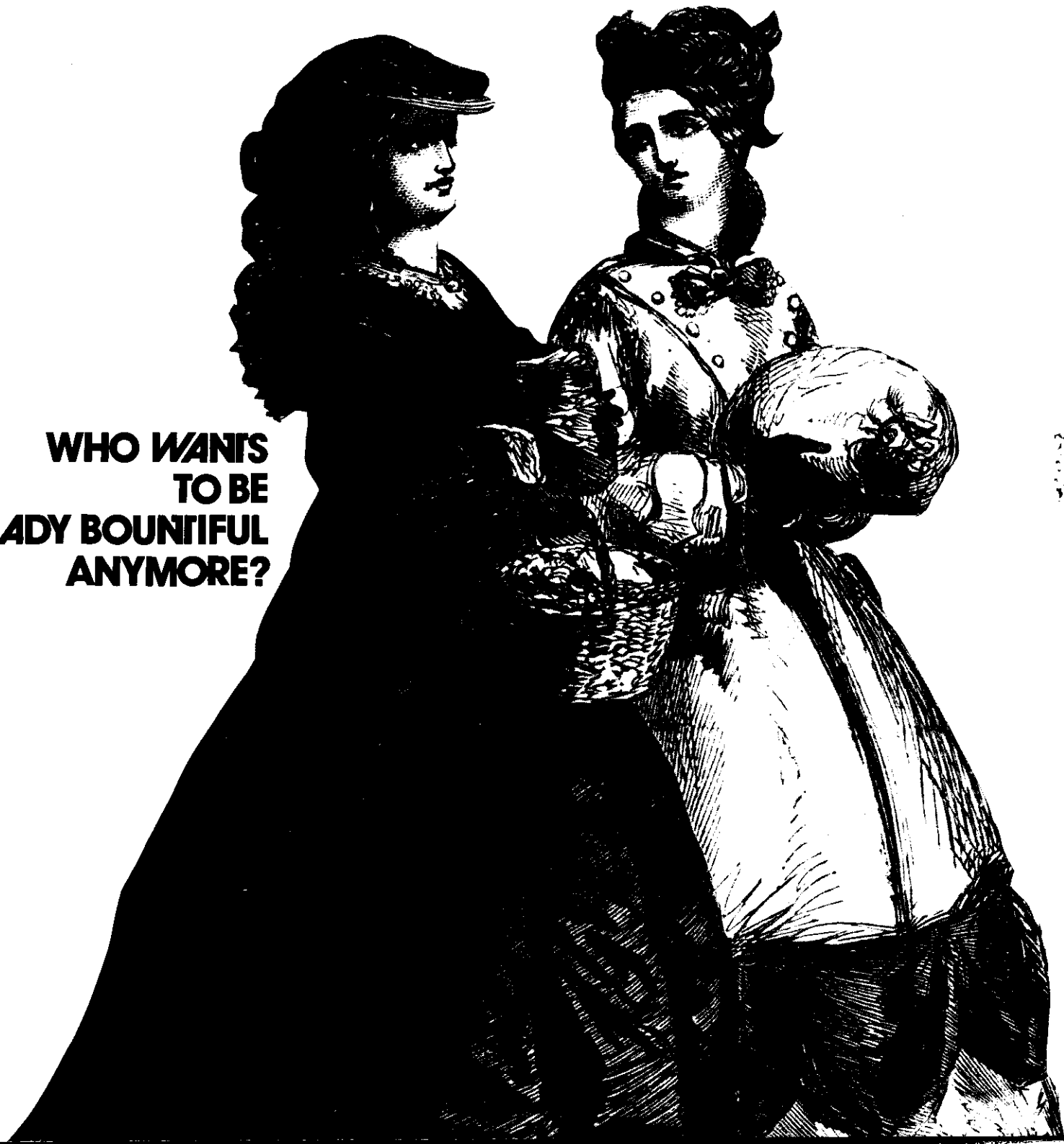


**BULLETIN
OF THE
BALDWIN
SCHOOL**

SEPTEMBER 1977

**WHO WANTS
TO BE
LADY BOUNTIFUL
ANYMORE?**





RUBBING IT IN—SCENE IN THE PARK BARRACKS.

Dramatis Personae—A sick and wounded, but good-looking soldier, and an anxious lady nurse in search of a subject:
LADY NURSE—“My poor fellow, can I do anything for you?”
SOLDIER—(emphatically)—“No, ma’am! Nothin’.”
LADY NURSE—“I should like to do something for you. Shall I not sponge your face and brow for you?”
SOLDIER (despairingly)—“You may if you want to very bad; but you’ll be the fourteenth lady as has done it this blessed mornin’.”

Who Wants to Be Lady Bountiful Anymore?

Baldwin alumnae don't. They want to be a far different type of volunteer from the one depicted on our front cover.

Six months ago when the Editorial Board met to plan the contents of this issue the idea of canvassing some of our alumnae for their opinion on volunteering was greeted with only mild enthusiasm. However when the responses began to pour in, we knew that we had touched a cord. Baldwin women felt strongly, even passionately, about the subject.

Here are some of the questions we asked: Is a full-time job a good excuse for turning down requests to volunteer? Would the United States be diminished if our tradition of volunteering were abandoned? If you are paid for a job, is your work more valuable? Should we educate our youth to care about their communities and give their time to help? Should the government pay all health, education and welfare needs in addition to subsidizing the arts? Do you volunteer and why?

Their answers appear on page 6.

The Editor

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“TO BE OR NOT TO BE”

A VOLUNTEER



Carol Smith Herndon '47

After graduating from Radcliffe cum laude with a major in English literature, Carol went on to study comparative literature in France on a Fulbright fellowship. She later studied retailing at New York University. Her professional work for Conde Nast Publications (1952-1958) ranged from copywriting to top-level management positions.

I never considered NOT being a volunteer. I was conditioned by a family tradition of community service — memories of hearing my mother discuss the fight for legal standards for pasteurization of milk in our community and countless other volunteer projects in which she was involved. I don't recall any volunteering either at Baldwin or at college, but once established in a job in New York, I joined the Women's City Club and started getting involved. When I married and moved to Baltimore, one might say I became a professional volunteer. Most of my efforts have been in various groups connected with the handicapped, a natural interest arising from the needs of our own retarded son: Women's Advisory Committee of the March of Dimes Chapter; Kennedy Council of the John F. Kennedy Institute; Baltimore and Maryland Associations for Retarded Citizens. In addition, I've helped elect Senator Paul Sarbanes and our local councilman, volunteered to work at numerous bazaars, bake sales and fund raisers for our children's schools, served on study groups and PTAs. My calendar for the last two weeks shows activities as varied as a stint in the "Goldfish Booth" at my daughter's school bazaar through a White House Conference on Employment of the Handicapped.

A conference last year first alerted me to the problems currently facing what I'll call the "volunteering tradition." A member of the President's Commission on Mental Retardation, a good friend, gave a short talk on her years of service as a volunteer. At the conclusion of her speech, a young woman in the audience asked, "If you've been so good at doing all these things all these years, why were you never paid?" I was stunned. Today, after a lot of reading and thinking about volunteering, I can understand the rightful concern, of women particularly, that the American tradition of volunteerism — the "Lady Bountiful" syndrome — has fostered the notion that women tackling community problems are amateurs, not professionals. For women now in the work force and aspiring to top management and policy-making positions, the well-meaning efforts of the volunteer can be perceived as a downgrading of their own arduous professional training and expertise and of their desire to be viewed as serious professionals in their chosen fields.

The speaker's answer to the question posed by the young lady was that as the mother of two retarded sons, she never felt the need to be paid for her efforts in behalf of

the retarded, and that for most of what she did there simply were no available funds to pay her! This is only a partial answer, however, to these legitimate concerns. Volunteerism, like other traditions in our society, is in a state of transition, of examination. It is time to define more clearly its possibilities and its limits.

To those critics of volunteerism who propose that government agencies at various levels should undertake to meet all health, education, and welfare needs as well as subsidies for the arts, I would offer two objections. My experience suggests that "establishment" and professional channels are often limited in their approaches to solving particular problems. The free-swinging volunteer, with no job to lose, no face to save, no political trade-offs to be endangered, can often cut through the red tape and regulations that are holding up a solution. In this sense, a volunteer can function as the most unencumbered citizen advocate.

Secondly, budgets have a way of going up and down, particularly in areas which affect less politically-active groups. Services for the handicapped, for example, seem to be fair game when it's fund-cutting time at the State Legislature. Were I, as a parent, to rely solely upon my legislators to fund needed services for my child, those services would certainly be more limited than they are today, thanks to the efforts of parents and other volunteers. Political life in recent years has been marked by increasing awareness of the money and talent employed by special interests to influence legislation and policy at various levels of government. For those groups who have not been able to afford professional lobbyists, volunteers constitute the only counterbalance to more organized pressure groups. No one who has experienced the volunteer phenomenon can fail to be impressed with the money that can be raised, the legislation that can be passed, the changes that can be accomplished by a dedicated group of aroused citizens. Obviously the key words are "dedicated" and "aroused."

It seems to me that this kind of volunteerism is in no way a threat to the rightful aspirations of women — and men, too — to work for pay in their chosen fields. Volunteerism arises most often in response to a specific need not currently filled — or funded — from any other source. It is true that many large groups of volunteers are entrenched as "traditions" in institutions and communities — as aides in hospitals, for example — which might well be re-examined with a view to increasing the paid professional staff. But we must acknowledge that increasing the paid labor force will also increase costs to all who use that service, as well as to the taxpayer at large. At some point, the scale must be balanced for the greatest benefit of all.



Judge Charles Weiner, father of Carole '77 and a trustee, greeting Pam Morton '72 back for her fifth reunion. Pam works for CBS in New York



Alice Cooper Crozier and Lili Pell Whitmer sporting her blazer, both of the class of 1952. Alice is associate professor of English at Douglass College and a member of the Rutgers University graduate faculty. Lili contributed her thoughts on volunteering to our article in this issue beginning on page 6

Two members of the 50th reunion class, Helen Lafore Forstall and Mary Oakford Slingluff, who came from New York State



Nancy Weiser Ignatius '43, 1977 Alumnae Winner, was one of the founders of Concern, Inc., a nonprofit organization dedicated to making people aware of our environmental problems and encouraging sound environmental practices in business, the home and our communities. In her acceptance speech, Nancy said in part, "When Concern was started in 1970, we were one of the first of the national environmental organizations . . . the environmental movement has had its ups and downs and recently there have been many downs. But public interest remains high and citizens still seem to want to participate in environmental decisions.

"My own interests have come to center more and more on energy questions. As a result, I have recently accepted a job as consultant to the Energy Research and Development Association to work on a program called the Energy Extension Service. This will be an outreach program, administered by individual states, which will offer assistance to private citizens and small businesses in ways to conserve energy and use alternative sources like solar energy. Interest in this program runs high, an indication that there is a tremendous reservoir of public support for programs offering practical solutions to some of our problems."



Nancy Ignatius, second from right, receives the 1977 Alumnae Award from May Holgren, Chairman of the Selection Committee. Looking on are Paul Ignatius and Anne Shoemaker, Head of the School

There is another aspect to volunteerism which is more difficult to define, but even more important to the quality of life in this country. The tradition of neighbor helping neighbor, without thought of recompense or class distinctions, is a long and honored one, going back to the days before we were a nation. As we became more highly mechanized and urban, this tradition diminished, and it became not only acceptable, but preferable, for many "not to get involved." Within the last decade, however, it has become increasingly evident that the self-imposed isolation of much of our population is having a pernicious effect on the quality of life for all of us. The nuclear family is finding it difficult to exist entirely alone, especially in times of crisis or stress. Kindness, compassion, comfort and understanding—just plain neighborliness—are becoming fashionable again, because we have discovered our limitations. The helping hand offered in times of stress cannot be held out for pay. Much of its effectiveness would be lost and we would all be diminished if it were.

Communicating this idea to our young people is essential. A local high school whose principal set out to develop a sense of community and caring among its students has seen a dramatic decrease in discipline and truancy problems. Vast numbers of our young people already work as volunteers in hospitals, in political campaigns, in programs for the handicapped, in tutorial projects for disadvantaged youngsters. Perhaps they are wiser than many of their parents; getting involved is one of the American "roots" they seem to want to keep.

Finally, I will admit that the reasons people volunteer are many, and some may be less admirable than others. It is my experience, however, that the hard work, time, and self-denial displayed by most volunteers leave very little room for the gratifications of "Lady Bountiful." Most of the volunteers I know cannot work professionally, for a variety of reasons, or they do work, yet are generous with their after-hours time and energy because they believe in the task that has to be done.

A "job that needs doing"—from a cake to a conference—I'm sure there will always be one. That's why I'm sure there will always be volunteers.



Anne Barry '58

After earning her BA at Radcliffe cum laude with a major in English, Anne moved to New York where she began her professional experience with four years of work for Norman Mailer. His book, *The Presidential Papers*, she typed three times! In 1966 she became managing editor of the *Dial Press, Inc.* In 1969, by use of her histrionic gifts Anne managed to get herself admitted to the violent ward of Bellevue Hospital where she gathered material for a book published two years later, *Bellevue Is a State of Mind*. She is well known as a versatile and witty freelance writer.

You seem to be reacting to attacks on volunteer work, probably to what you perceive as attacks from the women's movement. As something of a feminist myself, I guess I'd say that it depends on what you mean by volunteer work. There are women who have done good works without pay who continue to wield power and command respect. Bobo Rockefeller and others like her have nothing to be ashamed of in the work they do or the way they do it. As my friend Anne Miner, affirmative-action officer for Stanford University, put it: "What is under attack by feminists is another subculture—for instance, the wife of a \$100,000-a-year executive putting on a little apron to wait on tables at the Green Door in Palo Alto to help the crippled children." That, for me at least, clarified some of the issues.

As I think of volunteer work, I see two different kinds, depending on the type of situation you are dealing with. If you are working for a cause or in a society where you think things are going pretty well and merely need a little support here and there, you do volunteer work that preserves the *status quo* and everyone says thank-you for. For example, you volunteer as a Grey Lady at the hospital, you do fund raising for schools and colleges, work for the Botanical Gardens, and for the preservation of historic buildings, contribute to charities for the disabled or for the SPCA, raise money for cancer research. No one would disapprove of any of these things. That so much of this volunteering has been done by women instead of men is interesting—maybe someday more of it will be shared.

For myself, however, I'm temperamentally cut out for a different type of volunteer work. Being painfully aware of poverty, racism, injustice, inequality all around me, I do the kind of volunteering that attacks the *status quo* and that few people say thank-you for. I have swallowed tear gas, been insulted, assaulted, arrested, and have faced government troops armed with rifles with fixed bayonets. As a matter of course I do some neighborhood stuff that might come under the heading of the other kind of volunteer work, but I don't make a career of it, and I don't recognize any lofty moral responsibility for it. It's just part of life to bake brownies for the block association bake sale, and besides, if you don't do it, it'll be tough living on the same block as Fritz Brokaw, who's organizing the darn thing and bears grudges. My block is like a small town, and I do those small-town things; they don't hurt anybody. My interests, however, really lie with the process of social change.

Your letter asked if I felt that educated women have a moral responsibility to do some type of volunteer work in addition to their paid job. I read that question over many times. My terms are so different, I couldn't really understand it. *Educated women?* What about uneducated women? *Educated women?* Not men? Is this a kind of white woman's burden?

The volunteer work I have chosen, or that has chosen me, began in 1962. I did nothing like it while I was at Baldwin. I don't remember caring then. I dimly remember some talk about some women in Philadelphia who put up window boxes in poor sections of the city, and some weekend crews that would help poor people paint their apartments. I

never participated. I wish I could say that I reflected long and hard over it at the time and concluded that this type of work was less tenable than direct action, that it was using Band-Aids instead of surgery, etc., etc.; whether or not the argument is valid, at least it would show some thought. Instead, I regret to say I had no social consciousness whatsoever at the time. Nothing penetrated. I was at school to study, and that's

what I did. Same thing at college. In 1962, when I came to New York, I decided that this was "real life" at last, and I had to live it out in some way. I did a lot of thinking about neighbors, and who my neighbors were. Your letter asks about jobs done out of pure neighborliness, and I guess that's what I figured would be a good thing to do.

I got on the A train and went up to 125th Street and Lenox Avenue to work in the CORE office. I didn't have any friends doing it—it was just something that seemed fitting. There weren't many white people up there then, as I recall. Why not? Who are neighbors? Do you help your neighbors paint their apartment? Or do you help them picket so the landlord will take care of their apartment the way he takes care of yours?

After that I ended up doing what many people did in the 60's. I wasn't powerful—I never was a Bobo Rockefeller of the radical left. I just stuffed envelopes and stuck up posters and handed out flyers on street corners. What I liked about all my volunteer jobs was that they changed society. The job would be done one day, and we volunteers would put ourselves out of business. I set up a little picket line for Cesar Chavez's United Farm Workers against the Growers' sweetheart contracts with the Teamsters. Helped organize an abortion clinic and determine the standards for licensing of such clinics. Did some union work for Local 1199, the Drug and Hospital Workers' union. Helped raise money for the Black Panthers—not like Bobo Rockefeller, I'm sorry to say, but with a can, on a street corner. Picketed a lot, in Washington, New Haven, New York.

The funny thing about this volunteer work is that it so quickly makes for a new *status quo*. What Chavez was fighting for was not to force Growers to accept the Farm Workers—he was fighting for the right to ask the workers to choose his union or not. He has won that fight in the courts as well as in the fields. The Teamsters have agreed to stop beating up Farm Workers to keep them from organizing. In ten years the United Farm Workers will be no more radical than Leonard Woodcock or George Meany. They become the new *status quo*. The abortion clinic that seemed so shocking and frightening before it opened has now, doubtless, given sensitive and medically-sound care to, maybe, a few Baldwin girls—and they and their families are probably glad it was there for them. Even at my church, where it seemed that revolution thundered in the aisles in the 60's, the changes have already been institutionalized—I've heard of a number of perfectly respectable Episcopal churches that use a liturgy written by the congregation of St. Mark's-in-the-Bouwerie. Just about no one defends the Vietnam War any more. It's funny that we were once so terrified speaking out against it. The courts have proved now that government provocateurs and illegal investigation methods did more violence to the law than "radicals" did to the nation in the 60's; virtually all the cases ended up thrown out of court or with the defendants exonerated. Yet there was a time when the name of Bobby Seale was enough to bring troops into the streets. I can remember being very scared of the tear gas and the bayonets, because the soldiers looked so young and frightened themselves—they might have started shooting almost by mistake.

I'm not sure whether you include that kind of activity as volunteer work—I suppose so, since something as respected as, say, The League of Women Voters, was at one time just as risky a cause as any of those I've been involved with. If you're talking about a tradition of volunteer work, I imagine trying to change society for the better is about as old a tradition as you can get.

As to why I do this, it's partly, as I've said, because I think that social change is important. Some of my motives are not particularly noble or even idealistic, but just a matter of temperament. I like to be on the cutting edge. I remember vividly August 18, 1963, standing in a crowd of a half million people, give or take a few hundred thousand, listening first to Martin Luther King and then to Malcolm X. We didn't know it then, but we were seeing the end of civil rights as we had come to understand them and the emergence of a new way of thinking among black people. I didn't understand what was happening any better than anyone else, but I can remember getting goose pimples and thinking, "This is history—I'm in the middle of history." I love that feeling. I'm endlessly curious about why people change, why sometimes they don't, what is political and what isn't. I get starchy and New Englandish about right and wrong, which is, I'm sure, a fault. In the volunteer work I do, I enjoy working on a common task with many disparate people. I think I was taken aback by your educated-woman-moral-responsibility question because there are so many different types of education. Who is to tell who is educated and who is not? Many women have worked, for example, on housing problems in New York. I learned as much in a bus taking some 50 of us off to be booked after a housing demonstration as I did in a Harvard class in political science. At Harvard my professor was Louis Hartz, a scholar and a gentleman, and I do appreciate what he taught me. In the bus were Spanish-speaking, black, and white women who may or may not have finished high school, charitably filling in the gaps in my education. My upbringing had precluded my understanding a great deal about the way other people live, about economics, politics and the value of human experience. As I continue to need such perspective, there is some selfish motivation in my ongoing choices of volunteer work.

Perhaps I seem to have dwelled on the 60's, and here it is 1977. The 60's, exaggerated in every respect, underlined some issues for me that still seem important. The women's movement, which I've worked in and around—and I don't mean just a white middle- and upper-class, upwardly-mobile women's movement—of course takes us into the 70's. Many of the political concerns persist in different forms.

Also I've been working to save my neighborhood library. At long last I thought I'd hit a worthy cause people would thank me for taking up, but by jingo, the same old split occurred. While some people are out holding fund-raisers for the New York Public Library in a very respectable fashion, I'm looking at the politics of the thing. I note that the New York Public Library is a private corporation which owns and runs the main library and some of the research libraries; I note that it has been charged with the administration of the 88 branch libraries, but does not own them; that 80% of the funding for the branch libraries is public money from the City. The branch-library system serves, on the whole, poor people in poor neighborhoods. The Director of Branch Libraries, an employee of the private corporation, has gone on record as saying that he was hired to close down the libraries, one by one or in several fast moves, virtually the entire branch system. This seems to be a hell of a way to run a public library and carry out a public trust. When our little library was threatened with closing, I found myself once again writing angry letters, and nobody is saying thank-you. Here in the Big Apple the split between rich and poor grows wider, and the resistance to closing the gap increases. With so little money to spread around, of course it makes sense to cut benefits to the poor, who are so expensive; but I have never accepted that kind of sense. There is no tear gas these days, but there are still leaflets and posters and such, and it is still possible to apply the pressure that keeps politicians honest, or relatively so. I'm older and tired and less inclined to heroics, as is just about everyone else; but I still seem settled into that second sort of volunteer work which tries to shift priorities and resources, and I still am motivated by many of the same reasons.

I do believe in everybody's doing whatever they believe in, and care about. I have good friends who don't do a damn thing and I don't hold it against them. We are all different, with different goals and values.



Rita Conger Banning '46

Rita graduated from Ursinus College with a B.S. in mathematics, attending part time when her children were in school. After graduate study at Bryn Mawr College she taught in Norristown and Methacton High Schools and the Abington Friends' School. She has now completed her courses at Villanova Law School. One of her daughters is a registered nurse and the other a child-care specialist. Rita is active in Democratic party politics in Montgomery County as well as at the State level.

I'm delighted that Baldwin is focusing attention on volunteering. I believe that if volunteers are used creatively, their contributions do more to solve our social problems than any tax program, governmental reform, "system approach", or other device you could name. Volunteers must become an integral part of our social services, and must not be considered a frothy extra.

The increased use of volunteers could ease the conflict between the people who believe we cannot afford the taxes to pay for all the social services we want, and the people who believe it is unconscionable for our society not to provide those services.

There is not money enough in the world to pay for the loving attention severely retarded children need, or for the help needed by some older people or by some of the handicapped; nor can family and friends fully meet these needs. The list of traditional volunteer services is endless, and it is increasingly difficult to find money enough to meet accepted governmental responsibilities—schools, clean streets, safe neighborhoods. Volunteers not only permit tax dollars to go further, but they contribute a spirit which is beyond price. Administratively, five paid aides may be more convenient than a hundred volunteers, but the added community involvement doubles the value of the work done.

A case in point—at the Abington Friends' School, the lunchroom had been losing money for years. As the faculty member of the AFS Community Scholarship Fund, I thought we could run the lunchroom on a volunteer basis for the benefit of the Scholarship Fund, thus performing a double service. The venture succeeded beyond our expectations; we had parent, student, and faculty volunteers. A minority carried the main responsibility of course, but they set a tone which transformed the work itself. Taking food without paying for it was seen to be stealing from the Scholarship Fund, not pulling off a clever trick. Leaving messy tables was seen to be imposing on other people, not providing work for someone paid to do it. This last is a curious attitude, but all too prevalent—"I have no responsibility for the mess I've made because someone else is paid to clean it up."

However we must not overrate the accomplishments of volunteers. Plenty of people have died by the roadside because no Good Samaritan happened to pass by. The hit-or-miss, Lady Bountiful, dabbling approach will not do. We need the organization and the continuity which government can provide. We also need the time, the care, and the example of volunteers to support our government in its work.

Helen Allen Granfield '48

Helen Granfield graduated from the University of Pennsylvania with a major in English literature. Since their marriage in 1954 the Granfields have lived most of the time in Madrid where John was European representative for an American investment firm. In 1971, Gary, the eldest of their four children, entered Lawrenceville, and his parents began to think about American schools and colleges for the others. Since their return to this country, they have lived in Boca Raton, Florida.

After twenty years of volunteer work, last winter I spent six months at the Florida Atlantic University and am now a full-time travel agent. While volunteer work had its moments of fulfillment and great accomplishment, it also was extremely frustrating. Often I was happy to get even incompetent help, just for extra hands. Pettiness in power struggles was what made me finally decide I no longer needed this.

I ENJOY my work now. It has so many facets. Each day has some new problem to solve and new contacts. I work for pleasure, not for the small salary involved. As I work a 40-hour week and keep house for my husband and two children still living at home, my volunteer work now is necessarily limited and family-oriented. I do feel that I should like to devote an evening or two a week to some kind of volunteering when my children are all in college. I plan to be very selective, giving time to projects only when I feel it honestly helps.

I believe that volunteer work as we have known it is, and should be, on the way out. Something more limited and better directed will take its place.



Sara Wolfe Bell '23

In 1972, soon after receiving the Baldwin School Alumnae Award, Sara found a use for all her talents, enterprise, and courage in the rebuilding of Wilkes-Barré, her hometown, following its almost complete destruction by Hurricane Agnes. From 1974 to 1976 she was State Chairman of the Distinguished Daughters of Pennsylvania. Through friends in Jordan, Sara some years ago became interested in the plight of the Arab refugees. She has devoted much of her time recently to work for the Arabs in the Middle Eastern countries.

I am convinced that our country will be diminished if our longtime tradition of free volunteer participation in an infinite variety of government activities is abandoned.

That tradition stems from our religious as well as our political heritage—a belief in the power of voluntary action to get what is needed for our communities, which (and sometimes we forget this) includes ourselves. Privately established hospitals, parks, Scouts, the Y's, the libraries serve all our lives. We owe to volunteer activity the opportunity to use and enjoy endowed schools and colleges, museums, subsidized theaters, symphony orchestras, operas, ballets—not to mention the volunteer research institutions in economics, health and welfare. It seems to me that government funding (and therefore managing) of programs like "Meals on Wheels" or "Dial-a-Driver," with countless others, would be sheer disaster.

However volunteers and government can and should work together in many social programs such as public assistance, mental health, corrections, health, education, and welfare.

Philanthropy is one of the ten great industries of the United States, and the working force of volunteer board members is the heart of this vast enterprise. Human beings are dependent upon their activities. Professional staffs are employed by them and report to them. The general public contributes millions each year because it trusts them. Our tax-supported national, state, and local governments recognize the special nature of their trusteeship by exempting from taxation (in general) the nonprofit agencies they direct. They have also influenced greatly the advancement of government welfare work.

Enormous as are volunteer funds contributed annually, they are not enough. Tax money is needed also. Private money or public money, it's all OUR money, and volunteers must see to it that it is wisely spent.

History proves that a nation has good reason to fear its government when that government follows a course of doing more and more for the people, while the citizenry does less and less. That's the seductive road to serfdom; we should fear it and fight it.

However, government does have the final responsibility for the welfare of its people,

and when the people shirk their duty, only government is left. Under these circumstances, those of us who have failed to meet our responsibilities have no business to condemn or criticize the government which is endeavoring to do our work. We who believe that government is best which governs least believe also that this can happen only in a land in which citizens do their full share.



Virginia Clark Heyler '56

Gingy has an A.B. from Colby College in Waterville, Maine, with honors in French, her major subject. For two years she was secretary to four professors in the Department of Economics at Harvard. After her marriage she worked as a bilingual secretary to the Vice President of Société Générale, the French bank on Wall Street. At present the Heylers are living in Newtown, Pennsylvania.

It is ironic that these "thoughts on volunteerism" almost didn't get written because I have been up to my ears in volunteer activities during the past few weeks. I believe strongly in volunteer work. With three children, including one preschooler, at home I have thus far had no thoughts on going back to work, and I'm not sure whether my feelings in that regard will change in the future or not. Many of my friends do hold jobs, either full- or part-time, and I admit to a feeling of annoyance on occasion when these gals use their jobs as an excuse to get out of helping with a church, Scout or community activity.

Personally, I do not find that a job "done for love or compassion or just plain neighborliness" is demeaning as compared with a paid job. I would certainly not be averse to compensation for some of the tasks I undertake; but in the areas where I have chosen to contribute my time there has never been any question of compensation. Volunteers are the backbone of these groups, and without the dedication of these workers the structure of the organization would crumble.

Volunteering one's time is a way of giving of one's self, and were this tradition to be abandoned I feel that our country would lose a great deal. It seems to me that many of today's problems reflect the "me-first" philosophy of so many who just don't seem to care about others. Any programs which encourage a caring attitude toward one's fellow citizens are, in my opinion, of great benefit to the individuals involved as well as to society as a whole.

If I did hold a paid job, I should still regard it as my moral responsibility to take part in some volunteer work. I should support my church with my time and talents as well as with my money. I feel an obligation to help out in some way with my sons' Scout-related activities. The same holds true for school affairs. Our local Community Concert Association, which every year presents a series of professional concerts in our area, is another organization which receives my enthusiastic support and many hours of my time. I have also done my share in canvassing for neighborhood funds for the American Cancer Society, the Heart Fund, etc.

Like any job, that of a volunteer has its excitement and its frustrations, its good points and bad. For me, however, the getting out of myself to tackle the task at hand, combined with the stimulation and fellowship which result from working with others for a common purpose, is a great enough reward in itself.



Eugenie Aiguier Havemeyer '47

In her senior year Genie took an active part in promoting the building of a new gymnasium then much needed by Baldwin. At Vassar she was a math major, earning her degree with honors. In her happy married life in New York she has brought up a large family of daughters and found time to serve her community in important ways.

Our country will be greatly diminished if the tradition of volunteering is abandoned, for I believe that the great social issues confronting our nation have always been most effectively addressed by community organizations which were created, led, and manned by volunteers. Today, when our social problems seem even more complex and threatening to the fabric of our national life, I believe volunteering is more vital than ever.

I agree with the late social philosopher, Hannah Arendt, that in our society we tend to confuse "work" with "job". A job is done for pay; work is done for its meaningfulness. Sometimes one's job coincides with one's work; often it does not, and this will probably be increasingly true as jobs get more routine in our technological society. If this distinction between work and job is accepted, it raises one's respect for volunteering, which can offer the opportunity for meaningful work. Being paid for work does not make it meaningful.

I think the main problem for women holding jobs and working as volunteers is the kind of volunteer work that has traditionally been expected of women, i.e., work of the time-giving variety. Now that more women are holding jobs, we should be looking for new ways to tap their talents as volunteers. I believe that in the future they can be more effective than ever as volunteers, for while they have less time to give, they will probably have more expertise to contribute to the organizations they wish to serve.

The best way to educate our youth to care about their communities and neighbors is through the kind of education offered by schools like Baldwin. To me, the most effective training in social awareness, even more important than work programs, is exposure to ideas, problems, issues, different points of view, and development of the ability to deal with them effectively, constructively and fairly. This is the part of my education at Baldwin that I most value now.

I do agree with critics of volunteerism that the government must do far more to meet health, education, welfare, and cultural needs, particularly by supporting more

substantially the volunteer organizations that serve these needs, i.e., independent hospitals, schools, colleges, social agencies, museums, etc.

I have worked for 20 years as a volunteer in education, because I believe that education is the key to many of our social problems. For the past 10 years I have served as a trustee and Vice Chairman of the Board of Kirkland College, a newly-founded liberal arts coordinate college for women. I have also served as an alumna director and prospective-student chairman for Vassar College, and an alumna trustee of Baldwin. Recently I was elected a trustee of St. Paul's School which one of our daughters attends. I have had wonderful opportunities to perform meaningful creative work in education and for that I am very grateful. Three years ago, with a little more time on my hands—the youngest of our six daughters then being 12 years old—I decided to pursue graduate studies in education. Last year I was awarded my M.A. in educational psychology by Columbia University and I am now working on my Ph.D. My studies have greatly added to my skills and insights as a worker in education; increasingly I feel that I am a professional in the field. People often ask me what job I hope to get when I am awarded a Ph.D. To that I respond that I may well continue to do just the kind of volunteer work in education that I have been performing for the past 20 years. Whether my work in education coincides with a job is not crucial to me, for it is meaningful work not a job that I care about.



Florence Clothier Wislocki '22

Florence Clothier Wislocki '22 is one of Baldwin's most distinguished alumnae. After graduating from Vassar College with a major in chemistry she went on to study medicine at Johns Hopkins, then to postgraduate study in London and in Dublin. She has used "Dr. Florence Clothier" as her professional name to avoid confusion with her late distinguished husband, Dr. George Wislocki, former Head of the Department of Anatomy at Harvard Medical School. Dr. Clothier is the author of many articles in professional journals.

I have worked professionally ever since my graduation from medical school in 1930. When my four children were still at home and in school, I worked half time, earning only enough to cover household help and my own personal expenses and postgraduate training in psychiatry and psychoanalysis. My salaried jobs (I held three in succession from 1932 to 1976) were 1) in a children's diagnostic study home, 2) in a liberal arts college, and 3) in a community mental health center (1969-1976). Particularly in the children's home and in the mental health center, we were very dependent on volunteer workers. Those who were dependable, interested and had a "professional attitude" were indispensable. Those who were casual about working hours, etc., gave volunteers a bad name. I have heard a department head say, "For God's sake, don't send me another volunteer—the last six were more trouble than they were worth." A year later when she had had two competent volunteers, she was willing to forgo the replacement of a staff member!

In an agency where volunteers are given some rigorous training and where there is the understanding that if the volunteer does not measure up, he or she will lose the job, both the agency and the individual stand to gain. A number of the best volunteers I have known have gone on to professional training in nursing, social work, psychology, counseling or remedial reading.

In addition to the actual service a volunteer can offer, it is of value to the agency to interest men and women in the programs it offers. Volunteers are often the kind of people who eventually serve on boards of directors or may work for the community chest, etc. A working knowledge of programs and of the patients or clients served makes a more intelligent board member.

I do not feel that a job done for love or compassion is demeaning. What counts is how well the job is done. If a volunteer is untrained, he or she should be professionally supervised.

A married woman with children and a job may for a period of years not be able to do volunteer work in addition. It was my personal experience that by the time the children

were 10 or 12 it was rewarding to them as well as to me to have me engage in volunteer community activities—the Board of Public Welfare, the Mental Health Association, Planned Parenthood, and various boards including the Euthanasia Educational Council.

I believe strongly that it is sound education for young people to be expected to help care for their environment, be it home, school or college. I am glad that Baldwin has a work program.

I do not agree that taxes should cover services that private agencies and volunteers can render. I doubt if many private agencies can now develop budgets and provide full service without the use of volunteers.

The volunteer activities to which I have devoted a great deal of time and energy over the past forty years have all been related to or stimulated by my professional experiences. Following mandatory retirement in 1969 from Vassar College and again in 1976 from the Mental Health Center, volunteer work has filled my life with satisfactions and kept me feeling, if not looking, young.

Betsy Kenworthy Bilz '53

Betsy studied at Wellesley College, but earned her A.B. degree at the University of Michigan with a double major in education and English. She did graduate work at Fairfield University in Connecticut, and for a year was a sixth-grade teacher. Later she qualified as a personnel officer in the Air Force and was in active service for two years. In the 60's she was busy with her three daughters and her son, now almost eleven.

Volunteering benefits the volunteer as well as the people or the organization served. If volunteering didn't offer rewards, it wouldn't be so popular—those who proclaim only lofty social ideals are lying to themselves! The rewards range from the feeling of usefulness (to perhaps an otherwise useless person), through a desire for power and recognition, to a practical benefit such as free baby-sitting or a closer look at one's school or government.

I speak knowingly of the benefits of volunteering because I have volunteered in one way or another as long as such use of my time and energy has produced a proportionate reward. I began as a Red Cross Nurses' Aide because free baby-sitting was provided for the hours I worked. As a mother of four preschoolers I considered this a very real asset. Free sitters were also an incentive for volunteer work in my daughter's special preschool, where I offered a music program twice a week to a class of three-to-five-year-old handicapped children.

Once my children started school the PTA was a natural. This group, in addition to free baby-sitting, offered a way to keep an eye on the schools and help improve my children's educational resources. After a few years this was not enough. I saw need for change in the public schools here (Fort Worth) and realized that the PTA would never make the necessary waves.

The next step was the League of Women Voters. With this organization I have studied our city and school government, becoming involved in sector (Land Use) planning and the city Human Relations Commission. I have helped in campaigns (nonpolitical party) and decided that my next role should be in appointive or elective public office: City Zoning Commission for the former, Local School for the latter. For either of these goals the volunteer's reward will be power. Along with these major volunteer efforts I have helped with Boy and Girl Scout groups, taught Red Cross swimming classes, sung in our church choir (and other singing groups), served on Church and Officers' Wives' Club committees and boards, etc.

I have been richly rewarded for my hours, and I'm not quite the mercenary I sound in the first paragraph. Of course the feeling of helping others and of "a job well done" is a benefit. So are the added education in new fields and the expansion of mind in pursuit of this education.

The "professional" volunteer is easy to identify. She works in a narrow field, for only one organization and usually in only one phase. Her family life suffers and she is quick to advise all who will listen that this is the case. She's the lady with all the pins, chevrons and stars denoting years and years of service. She is in PTA, Women's Clubs, Red Cross and sororities—she does not last long in action groups such as AAUW, Junior League or LWV.

So, hooray for volunteering! It has saved my sanity and freed me temporarily from a houseful of kids and housework. I am a second-generation volunteer since my mom devoted much of her life to the Red Cross. I repeat, though, the rewards go far beyond what a salary would pay.

I might say here that for the past five years I have added employment to my volunteering. Although I do not earn money, I work in our rental equipment store for from eight to twenty hours a week. This work has not diminished my volunteer work. As I carefully point out to my husband, contacts through my various organizations have been beneficial to our business. This helps to reconcile him to the idea of my spending time outside on civic and other activities. The subject of volunteering and family relationships is the one we should explore next!



Susan Duncan Dana '54

Sue graduated from Wellesley College with a major in history. When she went to live in Elmira, New York, after her marriage, she planned to do some graduate study at Elmira College and teach. However she had enjoyed her school experience in journalism and along with bringing up two young children she worked three years as Circulation Director of the Finger Lakes Chronicle. At the same time she was involved in a great variety of volunteer activities. After two years' service as Director of Volunteers at the Elmira Psychiatric Center, she is now Director of Community Relations and Fund Development at Arnot-Ogden Memorial Hospital.

You may rue the day you asked me about volunteer work, because it's a subject about which I have many opinions, and I am not loath to share them! First let's deal with your specific questions: Will this country be diminished if the tradition of volunteering is abandoned? Of course it would be, but I don't think that's going to happen. I think volunteering will change and be different, but not disappear altogether.

I can't agree with the position that a job done for pay is acceptable but a volunteer job is demeaning. I see too many people every day who are doing deadly jobs for pay just to survive. I find no inherent merit in work for pay. People who think paid jobs are all-fulfilling and rewarding lead very sheltered lives—that included me until I expanded my horizons.

Do educated men feel a moral responsibility to do some type of volunteer work in addition to their paid jobs? Perhaps, but they also see being on boards and contributing professional skills as career enhancement and broadening of their business contacts. I think that an educated woman with a paid job and perhaps a family has a moral obligation not to kill herself living up to someone else's expectations.

I disagree with the premise that the majority of Americans have been educated from youth to serve their communities. I think most people's motivation to serve has some immediate cause. For example, at the moment we are involved in a girl's softball team because our younger daughter is wild about softball. Baldwin students of my day were taught that as women with many advantages, we had an obligation to contribute to our society. Our options were more limited than they are today, and our contributions most often took the form of volunteer work. Every class had a Service League project which involved interaction with the community. I well remember trekking down to the Baldwin Day Nursery and the Society for the Prevention of Cruelty to Children—what an eye-opener for all the sheltered Main Line types!

I'm glad to hear that students are helping in the School, but I hope the things they do are well-thought-out projects with goals and that the students see the purpose of what they're doing.

No, budgets and taxes should not include all health, education and welfare needs! Even if it were possible to raise that much money, which I doubt, so many of the marvelous things in life in this country which don't require money so much as love and imagination would be lost, not to mention the diversity and flexibility of the arts, and the special programs established to meet particular local needs.

Now for some reasons for my answers to your questions—I think the feeling that volunteering is a dying tradition stems from the current belief that all services should be provided by paid workers—that homemaking and volunteering are demeaning and that

all work should have its price. I think that the exhilaration felt by many women (including me) from discovering that they have marketable skills can be contagious; but I also hope that women will not give up the idea that doing what is right for each individual at a particular time in her life is much more important than rushing into the job market because of its rewards and its opportunities and "fulfillment", whatever that means. Face it, popular magazines to the contrary, not all young women are going to law school or medical school, any more than all 35-year-old women entering or returning to the work force will have nifty jobs like mine or the option of not working for pay.

But I also think that this points up the fact that agencies and programs and schools which depend on volunteers, are going to have to be a lot smarter in the way they think about volunteers and the way they design placements and recruit, reward and promote. With people retiring earlier and having more free time, the pool of volunteers is going to change in age range, needs and skills. I have been working with a senior citizen group and I am impressed with their desire to serve but lack of volunteer experience. Our local League of Women Voters is going to be voted in or out of existence tonight at the annual meeting. This group, which relies on economically secure, well-educated women, has lost its volunteer pool in this community and has not been able to broaden its base.

There are many untapped areas for finding volunteers: among the elderly, early retirees, the women with young children who want to stay home with them, the blue-collar wife or husband, even the poor; but it will be necessary to develop new techniques for finding and training people for whom volunteering is a new concept. The first step may be to realize that although volunteer work is by definition not for pay, it does cost the volunteer money—for transportation, clothing, meals, parking, baby-sitters, and any number of other expenses. The Retired Senior Volunteer Program (RSVP) has recognized the need for transportation for their volunteers from home to work-station, and that is one of the reasons for their huge success. This kind of thinking will have to be extended to attract new volunteers.

Also agencies will have to be more creative in their use of the traditional volunteer. This will involve identifying what the volunteer wants to get out of her work, as well as the agency's goals, making sure that the volunteer feels important and is accepted by the staff (probably the most difficult thing I have run across as a director of volunteers), and making sure that there is growth in the volunteer's career, so that she can be as "fulfilled" as her paid sister. The Junior League is doing good work in its career development program to raise its members' consciousness of the possibilities for growth and development in paid and in volunteer careers.

This is undoubtedly more answer than you bargained for, but let me give you a quick synopsis of my volunteer involvement. As I have mentioned, this kind of work was the appropriate outlet for the energies of my generation, and while my children were small, I did all sorts of things, from the Junior League to church work. I began to do some serious career exploration through my volunteer work while I was deciding whether to teach (tutoring in reading made it clear that it was not for me), and being on a number of Boards helped focus my interests. Most of my free time for the past six years has been given to Planned Parenthood, but as soon as I get off that board and finish the work for my master's degree, I can't wait to go back to being a clinic volunteer. When I volunteered before in the clinic, it was not enough involvement; but now that I am employed full time, it sounds just right. I believe in Planned Parenthood, because I think the ability of a woman to decide when, if, and how many children she will have is a powerful force for liberation of men and women.

I know you didn't intend to have me write the whole issue of the *Echoes*, but as I said in the beginning, you did get me started on one of my favorite subjects.



Mary Leigh Pell '52

Lili is remembered by Baldwin contemporaries as the School Chairman who brought "the Gray Book" of rules up to date. She attended Smith and before her marriage held a number of interesting jobs in New York.

A friend of mine used to appear in the newspaper almost weekly as head of one volunteer group or another. This went on for years; she became very prominent. Then one week her photo appeared with a caption announcing that she had been hired by the city to coordinate volunteer services in order to avoid costly overlaps and duplications. Her salary I think was \$15,000. About a year later, when her job was eliminated in a municipal financial crunch, my friend embarked on a new activity—that of collecting unemployment insurance. She received some job offers, perhaps in the \$10,000 range, but turned them down as incommensurate with her talents.

To me two things stand out in this fragment of a volunteer's story, and they are the two things that I think threaten the future of volunteerism most: 1) Today fewer and fewer people can afford to do "free work", because of the high rates of inflation and taxation. Those in a 30% tax bracket work for the Government for approximately four months of the year, to pay their tax bill. For those in the 50% bracket it takes six months, perhaps giving the Fourth of July a whole new meaning. 2) Today's woman is free to reject many of the roles that were standard in her mother's and her grandmother's lives. The self-esteem, peer approval, and even rank in the social pecking-order once derived from those roles now come to an individual from an expanded area of women's activities—up to, and including "equal pay for equal work."

So, whither volunteerism? I think that will depend on the social and economic climate of the future. If the more educated, moneyed groups indeed have less, and must work longer to pay high taxes and meet their needs in a highly-inflated economy, volunteer time will be scarcer.

If, on the other hand, inflation were to level out, we should have more "free" time. The pendulum of the Women's Movement shows signs of swinging us all the way back to the home, with housework again deemed important. The new President of NOW lists herself as a housewife; she is also the first salaried President of NOW. However,

homemakers like to get out of the house once in a while; volunteer work gets them out, for as long or as short a time as they like.

I hope that this climate will prevail. Many important institutions would barely survive without the involvement of active and competent volunteers.¹

Volunteerism seems to be dropping off in this country in some areas that we don't readily associate with volunteerism and/or charity. There are locales which badly need volunteer help but are not deemed safe for the average volunteer to enter. On the other hand, with the exception of the monarchy, I can think of few traditions that are being kept alive just for the sake of tradition. I don't mean that unkindly. To survive, and to continue to be respected, an institution must continually update itself, making necessary changes. Leaders in volunteerism have a difficult job.

Of course I don't accept the position that paid work is acceptable and a "favor" demeaning. Money isn't the only thing we bank. We "bank" emotionally, receiving "payoffs" in the same coinage. Our actions are like our investment transactions: a good deed is to our credit; a bad one is not. One of the great drawing cards of volunteer work is its ability to earn payoffs, affecting self-esteem, peer and community standing.

A really educated (liberated) woman will know whether she can afford to add volunteer work to her paid job. If she has a talent she wishes to share, and can do so without diminishing her other responsibilities, she will probably be an effective volunteer. If it is all she can do to perform her paid duties well, and her volunteer work would be just for show, she should forget it.

The "every" and "all" of your question make me wonder how truly voluntary these school jobs are. "Every member of the Upper School volunteers some time to help around the School?" I'm having trouble locating the "free will" in that situation. But I do think that really good schools like Baldwin will give their students the chance to measure their commitment to the place, and the opportunity to pitch in or not. So much of later life is based on how we handle just that. The School undoubtedly finds this a practical answer to specific problems. But why not just call it "character building"?

Let's not get subsidizing the arts too tangled up in HEW; that, I fear, would spell disaster for all concerned. The bureaucratic, monster agency required to develop budgets and taxes for HEW would make the Gorgon's head look beautiful, with doubtful returns to health, education and welfare. I feel that the answer does not lie in this direction.

My volunteer activities haven't been numerous. Bringing up three boys has been an important time-consumer. Since I personally don't enjoy large groups of women, any volunteering I have done has been a one-to-one effort. (Could that be the result of six years as a Baldwin boarder?) As my family begins to take less time, I shall have to decide about priorities in volunteer work. I don't know how that decision will turn out.

¹Editor's note: According to ACTION, an independent agency of the federal government, some 37 million volunteers work an average nine hours per week—more than 17 billion hours for the year, or an estimated \$34 billion worth of time.



Henrietta Holsman Wallach '66

Henrietta majored in history at Wellesley. In the summer before her junior year she worked as a trainee in the Bank of Greece in Athens. Since her marriage she has been living in Denver, where she works for the General Services Administration. She is a realty specialist, interior space planner and environmentalist. She is especially interested in women's rights issues, legislation, and awareness training.

If a job is performed out of love, compassion, or neighborliness, it must either be rewarded by appreciation from the recipient, or be intrinsically satisfying to the doer. If neither of these rewards is received, that is demeaning.

Upper School voluntarism is important and should receive greater emphasis. It teaches a caring for one's school, a few new skills, an understanding of "blue collar" jobs and workers, and it aids in keeping school maintenance costs down.

Subsidies for health, education, welfare, and the arts would be nice in Camelot, but until we can place another 50% of our adult population in paid jobs, it is madness to add another tax to the 30% of our population who have paid jobs. It is important that volunteer organizations analyze their cost/benefit effectiveness. Instead of levying taxes, levy people—in the form of person hour contributions—and use these volunteers effectively.

I have volunteered in three major areas: 1) Organizations to improve legislation and working conditions for women, because I feel equality is the right of all human beings. This area is a center of revolutionary changes in people's attitudes, and as a woman I should be shamefully remiss if I failed to contribute my thoughts and skills in support of the movement. 2) Environmental organizations, because I wish to do something concrete about preserving our beautiful land. 3) Women's educational institutions: interviewing, publicizing, organizing educational conferences open to the community, and fund raising, because I feel privileged to have received a good education and wish the same kind of opportunities to exist and be expanded for the women who follow me.



Ann Haynes Stults '42

Ann is remembered by her Baldwin contemporaries as an unusually capable and effective School Chairman. At Vassar she majored in history, completing her undergraduate work in three years. Her interest in public affairs has led to a career of active involvement in professional as well as volunteer jobs in the national capital. She worked at first for the Consumers' Union and for public opinion research centers in New York, Princeton and Washington. Some readers of Echoes will remember a report in the September 1967 issue on the beginning of Ann's connection with the Washington Board of Education.

I have just completed a study for the National Capital Area Young Women's Christian Association on its use of volunteers and how they could be used more effectively. One conclusion: volunteers must be treated as professionals, and they must be taken seriously.

In addition to being a mother and a homemaker, I have always been an active volunteer. Why? Because I enjoy the extra dimension it gives to my life. I have chosen my activities carefully in the area of my particular interests. The League of Women Voters has taken much of my free time. An interest in my children's education led me to do some work for the District of Columbia Board of Education (1966-1969). There has been a change in the organizations for which I volunteer, not in my interests. For six years I have been a member of the National Capital Area YWCA Board, with a special responsibility for the Hannah Harrison Career School, a job-training school endowed by the Julius Garfinckel estate and run by the Y. Mr. Garfinckel anticipated the Displaced Homemaker legislation by at least forty years.

Another most satisfying volunteer activity of mine is Common Cause, the so-called citizen's lobby established by John Gardner in 1970. I work two days a week in the Washington office as "North Carolina liaison". By telephone WATTS lines I keep in touch with Common Cause activists in North Carolina, urging them to encourage their Congressmen and Senators to support issues like public financing of congressional elections.

All of this is preliminary to answering some of your questions. I certainly believe that our country will be diminished if volunteerism is abandoned. The whole point of the League of Women Voters and of Common Cause is to get citizens involved in their government, to let them know that the individual does have a voice and influence. This is particularly important now, when there is so much apathy or antagonism toward government, especially in the younger generation.

Although a strong advocate of the ERA amendment and supporter of women's rights, I do not agree with the position of some women's organizations that it is demeaning to be a volunteer. Women, as well as men, must have the right to make their own choices about their lives and the way they spend their time.

Does anyone have the moral responsibility to do volunteer work in addition to a paid job? (Note that I eliminate your sex preference!) Absolutely not, in my opinion. If volunteers (or paid workers) don't like what they are doing or feel some kind of commitment to it, the job won't be done very well. You should note, however, that many boards or committees meet at breakfast or lunch or in the evening so that employed members can participate. There are many employed people who do wish to do volunteer jobs.

Our younger son is going off to college next year, and I am considering a paid job. I hesitate, however. I like the flexible hours of a responsible volunteer, and I doubt that a paid job at this point in my life would be as much fun or as challenging as the volunteer work I have been doing.

Mary Lou Kane Forster '39

After majoring in sociology at Smith College, Mary Lou studied at Bryn Mawr, earning her master's degree in 1946. In addition to practicing her profession at the University Hospital, she has been on the staff of the Medical College of Pennsylvania and has done vocational counseling for the University of Pennsylvania. Among her many volunteer services, a decade of work on the Lower Merion School Board deserves special mention. The Baldwin School is grateful to her also for her chairmanship of the Steering Committee for the 75th Anniversary celebration.

I have gone the volunteer route in my extracurricular activities. If I were thirty years younger and living in the climate currently existing, I am sure I would not take the same route.

Immediately after college I went to graduate school at Bryn Mawr and got a master's degree in medical social work. I worked at the University Hospital where I met, married and supported (until through his residency) my ophthalmologist husband. This training and job exposure naturally developed in me a philosophical predisposition to continued involvement in community organizations and social agencies concerned with human needs. It never occurred to me, however, that while raising young children I could assume professional demands on my time, with a husband who was professionally occupied 95% of his time. Therefore I started doing volunteer work, gaining flexibility, a variety of experience, and involvement in policy-making rather than in day-to-day direct service. The rewards are equally varied.

Pay is pretty much a measure of one's worth in our society. However, I still believe life in the United States has been greatly enhanced by its tradition of volunteerism. We shall lose a great deal if the habit of feeling some personal responsibility for the needs of our community is permitted to die for lack of the willing spirit. Many innovative approaches to problems have been first recognized and explored by concerned citizens. Human problems are often solved in a natural way in the neighborhoods in which they occur and do not always need rigid, legislated answers. Services can be initiated and conducted experimentally by volunteers. Even when it becomes bureaucratized, a

citizens' volunteer board can act as a watchdog on expenditure of public funds and at the same time meet a demand for quality in service.

I think all educated, privileged people owe a debt to the society in which they live and from which they take, and I am sure that they will be rewarded personally for their involvement in it.

My volunteer activities have been related principally to children and youth. I started out when the League of Women Voters developed a citizens' advisory committee for the children and youth of Montgomery County. From this I went on to 10 years on the Lower Merion School Board. For 30 years I have been a board member of the Sheltered Employment Services, operating a workshop for the physically handicapped. I've worked on the Board of the Philadelphia Program for Youth Leaders and Social Workers and most recently on planning for Phoenix House, a home for girls established in an attempt to create a better environment for troubled young people than they would find in our larger institutions.

When society's problems appear too overwhelming, I have done volunteer guiding at the Philadelphia Art Museum to see some of the beauty man is able to create, as well as to see art as the outgrowth of the social milieu in which it was created.



Mary Elizabeth Klumpp Scott '46

Mary Liz graduated from Smith College with a major in physics. Before her marriage she worked as a laboratory technician for the Department of Agriculture and later for the Naval Research Laboratory. She leads an interesting life and has a wide variety of activities. She recently completed a two-year course in art at the Barnes Foundation.

Volunteering is something I could write a book about. I have had debates with some of my daughters on the subject and, as a matter of fact, with my own mother some 25 years ago when I guess I was more negative about committee work and things like that.

I don't think an educated woman has a moral responsibility to do volunteer work in addition to her paid job (which may consume all of her energies). However, I would hope that she would always feel a responsibility for the community in which she lives and would do something, if only contribute her money, to meet its needs. I would hope for her sake that she would also give of her time and efforts, because only then do you really share in the community and its life. I have found that one gets out of most things about as much as one puts in — just like a computer — it can't go beyond its program.

You mentioned that volunteerism is a unique tradition in this country and so I have found it. In China I could not explain to my hosts exactly what it was and how I could spend so much of my life doing it. They could not understand that I really might work very hard even though I got no pay and often no thanks for it.

I am not sure whether our country would actually be diminished if volunteerism were eliminated, as long as the motives which lie at the heart of it remain alive. To go back to China where there is no volunteering, one still finds there a great love and concern for the community and for one's neighbors.

If we are always paid for jobs and are expected to work full time at them, perhaps we won't have the inclination, energy, imagination, or time to look around us and see the other things which ought to be done. I definitely do NOT think that if a job is done for pay, only then is it acceptable, but that "if it is done for love and compassion or just plain neighborliness" it is demeaning. On the contrary I find now that I am teaching crewel classes, I have a hard time accepting pay for something I would love to give to my friends. (I do accept it, and find that they are more faithful to their lessons if I do, but I still feel uncomfortable.)

My volunteer activities have rounded out and balanced my life. Working with the older ladies of our parish kept me from thinking of the world as made up only of little children. I saw that there were also "senior citizens" who had special needs. When the walls of home seemed confining, escorting a visitor from Egypt or from Thailand brought

the world to my doorstep. With six children using the resources of the community, I found myself involved in activities which supported or were connected with their individual interests. If one of my children was swimming at an AAU meet, someone must be a referee or a timer. If some of them were camping, an adult must go along. If we felt that church attendance is important, we had to do more for our children than tell them so. Often my husband's volunteer efforts have been connected with mine. Each one supports the other. He is on the Library Board—I sell books in the basement. He's on the Board of the Franklin Institute—I'm a library aide or a clerk in the shop. He is president of the Penn Valley Civic Association—I collect tickets at the dance. When my husband was Vice Chairman of the Philadelphia Council for International Visitors, I found myself busy greeting and entertaining women from foreign countries. It is the interweaving of all these things which makes life truly a fabric, not just a piece of felt—textured rather than flat.

There are those who might feel that I have wasted an expensive education; but I think I have used every morsel of it, not necessarily in the way I expected. I was a physics major at college and worked for about a year and a half in two labs, stopping only because of wartime travel with my husband and then coping with a full-time family, six children in seven years. My scientific training taught me how to gather facts and put them together to form a conclusion, to be observant, and to use tiny amounts of time to good advantage. Music trained my ear to hear so that I can sight-read and substitute in the choir. Several of the children have suffered from Mom's tutoring in algebra and trig, yes, even in English when the going was rough. Languages have opened doors to friendships and to countries; dear Mlle. Rey's French class certainly opened my eyes to art and history as well as to the sounds of France.

A pattern seems to emerge. The first ten years I was involved in the family 90% of the time; then I gradually added activities which supported or were fairly closely connected to the children's needs and interests or to my husband's business. These in turn have been superseded more each year by more indirect youth support, cooperative community activity with my husband, and a greater number and variety of projects of my own. This shifts again now as our own parents need a little more attention and the children move off into their own lives.

One danger of volunteerism, especially where there is a rapid change in administration, i.e., several years' complete turnover of officers, the evaluation of projects is not done at regular intervals, and programs once established seem to go on whether the need still exists or not. Eventually volunteer funds diminish as the needs diminish; but there can be quite a time lag here, and if there are no financial problems involved, a lot of busy work gets done where a redirection of efforts is called for.



Beatrice Speir '70

Bea was brought up in Colombia and speaks Spanish as well as English. After graduating from Smith College with a major in child psychology, she has had a wide variety of experience in activities contributing to her usefulness in working with children and young people. In 1975-76 she was an assistant in the Baldwin School drama department working particularly with Middle School students. She was active also with the Main Line Players. She would like to go on to study for a master's degree in social work.

I feel that citizens of a rich and powerful country like ours should be aware of the great range of opportunities open to them to do volunteer work for nonprofit organizations like the Red Cross, the Salvation Army, and the many others offering social services where they are needed. It is true, however, that these organizations cannot be maintained without a large percentage of paid workers. It is also true that the majority of people who wish to find their lifework in social service have to support themselves and a family and cannot give their services.

When I had my first summer job as an activities counselor at the Presbyterian Children's Village in Rosemont, I received minimal wages and felt that what I did was actually volunteer work. I now work full time supporting myself as a social worker for Catholic Social Services at a Hispanic Community Center in Chester. I undertake many duties similar to those performed by volunteer workers. I do not feel, therefore, an obligation to volunteer for other causes or services. Also I have no time for this, because I consider it important to keep up my work in dramatic production and also use any available opportunities for continuing my education.

Social workers are closely involved with the people receiving government help in the form of "welfare" and other services. They can see many ways of improving the system and making a better use of the taxpayers' money. They have a unique opportunity to volunteer in promoting improvements and radical change. They can keep working actively and getting politically involved. In this way they are helping everybody.



Harriet McPherson Michel '56

Tatsy appears in the '56 Annual "Senior Statistics" as "most dependable" and president of the class. After earning an A.B. at Vassar in history of art, she was for three years Assistant Director of Public Information at Bryn Mawr College. Since her marriage she has appreciated the guidance of the Junior League in her volunteer work, so far centered in her specialty of art and in her children's activities. She is now living in Wayzata, Minnesota.



Florence Thomas Davis '27

After majoring in music at Vassar, Florence went on to earn an M.A. in psychology at the University of Pennsylvania. Later she studied at Temple University to gain certification as a public school psychologist. With a background of successful teaching experience in a variety of jobs, she became principal of the Green Tree School for emotionally disturbed children. Now retired from teaching, she enjoys being free to see more of her family and friends, do some traveling and engage in some "meaningful" volunteer work.

The Junior League has an impressive record in the recruiting and preparation of capable young women for volunteer activities. Many Baldwin alumnae have found membership in the League a great help in getting acquainted when they move to a new part of the country. The leadership and cooperation of its members provide a great incentive to the kind of involvement for which the League stands. Its program of training sessions and seminars has helped many women to discover where urgent needs exist and how to educate themselves for effective service. Without guidance of this kind many able individuals would not realize how much they need a share in the world's work and how much it needs what they can do.

If a young mother can find some time for volunteering, she often can try out two or three areas where she has some interest and talent, possibly even discovering one in which she might later find an ongoing lifework or professional career. Carefully planned volunteer work often leads to a paid position in a promising field; it is a crucial element in career development for all kinds of people.

The problems confronting us wherever we turn are crying for new answers. Creative leadership is needed everywhere. New Junior League members are constantly being trained to provide this.

A volunteer will never be satisfied in her work unless she can put money into a frame of reference with which she can live comfortably. If the volunteer's happiness depends on things that only money can buy, she must determine whether or not her sources of income can meet these needs. If they do, fine—she has crossed the first hurdle to successful volunteering. If not, and she still volunteers, she will, consciously or unconsciously, blame her work for not supplying her with the wherewithal to satisfy her desires, and she will not be a happy, productive volunteer. Anyone whose basic needs are met is potentially as good a volunteer as a wealthy person because it is not the amount of income or cash on hand that matters, but one's point of view about money. "Security", said Joseph Wood Krutch, "depends not so much upon how much you have, as upon how much you can do without." Since the rewards of volunteer activity will not be monetary, the volunteer must be the kind of person who needs no "reward" other than the inner satisfaction of knowing that she has done a good job.