of the World Council of Churches, held last November in Nairobi, Kenya, seem appropriate for this issue on Right Sharing of World Resources.

"...Who is this Jesus Christ who frees and unites?"

Negatively, Jesus the Liberator frees us from the false securities by which we try to make our lives secure... If I seek security in my whiteness, I discover that Jesus does not love us according to our skin color. If I seek security in my maleness, telling myself that this is a man's world, I discover that, in Jesus Christ there is "neither male nor female." If I seek security in my class situation, attempting to hold on to the benefits of being relatively affluent, I discover that Jesus' message is addressed centrally to the poor, and that my attempt at class privilege impedes rather than furthers the doing of his will.

Positively, he frees us for the possibility of seeing the world through eyes other than our own. One thing becomes increasingly clear: there is a convergence today between the biblical view of Jesus the Liberator and the cry of oppressed peoples for liberation.

For our own day, to "see the world through eyes other than our own" has simply got to mean seeing it through the eyes of the poor and dispossessed. When the story of Jesus and the story of human oppression are put side by side, they fit! They are simply different versions of the same story. The cry of the hungry is overwhelming. The cry of the politically and economically exploited is overwhelming. The cry of those in prison and under torture is overwhelming. The cry of parents who

know their children are doomed to stunted and warped lives is overwhelming...

We cannot talk about the lordship of Jesus Christ or the reconciling love of God or the meaning of the Cross or Jesus the Liberator unless the cry of those whom we treat as non-persons is the central thing we hear, unless the vision of a world so structured as to take them into account is the central thing we see, unless we can come to see the world through their eyes!

But it is not enough to "see" something; we must also act upon what we see. And that means a third thing: Jesus not only frees us from false allegiances so that we can begin to see the world through eyes other than our own. He also frees us for the struggle with and on behalf of those "others," the poor and dispossessed.

Finally, however, Jesus is the unifier. He did not come "that all may be divided" but "that all may be one." Still, this must be said last rather than first. If it is said too quickly, it will underestimate the reality of division, and the unity it proclaims will be superficial. The world around us exhibits deeper divisions than ever before perhaps in human history.

I think the task is clear. We have to demonstrate that we have been sufficiently freed to go beyond our divisions and begin to embody the unity to which Jesus the Unifier beckons us! But how do we move toward that kind of unity? There is only one way and it involves confession and repentance before God and to one another, for out of common repentance can come the beginnings of a new common obedience in which we mutually pledge to struggle together to destroy both the inner attitudes and the outer structures that perpetuate the evils we must eradicate. By such steps toward one another, we could begin to embody a little more fully the unity we so easily talk about.

We are never permitted to forget that the Gospel asserts clearly that, no matter how deep our divisions, God's healing grace can reach across them. So, the final note of the Gospel is not division or ambiguity or tension or condemnation. It is joy! It is the joy received by recognizing that, in addition to what we clearly see going on, some other things are going on as well. ...Ours is an Easter faith that frees us to respond to God's call to join in the divine struggle so that, as God's children are set free, we too may be set free and thereby united with God and one another. □

Law of the Sea

by Miriam Levering

IN JANUARY 1972 the temperature at our apple orchard dropped from 45 degrees above to seven below in two days, freezing dormant apple buds. The next evening, after we had realized there could be no apples to harvest, Edward Snyder of the Friends Committee on National Legislation telephoned to discuss a proposal from two Philadelphia Quakers, Barton Lewis and William Fischer, who had read the United States draft seabed treaty of 1970 and found much to rejoice in. They decided that this effort to prevent the sea and its wealth from being fought over as the land areas have been, this effort to keep the wealth of the sea from increasing the tragic gap between the earth's rich and poor, to make clear law and effective institutions for seventy percent of the earth's surface, should not fail for lack of support in the United States. Would the Friends Committee on National Legislation undertake a Friend in Washington program?

Sam Levering and I felt freed by the frozen buds to undertake it. That was four years and three Law of the Sea Conferences ago. Ambassador Arvid Pardo of Malta had fired the imagination of the United Nations General Assembly with the prospect of using the wealth of the seabed—fish, oil, nickel, copper, cobalt and manganese—all within the grasp of onrushing technology, to help the poorest nations of the world. Ed's call came after the General Assembly had passed its historic resolution declaring that the resources of the seabed beyond the limits of national jurisdiction are the common heritage of humanity, not to be taken by any one nation but to be put under international governing authority.

Already mining companies, petroleum interests, nationalities large and small were circling like vultures to devour Pardo's dream, which had been inspired by the imperatives of interdependence. Not only was a bill being discussed in Congress which would give United States companies licensed blocks of the deep seabed which was clearly "the common heritage of mankind," but some Congressional staff people were actually making mischief in the United Nations seabed committee itself. We learned swiftly how necessary it is for someone to corral the forces of "law, justice and love," how essential is speaking up based on careful homework, and how grateful the State Department and other enlightened parts of the Administration were for support for the creation of a rule of law in the oceans, thus helping solve their

problems with highly focussed and well-heeled "interests." It was clear to them as to us that a wild west scramble for the millions of tons of fish in the sea (now an \$18 billion a year industry), for 1,200 billion barrels of oil, for a trillion and a half tons of manganese nodules containing nickel, copper and cobalt could create a holocaust in a conflict-ridden world possessing the ultimate weapon.

Without agreements on who owns ocean space and resources and the means for peaceful settlement, the world would add to its current arms expenditures of \$400 billion a year, by building more ships and missiles to protect fleets in distant waters and to patrol millions of miles of water against illegal fishermen. Is this the way to use the "scarce resources of the Earth"? Or should metals and minerals go into wiping out the barrios, shantytowns and hovels of this globe? Shouldn't the Food and Agriculture Organization use these resources to help developing nations increase their own fishing capabilities, rather than have most of the protein from the sea go to affluent countries? Isn't a world of law a safer system, however imperfect, than the conflict churning in the world today? Greeks and Turks are disputing oil in the Mediterranean, while a clutch of East Asian nations quarrel over who owns it in the East China Sea. The Bahamians are not speaking to us over the spiny lobster, and Britain and Iceland continue the Cod War. Our Congress has passed laws legislating jurisdiction over an expanse 200 miles from our shores, which may trigger retaliation from other countries. These are only the beginning of what lies ahead if the Law of the Sea Conference does not begin the framework of effective law and management for the new ocean frontier.

It is Pardo's dream and ours that through an equitable Law of the Sea the petroleum and hard mineral resources of the oceans will help to redress the inequity that gives forty percent of the earth's resources to seven percent of the people (mainly in the United States) while thirty percent of these resources must be divided among seventy percent of earth's inhabitants. Developing countries intend to change the fact that of twelve primary materials the producers receive less than fifteen percent of the final price. They insist that these minerals become a case study in a "new international economic order" in which raw material producer countries would get a higher percentage of the income. Even more important to developing nations than the money from these minerals is their symbolic significance. Viewing themselves as part owners of the seabed minerals, they want a say in determining for whose benefit these resources will be taken out of the seabed. Major mining consortia think otherwise.

If this can be resolved within the next year or so, the first of the earth's resources may be managed cooperatively with benefits for developing nations. An Authority could be created with its own staff and money, balanced voting structure, and tribunal for peaceful settlement of disputes. This could be a breakthrough, a model for other imperatives, such as arms control.

As for the resources of the ocean, no petroleum, food

or mineral is as valuable to humankind as the ocean itself. It is the source of life, of our food chain, the ultimate maker of the oxygen we breathe, the rain which grows the wheat of Kansas and the Ukraine. It keeps the earth from freezing and burning up. As Thor Heyerdahl said: "The life of the oceans is the life of man."

Sam and I grew up in homes where we recited at the breakfast table: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein. For He hath founded it upon the seas and established it upon the floods." In response to Jesus' call, "If thine enemy hunger, feed him," Sam's father built his own coffin so that the money for a funeral could go to feed the hungry "enemy." Feeling that the three key words of the Testaments, "law, justice and love," are the key to peace, we have stumbled along behind them and worked in organizations to implement them such as the Friends Committee on National Legislation, the World Federalists, the United Nations Association. They have led us out of the mountains of Virginia to Caracas, Geneva and now to the New York Law of the Sea sessions where we represent the Friends World Committee. We try to enhance the spirit and institutions of peace. We are helped over the rough, frustrating spots by the promise to Moses: "Surely I will go with thee." □



John Taylor

Miriam Levering is a member of the Mt. Airy, North Carolina, Friends Meeting. She continues to share her concern for the seas with thousands of persons through her work in Washington and in New York and her writings in various publications.

David and Goliath

A Shareholder Takes on a Power Company

by Sherry Hutchison

MY HUSBAND AND I have recently been involved in a controversy with Iowa Power and Light Co., of which we are (very minor) shareholders. It involved following the guidelines of the Securities and Exchange Commission so meticulously that IPALCO would have to print with its proxy material a shareholder initiative question in which shareholders would have the opportunity to show whether they were for or against the company's plan to build a nuclear power plant on a site on the Des Moines River.

This has caused me to do some reflecting on Quaker principles. On the one hand, the Friends Committee on Economic Responsibility has encouraged Friends to hold corporations accountable for decisions which may be wrong for any of a number of reasons. On the other hand, Friends try to live by the Golden Rule—in modern language, treat others as you would like to be treated. This sounds like a fundamental conflict of two principles, which might immobilize an individual who wanted to focus the attention of a corporation's board of directors on the possibility that one of their decisions might be wrong.

I try to live by the Golden Rule—though I often fail, as my family and others know too well. During my reflection on the subject, though, it's occurred to me that this is precisely *why* I've been having this struggle with Iowa Power. If I had made a decision as fundamentally wrong as I strongly believe theirs has been—to go ahead with plans to build a nuclear plant despite the horrendous environmental and economic implications—as an individual I would want someone to tell me, painful though it might be. A corporation should be as open to criticism from its shareholders as an individual is from family and friends.

Somehow, though, corporations feel threatened by any such input from shareholders. Iowa Power sent a letter to the SEC giving a number of reasons they thought they should be allowed to omit this proxy material from their ballot. When the SEC disagreed with all these reasons, Iowa Power sent another letter giving a further reason—and the SEC found that reason valid. The reason Iowa Power gave was that the issue on which shareholders would have been asked to voice an opinion dealt with "the conduct of the ordinary business operation of the company." It completely ignored the point that the SEC had made in the first letter, which was that the initiative question was intended only as a measure of shareholder sentiment and would not be binding on the company in any way whatsoever.

Just as individuals can be wrong, corporations can be. The president of Iowa Power has been described as a devoutly religious man. Devoutly religious people can be wrong—if something interferes with their perception of the impact of their decisions on others. Iowa Power is so obsessed with the demands of a power-hungry world that they seem to me to have lost a proper perspective on their role in it. They deserve credit for one kind of change: Where they used to urge people to use more and more power, they now emphasize conservation, insulation to minimize heat loss, and efficient use of power. But they've been ignoring problems that remain unsolved. To mention a few: There is no safe transportation, storage or disposal of nuclear wastes; building nuclear plants is so expensive that the public is in for fantastically high utility bills in the future; nuclear plants have had abnormal occurrences, sometimes leading to shutdowns; and at some future time, after all this expense, this nuclear plant will have outlived its usefulness and will then be a radioactive relic.

Nuclear power isn't the only solution to our dwindling natural resources. The State of Iowa has been operating an experimental coal mine, using technology developed at Iowa State University for removal of Iowa coal's high sulfur content and other pollutants, while being environmentally responsible by restoring the farmland after the coal is removed. The city of Ames is using trash and garbage for fuel generation. Solar heating and cooling are becoming more widely used—and Iowa Power could get a share of that business by lending property owners the money for these units, just as they are lending them money for insulation, with payments added to utility bills.

Obviously the board of directors of Iowa Power doesn't want to listen to this message—and Goliath leaned over and broke my slingshot. Some day, though, it will become clear even to them that they were wrong. In the meantime, I would be doing less than I should if I were to give up trying to persuade them to change their decision before it's too late. □

Sherry Hutchison is a member of the Friends Meeting in Des Moines, Iowa, and serves on several committees of the American Friends Service Committee regional office.

SECTION III: WORLD PERSPECTIVES

Is It More Blessed To Give Than To Receive?

by Robert K. Greenleaf

Late in January of 1976 I attended an International Symposium on Leadership Development that was held in Indianapolis under the auspices of The Center for the Exploration of Values and Meaning which is based there. In the course of the conference I had occasion to say some of the following things.

OUR AFRICAN FRIEND has said that we Americans are arrogant. It hurts; but I accept the charge.

Our arrogance stems, I believe, from the fact of our great power. In the years that the British were the great power, they were seen as arrogant. When the next shift comes, the nation that emerges into that unfortunate spot will quite likely be seen as arrogant. Civilization, it seems, has not advanced to a point where, as a natural gift of grace, either individuals, institutions, or governments are likely to be both powerful and humble without some basic changes in public thinking that are not yet evident. Some may make it but the odds are against it.

In this conference I have learned from Father Benjamin Tonna of Malta that humility in the more powerful is ultimately tested by their ability to learn from, and gratefully to receive the gifts of, the less powerful. It is in my experience to know this, but sometimes one needs to be taught before one understands one's own experience.

When I retired from my active business career twelve years ago I was asked by an American foundation to take an assignment for them in India. I found the top cut of Indian society with which I dealt, both in and out of government, to be highly sophisticated. Yet I was treated as if I had a level of expertise far beyond what my old colleagues at home who knew me well would concede. This is heady stuff, a fertile breeding ground for arrogance, and the several thousand who participated in aid programs in India, both private and governmental, in the heyday of technical assistance were all exposed to some measure of it.

In 1971, when I signed off on this foundation relationship, I had some things to say in my report that have a bearing here in this conference on the question of how

those in a position to lead can best lead, and why Americans who try so hard at it are seen as arrogant by so much of the world.

"Anyone who has spent even as little time as I have in India cannot help having views about the whole aid giving-aid receiving relationship. . . . It does not seem to me to be a sound basis for a relationship for one nation to be aid giver and another aid receiver for a long period of time. A one-way flow of aid is all right for an emergency or a short period of readjustment. But not as a long term thing. . . .

"I believe, further, that, on balance, the Indians have as much to give us as we have to give them (different things, perhaps, but just as much). And it seems presumptuous, over a long period of time, for us to assume that, because we happen to have a surplus of money, the giving should be one way. Therefore, I believe that if we want to continue to be useful to the Indians, we should use our resources as much to learn from them as to facilitate their learning from us."

Dr. Merrimon Cuninggim, former president of the Danforth Foundation, in his book *Private Money and Public Service*, takes a more theological view when he suggests that "giving is a potentially immoral act." He continues, "Its danger lies in its assumption of virtue by the agent, of the virtue of agency, with an accompanying train of unvirtuous assumptions. The relatively innocent desire to help is so thinly distinguished from wanting to be the helper. But the latter is capable of all sorts of distortions: wanting to be well known as the helper, wanting

to dictate, to paternalize, to manipulate. It is not likely that a foundation, any more than a person, will escape these faults by thoughtlessness or accident. Only by being conscious of the danger is there a chance to escape. In other words, a foundation must believe in the potential immorality of giving."

Out of reflection on my own experience, and particularly in the context of this International Symposium on Leadership Development where the arrogance of power has been so sharply highlighted, Dr. Cuninggim's admonition to the giver, to be conscious of the danger and believe in the potential immorality of giving, is not enough. We in the USA, who are placed in a position of power by our (relatively) massive surplus for giving, from both public and private resources, will not escape the opprobrious label of arrogant, nor will we have a chance to achieve that possible wholeness of existence, as individuals and as a nation, simply by being aware—unless that awareness opens the way to a new basis of relationship between aid giver and aid receiver, both among individuals and institutions in our country and between our nation and others, particularly the developing nations.

In this regard I see no middle ground between arrogance and humility. One may not safely give unless one is open and ready to receive the gifts of others—whatever they may be. Scripture holds that it is more blessed to give than to receive. But if one has the great power of affluence in modern terms, a condition which the writers of scripture may not have foreseen, this may be a questionable generalization, because receiving requires a genuine humility that may be uncomfortable and difficult to achieve, whereas giving poses the risk of arrogance which, unfortunately, is easy to come by—and some seem to enjoy it.

An important dimension of leadership within a nation that has the substantial power of affluence, such as we in the USA have, will be the ability to persuade those who are in a position to give, whether an individual, an institution, or the nation, that they should reach out for, gratefully receive, and help pay the cost of the giving to themselves by the less favored.

In the contemporary world it is at least as blessed, especially for the powerful, to receive as to give—and much harder to do.



Robert Greenleaf is a member of Monadnock Friends Meeting in New Hampshire. He has written on a number of subjects for Friends Journal and other publications.

What To Do?

by Francis Dart

DURING THE five or six years since the term "the right sharing of the world's resources" was suggested to Friends as a topic for serious thought and action, there has been widespread approval of the topic, some thoughtful discussion, but very little done to translate the challenge into specific action. I do not think that this is because Friends are ungenerous or indifferent to the world's problems. I think rather that we do not know what to do.

Perhaps what we should be doing is facing two questions that are mostly being evaded which I believe are fundamental:

- How can American society free itself from the imperative to ever-increased material progress?
- How can we help the developing nations find a way of life, of development, that does not lead them into the same dilemmas that now trouble America—urban slums, loss of social cohesion, destruction of the environment, depletion of resources, and all the rest?

I think we must start with ourselves to rediscover and reaffirm values that can lead us toward the twenty-first century. And we must muster the strength of spirit and wisdom to live by them. We must learn how to honor "having enough" more than we honor "progress," and we must learn how to define "enough" wisely. We must learn to help others in ways that recognize and honor *their* "enough" and *their* wisdom. Perhaps this will help us forswear our faith in collective violence. We already have enough material resources to share, and this could help us find spiritual resources for right sharing. □

(Excerpted from an article in Pacific Yearly Meeting's *Friends Bulletin*.)

Land and Water Are For Sharing—Like Air

by Walt Taylor

THREE QUALITIES that were deeply woven into the spiritual fabric of North American life before the whites appeared were reverence for the earth, sharing the earth's resources with all living things, and a clear understanding that human beings were just a part of the whole earth, because all living things were brothers and sisters.

In tragic contrast to these cultural characteristics, the newcomers usually brought with them to this land a European/Christian determination to *conquer* nature and to *take* her resources. Both objectives were thoroughly justified in white minds and souls by the religious conviction that civilized, Christian human beings were separate from the rest of nature and superior to all other creatures, including native people, whom they regarded as "pagan savages."

Deeply rooted in these persistent cultural differences we find the two most devastating problems which threaten our whole society right now: *genocide*, the destruction of a people; and *terracing*, the killing of the earth. These problems must be resolved soon or we shall lose our last chance to avoid the probability of unprecedented global increases in human suffering and the possibility of the extinction, or near extinction, of life on earth.

The solutions we desperately need seem to be readily available in the North American native heritage, with its ancient ecological wisdom and its enduring spirit of sharing resources and respecting all living things. Why do we not simply *adopt* the wisdom and spirit which have sustained the original people on this continent for hundreds of centuries? Why not begin today an effective, *two-way* cultural exchange from which both native and non-native communities could borrow whatever fits their needs, with no more one-way cultural imposition?

My guess is that we cannot hear native people very well yet because of our profound deafness to cultures different from our own. I want to share a few of the cross-cultural hearing aids that I have tried on and found promising.

Lynn White, Jr., writing in *Science* on March 10, 1967 about "The Historical Roots of Our Ecologic Crisis," warned that "we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man. The greatest spiritual revolutionary in Western history, Saint Francis, proposed what he thought was an alternative

Christian view of nature and man's relation to it: he tried to substitute the idea of the equality of all creatures, including man, for the idea of man's limitless rule of creation. He failed. Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists."

George Clutesi, a distinguished Tse-Shaht Indian author and artist from Vancouver Island, described the same Franciscan respect for everything in nature in his 1968 book of legends, *Son of Raven Son of Deer*. (He writes more on the traditional ceremony of sharing in *Potlatch*, 1969.) "My father's generation was a happy, singing people. They were a proud people. . . . Quaint folklore tales were used widely to teach the young the many wonders of nature; the importance of all living things, no matter how small and insignificant; and particularly to acquaint him with the closeness of man to all animal, bird life and the creatures of the sea. The young were taught through the medium of the tales that there was a place in the sun for all living things."

Christopher Columbus, a devout Catholic, was neither a Franciscan nor an Indian. When he discovered "Indians," he described them as "artless and generous with what they have. . . . Of anything they have, if it be asked for, they never say no, but do rather invite the person to accept it, and show as much loving-kindness as if they would give their hearts."

When the natives discovered Columbus, however, he was committing genocide against these merry, gentle, generous, hospitable and defenseless people. He and his men enslaved, sold, raped, tortured and slaughtered Indians with a clear conscience—in the name of God.

Genocide continued for five centuries until this very moment. Many fine books are now available to remove the cotton of distorted history from our ears. To mention only a few: *The Genocide Machine in Canada*, by Robert Davis and Mark Zannis, Black Rose Books, Montreal, 1973; *Dams and Other Disasters*, by the late Dr. Arthur

E. Morgan, Porter Sargent, Boston, 1971; *Strangers Devour the Land*, by Boyce Richardson, Knopf, 1975; *We Talk, You Listen* and other books by Vine Deloria, Jr., including *Behind the Trail of Broken Treaties: A Declaration of Independence*, Delta Books, New York, 1975; *Canada's Water: For Sale?* by Richard C. Bocking; James Lewis and Samuel, Toronto, 1972. For 50¢ or a contribution or free, if necessary, you may obtain the Winter 1975 special issue of AKWESASNE NOTES by writing to Mohawk Nation via Roosevelt, NY 13683.

Bocking's carefully researched conclusions surprised even himself. Not only would native people and other Canadians suffer from a continuation of the endless damming, diverting and polluting of Canadian rivers to supply water and power to the United States, but even Americans would, in the long run, experience more harm than good.



Native people consider land and water for sharing, but not for sale. The land is our mother and we do not sell our mother. "Job's Garden" is a film about the vast James Bay area in northern Quebec, so recently violated by the multi-billion dollar power project. Job Bearskin simply could not believe in 1971 that any human being would ever deliberately destroy so much of the land and water on which his people had always survived—their garden. In a later film the Cree said, "Our Land Is Our Life." In a documentary film about their claim to all the land, water and resources in British Columbia, the Indian narrator said that the land is the basis for Indian culture—"The Land Is the Culture."

Non-Indian laws and people regard land as real estate, always for sale when the price is right. Land and water provide the basis for economic growth, and growth is almost always classified as a sign of economic "health" before we even check to see whether or not it might be cancerous.

Effective sharing of the earth's resources has nothing to do with charity, benevolence, paternalism, kindness or any type of welfare. Sharing the land, water and other resources is simply a natural and necessary life process—like breathing. It requires an end to genocide and terricide. *Failing* to share the earth's resources will eventually do the same thing to the human race that *failing to breathe* does to an individual. It takes longer to extinguish all life on earth than to snuff out one person, but we have been thoroughly warned in recent years that our

global time for neglecting our sharing is fast running out.

During the decade of the sixties the United States alone consumed more resources than all the world's people in all previous history. Such rapid depletion of world resources for the short-term, excessive enrichment of only six percent of the people cannot long continue. The most violent, impractical, unrealistic extremists among us are those who debunk the environmental warnings and soothingly assure us that our comfortable role as global leeches can just go on forever.

The most hopeful indication that the human race may yet survive is the astonishing fact that the original people, the Indians and Inuit of North America, still live. Five centuries of genocide have left some ugly wounds, but the ancient, precious heritage of respecting and sharing the land still deeply influences native people to this day.

On February 27, 1976, the Inuit Tapirisat (Eskimo brotherhood) of the Northwest Territories presented a remarkable proposal to the Canadian Cabinet in Ottawa. One editorial quoted the Inuit leaders "offering to share our land with other Canadians in return for a recognition of rights and a say in the way the land is used and developed." Other newspapers missed the main point entirely and reported in typical white, culturally deaf headlines: "15,000 Inuit demand fifth of Canada."

If Prime Minister Pierre Elliott Trudeau and a majority of the people in Canada and the United States can now begin to hear clearly what the Inuit and other native people have been trying to tell us, we might discover some mutually beneficial trails into the twenty-first century.

After so many years of being handicapped by our severe cross-cultural hearing loss, the dominant society in North America could finally get the message: native people are not demanding to *possess* the land; instead, they are offering to *share* it with non-native people under certain reasonable conditions—no more genocide and no terricide. At long last our governments could benefit both Indian and non-Indian people by recognizing aboriginal rights and acknowledging native title to all the land, water, trees, fish, game and other resources of this continent.

We non-Indian North Americans have nothing to lose but our addiction to genocide and terricide. We have everything to gain. Native people have shown us for the past twenty-five generations their willingness to share their land, but in order to accept their offer constructively we need also to borrow some of their wisdom and their spirit.

Working together, but without encroaching or imposing, we might invent a new society with "a place in the sun for all living things"—a society to replace the one that is dying. □

Walt Taylor lives in British Columbia, where he is active in native American causes, especially those related to efforts by whites to appropriate millions of acres of land and water for their—and our—uses.

Toward A New World Order

by Heberto Sein

RIGHT SHARING—or righteous sharing, as one Quaker termed it—of world resources is a deepening concern within the Society of Friends. It weighs upon conscience, reminds that something is fundamentally wrong, urges action and requires change. It calls for faith in the prophetic “pouring out of the Spirit”...to enable Friends to help create a world community based on a new order.

The existing order, of course, contains two types of countries: central and peripheral. At the center are the highly industrialized, rich nations, whose 750 million people consume most of the world's renewable and non-renewable resources, and whose leaders control the major international credit and loan institutions and exert an imperial financial and economic power over others.

Outside the center are some one hundred and twenty countries at varying levels of development and dependency. Of their 2,200 millions of people some 1,000 millions exist at subhuman life levels under crushing poverty, hunger and misery.

Countries do not exist in a vacuum but are bound by interdependence. The behavior of each arouses behavioral responses of others. Both the behavior of center countries and the aspirations of poor countries are related to the character of the interdependence, whether exploitative or mutually participative. Those who exercise domination and seek to impose their advantage through economic and political pressures to maintain privileged positions will harvest reactions of resentment. It is people in both rich and poor countries who are responsible for the existing exploitative terms of interdependence, either by imposing them or submitting to them. Both rich and poor nations have respective roles to play in an enlightened, mutually beneficial process to create a new economic order. Right sharing is an essential part of that process.

The leaven is already at work in this process. Those on the periphery are at last on their feet and are speaking truth to the rest of the world community. The truth is that now the peripheral countries are an element of great importance in world dynamics. The breaking up of old colonial structures, the growing importance of non-renewable resources, the combination of pressing socioeconomic needs with internal unrest, and a global evolution within the existing order involving thinkers of central countries—all these indicate that a new order, dimly outlined, is in the throes of emergence.

People in Asia, Africa and Latin America are not marking time. They feel the push of creative historical

forces. Their aspirations are high and just, and their growing sense of solidarity is manifested in practical constructive cooperation. A few examples: Saudi Arabia turns to Taiwanese contractors for rural electrification and road programs. South Koreans in Iran help untangle a nearly paralyzing transportation bottleneck. Mexico ships prefabricated housing materials and technicians in hydraulic resources to South Vietnam as aid for its reconstruction. Educational curricula in Latin America, it is proposed, will include more knowledge about Asian and African countries and cultures. How encouraging!

The global hope for creating the new economic order now centers on the implementation of the UN's Charter of Economic Rights and Duties of States. This requires mutual confidence, unity of vision and creative responses from both periphery and center. Of the center, having accumulated much wealth, science, research capacity, technology and know-how, great sensitivity and generosity are required. The center has the potential to help the poor help themselves emerge from poverty. There is doubt that the center can fulfill its role through profit-oriented “aid.” From the poor it reaps profits for transfer of technology and badly needed know-how to raise productivity. Are central countries prepared to grant trade advantages to accelerate peripheral development? Are they willing to freely channel technology and know-how through the numerous specialized agencies of the United Nations in which the entire world community participates? As time runs out for the central countries to respond to humanity's distress, are they marking time, engrossed with power and profit structures, while the peripheral countries feel and respond to the dynamic push of history?

As Quakers who believe in the potential of the Spirit within every person, are we willing to dedicate our soul and mind and body to the stewardship of material things? Does not our answer reflect whether the message in Ephesians is speaking to our condition at this hour: “Your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way in the goodness and holiness of Truth.” □

Heberto Sein is a Mexican Friend who has written and spoken about Right Sharing of World Resources as a personal concern and as part of his involvement with the Friends World Committee for Consultation.

Why Are We Concerned About The World's Resources?

by David R. Scull

MANY THINGS are clear about us. We *are* affluent Quakers, whether or not that is a contradiction in terms. As with other Americans, the standard of living most of us enjoy *does* shut us off in spiritual and practical ways from the grim realities which govern life for a large part of the world's people. It *does* make us feel guilt that such a high proportion of the earth's resources are consumed by us and by our whole national society. These realizations *should* motivate us to do a great deal about the world's manifest inequalities. Whatever we do *should* emanate from a strong spiritual and emotional commitment, one which makes us willing to make personal sacrifices.

There is more that could be said, but can we all unite with what has been said so far? O.K.? THEN WHAT?

How far will the noblest of motives take us? Do *our* guilty feelings give us insights as to *what* needs to be done or is *best* to do from the standpoint of the other person? Of course when we talk about disaster relief alone, we will not go far wrong consulting our own feelings directly. But if we are talking about long-term inequalities and their underlying causes, we need to face another question. In fact, we are just at the beginning of the most important part, as well as the most difficult part, of our search for "right sharing."

Sharing is a two-way transaction. What is needed is a two-way mutual exploration to discover what the wants and needs of others are. As far as we can—and this is not to say it will be easy—we need to find out what the root causes of these needs are. We need to inquire what it is out of what we have to share that will make the most difference. Then we need to figure out how to share this most usefully. We may have to invent the method because the world is not much used to this kind of sharing, in which the process is as important, if not more so, than what is being shared.

We will find, I believe, that neither what *we* at the outset propose to share, as the obvious and ready solution, nor what *others* initially express as their major desires, will prove on careful mutual exploration to be what is most fundamentally needed. I do feel quite sure that the basic needs will relate not to X amount of a given material, but to the ability to produce or process that material or its equivalent. That ability may relate to *economic* capacity (money) or to *technological* capacity (machines). In the most important and most difficult aspects of development, that ability is most likely to relate

to *human* capacity. And to find out what is really most needed in terms of human capacity, and what the *we* of the sharing equation can most helpfully contribute, may take a great deal of study, frankness, and trust.

What is it that we can best share with those who have less than a "fair shake," and that they are in greatest need of? When we talk about a "spiritual basis," why do we put the most emphasis on material things? Why do we not look hardest at those things which are closest to the human potential? If we are concerned about relative advantages, and even though we want to reduce the unfairness inherent in many of them, why do we not accept the fact that somewhere in our make-up or in our history there may be important elements which enabled us or our forebears to develop? Can this be something we need to share?

What we need to do is to use our emotions, our "guilt feelings" if you will, to motivate us just as strongly as possible. Without them it is too easy to sit back and be comfortable. But let us not be so "hung up" by them that they keep us from using our brains. Not what do we have too much of, but what do we have that others need? How can we transfer it most usefully to meet not only the material but also the human needs of others? What does that person or that country have to have to fulfill its own potential?

I happen at the present time to be carrying on a correspondence with a man in Oklahoma who is in prison for life. He's been in trouble with the authorities; for most of the past year he has been in a "discipline unit" with no radio or newspaper to find out what is going on in the world outside. I know that more than anything else he wants to get out. One of my great blessings is my personal freedom. I can't share that with him, directly. What he does need, and what I can share with him, is information: what's happening in sports, in Angola. It's not that I'm using up more than my rightful share of the world's information, or freedom, that matters. It's what are *his* needs? Along with this, and because I am concerned about his needs more than my own, I hope that my letters are also conveying the sense that someone cares for him as a human being. Should these not be our thoughts also as we consider sharing? □

David Scull, a member of Langley Hill Friends Meeting (VA), has been involved in the right sharing of world's resources program of Friends World Committee since its inception at the Friends World Conference at Guilford in 1967.

Ecology and the Fall

by Peter Heinegg

In this generation, and especially the last few years, Americans have awakened to a traumatic sense of guilt over the damage they have done to their environment. The veil has been torn from our past, and we start in astonishment to see the awesome downhill sweep of ecological history. After decades of thoughtless waste and destruction, we have come to the belated perception of a sort of cosmic Fall. As the popular song simplistically puts it, we've paved Paradise and put in a parking lot.

The Fall itself resulted from our abortive endeavor to seize godhead for ourselves. In setting people over the plants and animals, God had already given us power and responsibility, but that was not enough. We wanted to know (i.e., be arbiter of) good and evil, to treat the earth as if we were its only Lord. This attempt to deny creaturehood has been the root of ecological havoc.

Yet even love of nature is conditioned by the Fall. We cannot become aware of natural beauty without experiencing alienation from it. We cannot simultaneously love nature and be a part of it. Bighorn sheep don't pause to admire the Rockies. In other words appreciation must be paid for by pain. Only someone oppressed by the crowds and ugliness of the city could long for wild places. Only someone disgusted with the mindless exploitation of nature could feel the urge to lose themselves in virgin territory. From the very beginning the rise in ecological consciousness has matched the decline in the quality of life. *Walden* starts out from the realization that the world of getting and spending is insane.

We are not simply nature's exiles, we are also its enemies. The Fall has laid a hereditary curse on us which works two ways. First, nature is hostile to us and frustrates our designs. "Cursed is the ground because of you; in toil you shall eat of it all the days of your life." This holds good for everyone: the most ecstatic naturalist steers clear of grizzly bears and poison ivy. Second, we, whether we like it or not, are hostile to nature. To live in the world is to pollute it. Every time we flush the toilet or turn the ignition key or put the garbage out, we contribute to the mess. As the world

is constituted, we can't help it.

This determination, to live with nature as far as possible, rather than rule over it, is not just an aesthetic preference, a taste for wilderness instead of gardens. It is a bowing down to the mana that flows through the universe, a reverence for life. Nature is not just the supreme datum, it is also the eternal unknown, the first and greatest mystery.

The ecology attacks the familiar picture of creation as a pyramid of power with humans on its lonely apex. In the first place our omnipotence is illusory, since we are totally dependent upon the earth. In the second place there are, as the Transcendentalists claimed, "higher laws," higher than brute force and selfish cunning. Of course these laws can only be grasped by intuitive faith, which is why ecology has become a religion, and why the battle over mundane issues like dams or highways is a bottom a holy war.

The religious impulse of the ecological movement explains both its popularity—it satisfies a basic human need—and the uncertainty of its future. In a world governed by *Realpolitik*, religion is always threatened. Since we can't even guarantee that enlightened egotism will save the world from a nuclear doomsday, what will prevent the earth from turning into a gigantic feedlot for forty or more billion people?

What indeed? Ever since the Enlightenment there has been a progressive tendency to deny original sin as an offense to human dignity, and to promote experiments in reaching divinity. Many of these have failed catastrophically, but the attempts go on. It may be the time has come for a broad recognition of the ecological Fall. It's certain that in any case there can be no salvation, even piecemeal salvation, without "conviction" of sin. We can't begin to rescue what's left of the land till we have a common consciousness of our radical guilt towards it. That may be a lot to ask for, but nothing less will do.



Joseph Levenson

Peter Heinegg, a new contributor to the pages of the Journal, teaches in the department of comparative literature at Queens College in Flushing, NY.

SECTION IV: RESOURCES

Grain, Aid and Triage

by Patricia L. Kutzner

"Feed the person dying of hunger, because if you have not fed her you have killed her." John XIII (amended)

PROPOSERS OF the triage and lifeboat ethics points of view urge that food aid be applied rationally and responsibly, not sentimentally. Well and good. They also urge that there is not enough food to go around. Not as good an argument because that isn't true. "Maybe not yet," they reply, "but if we keep all of those people alive today they will reproduce and tomorrow it will certainly *become* true." (Each of "those people" puts about one-fifth as much strain on the earth's resources as the average one of us...but let's not talk about eliminating US!) Projecting the statistical curves on food and birth rates plotted from the trends of the present, supporters of lifeboat ethics can even give the year in which the point of no return in the world's food/population ratio will be reached. And, however repugnant to everyone's morality, their prediction has the odds in its favor. What they say needs to be acknowledged as horribly true, IF NOTHING IN THE EQUATION CHANGES.

Food aid buys time to allow the equation to change, or rather, to allow people to do the other things that could change it. Among the changes which could render the doomsday equation obsolete are greater opportunity for small farmers the world over to increase food production (through a whole range of agricultural inputs from improved land tenure to better "intermediate" technologies); giving the great numbers of land-

less rural laborers the chance—a *real* chance—to become small farmers in their own right; providing full employment at living wages for all those who are presently disadvantaged, urban and rural. These are conditions which form the sine qua non for reducing birthrates. Without them, the population problem is insoluble; with them, birthrates decline voluntarily, as has been demonstrated over and over in a wide variety of cultures and times. So while providing food aid with one hand, we need to be doing all we can, in respectful partnership with those at the grassroots level most affected and most in need, to further these essential changes. Even the most optimistic estimates of the time required to bring about such changes (assuming the nations of the world have the political will to do that) suggest that the need for food aid will continue as an annual fact of life for the global community for the next twenty years at least. People must be fed if they are to have the strength and energy to do the work of change and to increase productivity; and the extent of poverty is so great that for a long time to come many will be too poor to eat adequately at market prices. When food aid is used as payment for work done by otherwise unemployed people, especially work done on land reclamation, irrigation, roads and other projects which lay the basis of greater food production in the near future, food aid serves doubly.

When we ask what kind of food feeds best and for the least amount of money in the conditions both of world trade and of the life most of the world's hungry live, the answer always comes up "Grain." Anything else costs more because it has to be more expensively processed and packaged to get from producers to consumers. A dollar spent on grain can fill many more stomachs with the calories needed for life than a dollar spent on powdered milk, eggs, meat or cheese. A dollar spent on soybeans can provide many more proteins than a dollar spent on the products of animals that ate grain (or soybeans) to build up their own bodies before they produced food for humans. To spend our food aid dollars on eggs, milk, and meat instead of grain or soybeans is a bit like paying for food twice in order to get it once.

Grain and food aid, therefore, are inseparable. Add to this the fact that more than half of all the grain available for world trade and/or aid comes from the United States and Canada and it becomes clear why the world's hungry are so deeply affected by what happens with our grain. Our abundance is partly due to our agricultural technologies, but only partly. Technology did not create the temperate zone in which the United States lies, nor the vast plains and rich soil, nor the rainfall conditions, nor the web of rivers. The fact that the best conditions for grain production in the entire

world lie within our borders places upon us no cause for self-congratulation. Instead it gives us a responsibility in the world food picture we cannot morally evade.

It is in this context that to many the familiar statistics seem obscene: nearly 2000 pounds of grain each year consumed by the average U.S. citizen compared with only 400 pounds by the average citizen of Asia, Africa or Latin America. We take most of ours in the form of grain-fed meat and dairy products; they consume theirs directly. The conclusion often drawn by well-meaning people is to eat less meat to free up grain for the world's hungry. But the world's hungry derive little short-range benefit and none in the long run from an American farmer who loses money on his grain. Nor does it help them if the grain we don't eat is sold to feed livestock in Russia or elsewhere. Our response may begin with the way we eat, but if it stops at our own tables we should not kid ourselves that we are helping anyone (except possibly our own health). We must go beyond that to involvement in the questions of a national food policy that cooperates with an international system of grain reserves, guaranteeing to producers a fair price on the one hand and, to those in need, access to grain under conditions they can afford. The political problems are sticky, but with enough political will they can be resolved. More effectively than any other nation the United States could lead the way. We need a responsible national food policy. Without one we make the doomsday equation a self-fulfilling prophecy.

Friends willing to become involved in food policy actions should contact either Bread For The World, 235 East 49th St., New York, NY 10017; or the Interreligious Task Force on U.S. Food Policy (of which the Friends Committee on National Legislation is a member), 110 Maryland Ave. N.E., Washington, DC 20002.



Patricia Kutzner, a member of the Friends Meeting of Washington, is editor of Hunger Workshop Notes, a monthly newsletter on hunger education and action. For an annual subscription at \$5 write to P.O. Box 2474, Washington, DC 20013.

Quakers and Sunpower

by Margaret Snyder

Friends' historic testimonies on simplicity have stressed that the quality of life does not depend on material possessions or conspicuous consumption. Waste and extravagance have been opposed because they squander natural resources which should be devoted to helping create a fuller life for present and future generations.

The world's energy problem is a crucial aspect of the struggle for human survival and welfare on a planet of limited resources. Energy policy formation should be global, not determined primarily by nationalistic, military, or corporate interests. The choices are basically moral: what long-term risks are justified—risks of damage to the environment, of radiation damage to health, and of limitation of the life-chances of future generations? There should be open discussion of all alternatives, both at the United Nations and between citizens and the decision makers of their respective nations.

THAT PREAMBLE to the energy and nuclear policy statement approved in January by the Friends Committee on National Legislation deserves careful attention, as does the statement in its entirety, as does the statement in its entirety. Copies may be obtained from FCNL, 245 Second Street, N.E., Washington, DC 20002. But my purpose is to put forth one practical possibility for Friends anywhere to do something tangible and immediately effective towards moving ourselves and our neighbors out of the mindless wastefulness of the present system, which consumes many times as much energy as it puts to actual use.

My proposal is that Friends encourage /sponsor/set up small workshops (manual, not verbal) to install alternative systems in our own and our friends' houses.

Such a workshop can begin with a very simple homemade solar system for heating household water (which consumes about fifteen percent of the household energy budget). The technology is simple enough to be handled by any reasonably experienced do-it-your-

selfers (if they aren't taken in by the advertising of sundry corporations that are moving into the field and obscuring operating realities with profit-making elaborations). As the workshop gains experience and confidence it can branch out into additional forms of alternative energy for family use.

An almost endless array of such forms has been worked out, in all parts of the country, both by formal research and by individual, independent tinkerers in the old American tradition of making, not buying, what your way of life requires. In the past two years Popular Science and Popular Mechanics (files in your library) have published working directions for practical application of virtually all research findings in alternative energy. Two other publications are reporting on the experience of individual inventors and users: Mother Earth News (105 Stony Mountain Road, Hendersonville, North Carolina 28739) and The Futurist (Box 30369, Bethesda Station, Washington, DC 40014). Useful overviews are in Eco-Tips #5, Energy Conservation, and #7 Energy Alternatives (Concern, Inc., 2233 Wisconsin Avenue N.W., Washington, DC 20017).

We constantly hear about the necessity to build hundreds, even thousands of additional power plants before the year 2000; most of them, we are told, must be nuclear plants, whose costs are astronomic, both in money and in danger. Every decentralized household energy system is one small step towards an end to the proliferation of nuclear power plants, and towards adequate care for rather than continued degradation of our environment and the life forms of this beautiful planet on which we live.

Why not get an energy workshop going in *your* meeting? □

Margaret Snyder, a member of Langley Hills Meeting in Virginia and a widely active, deeply concerned and much loved person, suffered a fatal heart attack on March 20 while this article was being prepared for publication.

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Do we accept that we must help to raise the living standards of those who are in poverty, even if it is necessary to accept much less affluence for ourselves?

In our day-to-day employment, are we working for motives other than private gain, personal prestige or the will to exercise power? If we, as Friends, are prepared to do so, do we believe it possible that others can and will do so, too? Are we helping to promote social changes that encourage a creative attitude to work?

Are we ready to start thinking in terms not of "exploitation of natural resources" but of cooperation in the permanent maintenance of cycles of use and re-use of God's gifts?

Do you seek effective ways of sharing facilities available to you, such as your private car, washing machine and telephone in order to cut down on the wastage of resources inherent in individual ownership and in order to help develop a sense of community?

Is your way of life one which would be materially possible for all of humankind?

Do you use your personal resources of energy, time and finance to work effectively for the better sharing of world resources, both alone or in cooperation with others?

Does your wealth enrich or impoverish others?

Taken from *World Resources: Dilemma and Concern*, a pamphlet published by and available from European and Near East Section, Friends World Committee for Consultation, Drayton House, 30 Gordon Street, London, WC1H 0AS, England. Price 70 cents, plus postage.



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Right Sharing of World Resources Bibliography

Suggested Reading

The Closing Circle; Confronting the Environmental Crisis, B. Commoner. London, Cape, 1972.

Growth: The Price We Pay, E. J. Mishan. London, Staples Press, 1969.

21 Popular Economic Fallacies, E. J. Mishan. Harmondsworth, Allen Lane, 1969. Penguin edition, 1971.

Only One Earth: the Care and Maintenance of a Small Planet, B. Ward and R. Dubos. London, Deutsch, 1972; Harmondsworth, Penguin, 1972.

Multinational Corporations and the Politics of Dependence: Copper in Chile, Theodore Moran. Princeton, N.J., Princeton University Press, 1974.

Nutrition Scoreboard, Michael Jacobson (Center for Science in the Public Interest, 1779 Church St., N.W., Washington, D.C. 20036; \$2.50 paper).

Target: Development Action, American Freedom from Hunger Foundation (1100 17th St., N.W. Washington, D.C. 20036; \$1.50).

World Hunger—Causes and Remedies (1974; available from Institute for Policy Studies, 1520 New Hampshire Ave., N.W., Washington, D.C. 20036). This 83-page report was prepared by the Transnational Institute (Netherlands)...as an "alternative" to the official UN document *Assessment of the World Food Situation—Present and Future*.

Bread for the World, Arthur Simon (Paulist Press, 400 Sette Drive, Paramus, NJ 07652; 1975, \$1.50). "This book serves as a general introduction to world hunger, but it emphasizes the neglected role of public policy. Millions suddenly want to do something about world hunger. Few bother with public policy. Yet government policies may multiply or nullify a hundredfold all private efforts to assist hungry people. Ordinary citizens can help to shape those policies. That is the thesis of this book." (from the author's preface)

Beyond the Rat Race, Art Gish. A complete guide to simple living, backed up with provocative social analysis and solid Christian theology. (Provident Bookstore, \$1.45)

Diet for a Small Planet, Frances Moore Lappe. This book shows that a greatly reduced meat diet is a key to meeting the world's food shortage, and it contains excellent recipes that provide plenty of protein from grains and vegetables. (Ballantine paperback, \$1.25)

Economics and the Gospel, Richard K. Taylor. A statement of the biblical perspective on economics and economic injustice. Designed to be an adult study book, this short book is packed with tough questions and moving experiences from the author's own experiences in the struggle for justice in America. (United Church Press, \$2.95)

Eat Your Heart Out: Food Profiteering in America, Jim Hightower (Crown Publishers, New York, 1975, \$8.95 cloth), shows just how high the costs are, and why they are getting higher.

Food for People, Not for Profit, Catherine Lerza and Michael Jacobson, editors (Ballantine, New York, 1975, \$1.95 paper), is the official Food Day handbook. It is a source book on the food crisis, urging "action against rising food prices, decreasing nutritional benefits, and creeping food shortages throughout the world.... Among the subjects covered are: how soft drinks create health risks—and overcharge for the privilege; possible hazards of bacon and other smoked meats; how a giant conglomerate has silently taken over the white bread market—without media coverage or government interference; how baby food gives infants a life-long taste for junk food; why

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the purchase of high-grade beef encourages world famine." (publisher's summary)

Mankind at the Turning Point is the next step in the Club of Rome study, by Mesarovic et al. (Dutton and Reader's Digest Press, 1974). This more refined computer model suggests that the ban on growth called for by the earlier study is not needed, but that "organic" growth should replace our present "uncontrolled" economic growth. This will require a basic reorientation of the world economy. In the energy field, the study rejects nuclear energy because of its extreme danger and suggests ultimate dependence on solar energy with transitional use of oil and coal.

New Hope for the Hungry? The Challenge of the World Food Crisis, Larry Minear (Friendship Press, NY, 1975, \$1.95) "...brings under a single cover the facts about world hunger and the present and future steps by governments and citizens, particularly the churches, needed to deal with it." (publisher's summary)

Small Is Beautiful: Economics as if People Mattered, E.F. Schumacher (Harper, 1973). Schumacher's argument is in his title: that economics should be centered on people rather than on material things and measures, which leads to a new set of economic goals based not on bigness but on usefulness, human efficiency, and personal satisfaction. The author has extensive experience with designing appropriate technology for specific needs in developing countries, and has founded in his home country, England, the Intermediate Technology Development Group (which has been supported by London YM's One Per Cent More Fund). He argues that technology should be fitted to human needs rather than vice versa; that labor-rich, capital-poor countries require simple farming and industrial processes that use much labour rather than many machines; that work efficiency should be measured in terms of human fulfillment rather than profit or production volumes.

The Contrasumers: A Citizen's Guide to Resource Conservation, Albert Fritsch (Praeger, New York, 1974, \$3.50 paper), "identifies the crisis into which the world is being led by its consumption habits, assesses energy and resource requirements, and offers specific suggestions for conserving energy and materials on four levels—individual, community, national, and international... His book concludes with a unique Lifestyle Index...[with which] readers can calculate their personal energy expenditures and compare them with the energy and materials consumed by the average citizen in ninety other countries." (publisher's summary)

The Limits to Growth, a Report for The Club of Rome's Project on the Predicament of Mankind, Meadows et al., 1972. This is the first report from a computer study of the complex set of problems facing humanity today. Facts about population, food production, industrial production, nonrenewable natural resources, pollution, and the relationships between them, were studied, mapped, and fed into a computer to indicate the direction and pattern of future change resulting from several combinations of present action.

The No Fad Good Food \$5 a Week Cookbook by Caroline Ackerman Dodd, Mead and Co., NY, \$3.95). "The author is Canadian (Winnipeg Meeting). The book is the afterthought of her special project through the University of Manitoba, 'The Investigation of a Low Cost Alternative to the Typical North American Dietary.' She says, 'Your diet will be based on the following foods: whole grains, legumes, skimmed milk powder, eggs; cabbage, rutabaga, turnips, potatoes; margarine and other fats; sugars, spices, fruit; other things.'" (Lorraine Boyd, University Friends Meeting, Wichita, Kansas)

Organizations

Bread for the World (235 E. 49th Street, New York, N.Y. 10017) is a Christian citizens' movement against hunger and poverty, whose President is Eugene Carson Blake, former General Secretary of the World Council of Churches. Its focus is on lobbying and public education in the United States to influence U.S. governmental policy on food and development issues, and to encourage "de-consumption," such as a less meat-oriented diet, at home.



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The American Freedom From Hunger Foundation (1100 17th Street, N.W., Washington, D.C. 20036) is a national citizens' group with close ties to the UN Food and Agriculture Organization, "committed to the ultimate alleviation of hunger through community education and action."

Church World Service (475 Riverside Drive, New York, N.Y. 10027) of the National Council of Churches, USA, is a co-ordinating body for the hunger and relief programs of many major Protestant denominations. CROP, its Community Hunger Appeal (national office: Box 968, Elkhart, IN 46514), raises money for hunger programs abroad and organizes educational activities for people in the U.S. on hunger and related development issues.

GATT-fly (600 Jarvis Street, Toronto, Canada M4Y 2J6) is a research/action group on trade and related international economic issues, serving the five major Canadian denominations. It developed a Food Action Kit during the Rome Food Conference, and has done special studies on sugar, the oil situation, and monetary reform.

Films

Casimiro: An Andean Journey, a film produced for Oxfam-America by Asterisk Productions of Toronto (30 minutes, \$15.00 rental, Oxfam-America, 302 Columbus Ave., Boston, Mass. 02116) looks at the world of the Aymara Indian of Bolivia's Andean plateau. The movie dramatizes the journey of a young Aymara, Casimiro Laime, from his ancestral home in the mountains to a city shanty-town, a colonization project in a lowland valley and, finally, his return home. The film poses both the practical and cultural dilemma of native Latin Americans.

Limits to Growth (30 minutes, inquire of George Ritter, 38 Yorkville Ave., Toronto, Ontario), which includes background and explanatory materials and interviews with participants in the Club of Rome study.

Periodicals

Ceres Magazine is published bimonthly by the UN Food And Agricultural Organization. It includes controversial interviews and opinions, as well as lots of facts. A subscription is \$6 per year from UNIPUB, 650 First Ave., Box 433, New York, N.Y. 10016.

Appropriate Technology is a new journal from the Intermediate Technology Development Group (founded by *Small Is Beautiful's* E.F. Schumacher). "Answering the need for better communications among development workers, the quarterly will attempt to help communities help themselves, working within the constraints and limitations of poverty, by providing a forum for the exchange of practical information between field workers concerned with the implementation of developmental projects. Write: Intermediate Technology Publications, Ltd., 9 King St., Covent Garden, London WC2E 8HN, United Kingdom." (review by VITA)

The New Internationalist is highly recommended by John Sexton, who encourages Friends to subscribe. "It is filled with articles, stories, and reports on world development, and facts pointing to the gap between the rich and poor, facts which cut through the myths and misconceptions that exist about the rich and the poor." (review from *Creative Simplicity*) Subscriptions are \$15.00 from the New World Coalition, Room 209, 419 Boylston Street, Boston, MA 02116.

Creative Simplicity (c/o Minneapolis Friends Meeting, W. 44th and York Ave. S., Minneapolis, MN 55410), newsletter of the Simple Living Movement, is a forum for those actively involved in simplifying their lives and helping others to do the same. It contains articles, news, reflections, many resource suggestions. A \$5.00

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J. Kirk Russell, Director of Admissions
Westtown School, Westtown, Pa. 19395
Telephone: (215) 399-0123

annual subscription includes a copy of
*Toward a Just World Economy: A
Guide to Global Giving*. Also avail-
able from the folks in Minneapolis is
*Alternative Life Styles: A Resource
Bibliography*, which is an extensive
annotated bibliography with a focus
on intentional communities.

Alternatives is a new quarterly alternate
lifestyle newsletter from Alternatives
(701 N. Eugene, Greensboro, NC
27401), which describes itself as "a
group of middle-class people op-
erating as a non-profit corporation
for non-violent social change through
alternate lifestyles and institutions."
This group publishes the *Alternate
Celebrations Catalogue* (\$2.50; origi-
nally the *Alternate Christmas Cata-
logue*, which now includes many other
celebrations), and announces the *Ca-
nadian Alternate Celebrations Cata-
logue* (write David McConkey, Route
4, Perth, Ontario). The newsletter is
full of information, action sugges-
tions, news of what individuals have
done in their lives, and bibliography
information. A \$5 donation is re-
quested for a subscription.

Packets

The World Food Crisis Packet from the
Committee for Self Education (11
Garden Street, Cambridge, MA
01238), \$2.00.

Hunger Packet, revised, from the
United Church Board for Home
Ministries (287 Park Avenue South,
New York, NY 10010), \$1.00.

Church and Society, November/Decem-
ber 1975, from the Presbyterian
Church of the USA (475 Riverside
Drive, New York, NY 10027).

Hunger Meditations, from the Southern
Presbyterians, PCUS Hunger Task
Force, 341 Ponce de Leon Avenue,
N.E., Atlanta, GA 30308.

Hunger on Spaceship Earth, a hunger

packet from the American Friends
Service Committee, New York Metro-
politan Region (15 Rutherford Place,
New York, NY 10003), \$2.00.

*Taking Charge—A Guide for Simple
Living*, a packet which includes
articles on food, energy, clothing,
child-rearing and so on. Each issue is
examined for its personal and political
dimensions, and then questions are
asked about lifestyle and social
change implications. There are also
simulation games, group exercises,
and personal experiments that one can
try. \$1.25 from The Simple Living
Project, c/o AFSC, 2160 Lake St.,
San Francisco, CA 94121.

Ten Days for World Development is a
Lenten program of adult study and
action on world development issues.
Its annual packet for individual study
is available free from the Inter-
Church Committee for World Devel-
opment Education, 600 Jarvis Street,
Room 223, Toronto, Ontario,
Canada.

Titles available from Overseas Develop-
ment Council, 1717 Massachusetts Ave.,
N.W., Washington, DC 20036:

*Population and Affluence: Growing
Pressures on World Food Resources*,
Lester Brown (1973, 46 pp., \$.75).

*Growth from Below: A People-Oriented
Development Strategy*, James Grant
(1973, 29 pp., \$.50).

*Smaller Families through Social and
Economic Progress*, William Rich
(1973, 74 pp., \$2.00).

*The Global Politics of Resource Scar-
city*, Lester Brown (1974, 46 pp.,
\$1.00).

*World Trade: Engine for Global Pro-
gress*, Harald Malmgren and Joe
Kimmins (1972, \$.10).

*Population Explosion: The Role of Dev-
elopment*, William Rich (1972, 10 pp.,
\$.10).

*Growth with Justice: A New Partner-
ship?*, James Grant and Susan Sam-
martano (1973, 10 pp., \$.10).

*U.S. Trade Goals and the Poor Coun-
tries*, Guy Erb (1973, 6 pp., \$.10).

The Changing Face of Food Scarcity,
Lester Brown (1973, 10 pp., \$.10).

*U.S. Cooperation with the Developing
Countries in the Mid-1970's* (1973,
10 pp., \$.10).

*Self-Reliance and International Reform:
A View from the Developing World*
(1974, 10 pp., \$.10).

A "People" Strategy of Development,
Barbara Ward (1974, 10 pp., \$.10).

**Titles available from Friendship Press,
P.O. Box 37844, Cincinnati, OH 45237:**

The Development Debate, Charles Elliott. An honest treatment of the church's relation to the development of the Third World. \$3.50.

Help or Hindrance, David Millwood. A guide to aid, trade and the rich nations' responsibility to the Third World. \$1.00.

Wealth and Want in One World, Muriel Webb, Editor. Symposium describing problems presented by economic extremes. \$1.95.

Need is Our Neighbor, Byron Johnson. Factual, in-depth study of dilemmas of affluence and poverty facing individual Christians and the church today. \$1.75.

Human Values and Advancing Technology, Cameron Hall, Editor. Questions posed by the new technological advances affecting every facet of our lives. \$1.95.

Global Living Here and Now, James Scherer. Explores the dynamics of a global world that is already small enough that persons, nations, religions, cultures cannot be isolated from one another. The author calls for a mindshift from preoccupation, parochialism and special economic interests to a sharing of our global heritage. \$2.25.

A New Ethic for a New Earth. Scientists and theologians examine the earth's populations and their environment with a view toward survival. Exemplifies a growing body of literature in which the insights of theology and ethics are marshalled for attack on the worldwide ecological crisis. \$1.95.

Sometimes They Cry, Estelle Rountree and Hugh Halverstadt, Editors. Contributors consider the theological aspects of the hunger problem, concepts of church giving, poverty in affluent societies, government aid in the U.S. and abroad and the demands of an ever-increasing world population. \$1.95.

Titles available from World Council of Churches, 475 Riverside Drive, Room 439, New York, NY 10027:

CCPD Document #4, "People's Participation in Development." \$50.

Do the Poor Subsidize the Rich? (from Study Encounter 9/4, #51). \$50.

Ecology and Human Liberation. \$1.50.

Titles available from New England Free Press, 60 Union Square, Somerville, MA 02143:

Scarce Resources: The Dynamic of American Imperialism, Heather Dean. \$30.

International Runaway Shops: Why US Companies Are Moving Their Plants Abroad, Mitch Zimmerman and the United Front Press. \$50.

The Perpetuation of Dependence: The International Monetary Fund and the Third World, Cheryl Payer. \$25.

Food for Profit: The Case of Guatemala, Tom Bodenheimer. \$20.

The Development of Underdevelopment, Andre Gunder Frank. \$25.

Compiled from the 1975 issues of
Right Sharing News,
Friends World Committee
for Consultation, Section of the
Americas, 1506 Race Street,
Philadelphia PA 19102

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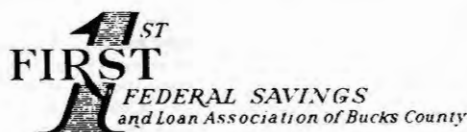
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Classified Advertisements

Accommodations Abroad

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

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

London—Kenyon, 23 Sutherland Avenue, London W.9 2HQ. Room and breakfast \$10.00. With private bath \$13.00. Other meals if required. Pleasant garden, TV room. Convenient theatre and shops. Telephone: 01-286-9665.

Oxford—From September 1976. New furnished apartment in green surroundings 1 mile from center. Two bedrooms, study, lounge/dining room. American conveniences. £28 plus rates. (212) MO 6-8048. Box N-669, Friends Journal.

Visiting the Cotswolds in England? Shakespeare country? Old meeting houses? Historic cathedral cities? Stay with the Lintons. Details March 1st Friends Journal, p. 145.

Announcements

A residential conference on the gospel that George Fox preached will be led by Lewis Benson on the grounds of Haverford College from August 2 to 6. For further information contact John Curtis, 631 Walnut Lane, Haverford, PA 19041.

Books and Publications

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

"You and the Metric System" newest Manual, by Heil Holland. Text and chart. \$2.00 Ppd. PIKES ENTERPRISES, P.O. Box 5730, Pikesville, MD 21208.

The College Park Quarterly Meeting (California) has arranged for a special printing of the November 1975 issue of the *PYM Friends Bulletin*, a special issue on aging featuring five articles, two poems and several book reviews by Friends. Copies are available for \$1.00 (includes postage) from the AFSC Bookstore, 2160 Lake Street, San Francisco 94121.

For Rent

Brooklyn Heights brownstone for the Democratic Convention or the rest of the summer. Nine rooms, fully furnished, dishwasher, laundry, garden, no air conditioning, \$500 monthly. Walk to Brooklyn Friends, the Promenade, across the Brooklyn Bridge. Vacation in New York for the Bicentennial. Also for rent on 2-year lease, 3 room apartment unfurnished with garden \$365 monthly. Box H-676, Friends Journal.

For Sale

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

Color yourself cutouts of Pennsylvania bankbarn and Stone farmhouse on two sheets of 13" x 18" cover stock, \$1.35/pair. Postpaid Box 402 Lemont, Pennsylvania 16851.

Beautiful land. 5 acres rugged Maine woodland for sale by Quakerly owners of 350 adjacent unspoiled acres. Near Blue Hill and coast, overlooking salt-water bay, with 500' road frontage. Phone: 215-LO 6-2436 or write: DBA, Inc., 213 Idlewild Lane, Media, PA 19063.

Personal

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

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

Positions Vacant

Full-time internist, board eligible or certified, for clinical position in innovative, family-oriented community health center, associated with expanding community medicine department of 500-bed community hospital. Position starts about July 1, 1976. Send resume to Dr. Louise Lisl, Northwest Health Services, 4901 Park Heights Ave., Baltimore, MD 21215. (301) 542-7800. An equal opportunity employer.

Married couple to teach Spanish and be house parents for 8 students for one year. Write or call The Meeting School, Rindge, NH (603) 899-3366.

Needed immediately: Book Store sales-office clerk-typist. High school business training or office experience essential. Reply by mail only to Friends Book Store, 156 North 15th St., Phila., PA 19102.

World-wide opportunities in Christian service. All skills needed. Ages 18 to 70. Single or families. Two-year term. Write Christian Service Corps, (Dept. Y), P.O. Box 9336, Washington, D.C. 20005

Live-in couple or mature adult needed for elderly woman, alert but disabled. Cooking, cleaning, some personal care. Contact Leora Field, 1820 Tucker Lane, Sandy Spring, MD 20860.

Executive secretary for Friends Council on Education. Based in Philadelphia, will include travel in nurture and support of Friends education. Search Committee, Friends School, Haverford, PA 19041. 215-MI 2-2334.

Positions Wanted

Quaker educator, Ph.D., seeks position in Friends college or school. Extensive experience in college teaching, administration. Specialties: American Literature, Modern British Literature, World Literature, Oriental Literature, Composition. Ford Fellowship, Fulbright Lectureship. Outstanding teacher awards. Several publications. Presently tenured. Box H-677, Friends Journal.

Schools

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

Olney Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

For Families whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

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

Services Offered

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

Summer Rentals

Maine, Penobscot Bay. Cottage, 6 rooms, 1½ baths. Sail, swim, golf. June/July: \$135/week, utilities included. Box H-665, Friends Journal.

Shelter Island, NY. May 1-October 30. Quiet, secluded four bedroom house, modern appliances. Friends preferred. G.N., 6 Butler, Garden City, NY 11530.

Downeast Maine. Cabin on shore near national wild life preserve. Simple, secluded, quiet. June—mid-July. Two week periods \$180 plus utilities. 21 Matlack, Villanova, PA 19085. 215-688-7013.

Cottage and lodge in Vermont. Both secluded, rustic but completely furnished, gas and wood stoves, running hot/cold water, no electricity. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Cottage suitable large family, \$70 weekly for couple, \$7 each additional person. Lodge up to two families, \$100, \$7 each person over four. June-September. Box D-674, Friends Journal.

Cottage, Hague, Lake George, NY. Three bedrooms, 100 ft. sand beach. June 26-July 24, 2 weeks \$290, one week \$150. August 7-28, 2 weeks \$330, one week \$175. Bancroft, Amherst, MA 413-549-1258.

Enjoy the White Mountains in a secluded cabin with electricity, running water and swimming. Mary S. Oliver, 800 W. Market Street, West Chester, PA 19380.

Wanted

Two families of Friends, having unspoiled area in Vermont, seek others to share purchase of adjoining tract. Box K-671, Friends Journal.

Family of 5 seeks home in an intentional community in the Southwest that supports spiritual growth and social cooperation. Please send information to: Shanti Toll, Box 29, Antrim, NH 03440.

Apartment, house (or part of a house) to rent by AFSC print shop manager and wife, Philadelphia suburbs, near public transportation. Need to hear from you by May 15, move in June-July. Call Steve Alcholtz, 9-5, at AFSC, 241-7040.

Person to live with elderly woman. Free room, board, use of car in exchange for light house-keeping. Job available immediately: 1 to 4 summer months on resort island, Chincoteague, VA. Box R-678, Friends Journal.

Looking for people interested in forming community outside of Philadelphia or Washington, DC. Nonviolent orientation, outreach. Write Anne Henderson, 5501 Holmes Run Pkwy, Alexandria, VA 22304.

Meeting Announcements

Alabama

BIRMINGHAM--Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

Alaska

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

Argentina

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

Arizona

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

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

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

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

California

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

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

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

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

HAYWARD--Worship 10 a.m. 22502 Woodrofe 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 10 a.m. Phone: (213) 457-3041.

MARIN--Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

MONTEREY PENINSULA--Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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

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

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

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

RIVERSIDE--Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO--YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone (916) 442-8768.

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

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

SAN FRANCISCO--Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

SAN JOSE--Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

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

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

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

SONOMA COUNTY--Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: (404) 539-8544.

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

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

WHITTIER--Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Delaware

CAMDEN--2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

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

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

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

REHOBOTH BEACH--Worship Sunday 10 a.m., 5 Pine Reach. Phone 227-2888.

WILMINGTON--Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

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

District of Columbia

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

Florida

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

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

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

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

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

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

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

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

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

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone: 373-7986.

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

Hawaii

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

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

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

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

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

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

DECATUR—Worship 10:30 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads. Mail: Box 95, Lake Forest 60045. Phone (312) 724-3975.

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

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

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

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

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

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

Indiana

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

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

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

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

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

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

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

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

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: (515) 474-2354.

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

Kansas

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone 262-0471.

Kentucky

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

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

Maine

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

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

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

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

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

Maryland

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

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

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

WORCESTER--Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. 754-3887. If no answer call 756-0276.

Michigan

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

BIRMINGHAM--Phone: 646-7022.

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

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

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

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

KALAMAZOO--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 506 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--Preparative Meeting. 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 or 565-8442.

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

New Hampshire

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

DOVER--Dover Preparative Meeting--Worship 10:30 a.m. 141 Central Ave. Amna C. Stabler, clerk. Phone: (603) 868-2594.

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

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

New Jersey

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

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

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

CROSSWICKS--Meeting and First-day school, 10 a.m.

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

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

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

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

MEDFORD--Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months--Union Street.

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

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

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

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

MULLICA HILL--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

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

PLAINFIELD--Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday through Friday 10 to 12 noon.

PRINCETON--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. (609) 924-3637.

QUAKERTOWN--Meeting for worship and First-day school, 10-30 a.m. Clerk, Douglas W. Meaker, Box 464, Milford, 08848. Phone (201) 995-2276.

RANCOCAS--First-day school, 10 a.m., meeting for worship, 11:00 a.m.

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

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

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

New York

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

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

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

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

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

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

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

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

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

GRAHAMSVILLE--Catskill (formerly Greenfield-Neversink). 10:30. During winter call 292-8167.

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

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

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

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

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

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

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

JERICHO--Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

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

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

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

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

SOUTHOLD--Colonial Village Recreation Room, Main St..

WESTBURY--550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (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. Phone: 255-7532.

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

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

Phone (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, Monthly Meetings, information.

ONEONTA--10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

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

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

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

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

ROCHESTER--Meeting and First-day School, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

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

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

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

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

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

North Carolina

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

CHAPEL HILL--Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

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

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

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

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

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

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

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

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

Ohio

AKRON--Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sunday 7:30 p.m. Phone: 253-7151 or 335-0593.

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

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

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

DAYTON--Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk, Marjorie Smith. (513) 278-4015.

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.

FINDLAY--BOWLING GREEN AREA-F.G.C.--Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

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

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

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

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

TOLEDO--Allowed Meeting: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Naufs 475-5828.

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

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

WOOSTER--Unprogrammed meeting & First-day School, 10:30 a.m., SW corner College & Pine Sts. Phone: 264-8661.

YELLOW SPRINGS--Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken & Peg Champney, (513) 767-1311.

Oregon

PORTLAND--MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON--Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU 4-2865.

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

BRISTOL--Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone 757-7130.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:30 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship 10 a.m., First-day school, 11 a.m. A. F. Solenberger, 784-0267. Dean Gorton, clerk, 458-6161.

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; phone: 241-7221 for information about First-day schools.

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

Central Philadelphia, 15th & Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Frankford, Unity and Waln Sts., 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30. Clerk's phone: 357-3857.

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

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

SUMNEYTOWN—PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd and 5th First-

days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone 799-8471.

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10:30, Forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

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

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

Texas

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

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

DENTON—N. Texas evening worship. Every other Sunday 4-6 p.m. worship and pot luck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 for information.

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

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. Phone: 732-2740.

Utah

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

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: (801) 582-6703.

Vermont

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

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

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

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

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

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

Virginia

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

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

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone: 262-9062.

ROANOAKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. (703) 382-8728.

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. Unprogrammed worship 10:30, First-day discussion 11:30. Phone 759-1910.

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0988.

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

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

MILWAUKEE—10 a.m. YWCA 610 N. Jackson, (Rm. 406). Phone: 278-0850 or 962-2100.

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

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

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