

March 15, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

Simplicity, when it removes encumbering details, makes for beauty in music, in art and in living. It clears the springs of life and permits wholesome mirth and gladness to bubble up; it cleans the windows of life and lets joy radiate . . . it opens wide the door to cultivate and express to all sincere cordiality, kindness and friendliness . . . in its presence all can be at ease.

Faith and Practice





FRIENDS JOURNAL

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The photograph on the cover is the work of **Janet Charles**, a new contributor to the Journal. She is a staff member at FOR in Nyack, New York. Other photographs appearing in this issue are the work of **Ken Miller**, **Margaret Reynolds**, and **John Taylor**.

Centering Down...

RESPONDING TO the Inner Light within each person, a Friend recognizes no age barriers. Our aged refuse to be boxed and shelved by images in our culture of the elderly as useless and ugly. Many Quakers have been combatting sexist victimization; they might also give more energy to combatting ageist discrimination and victimization. We can make visible to our young our wise old ones. The young are underprivileged without knowing the oldest members of the Quaker family.

Mary Booth Millman
in Pima Meeting Friends Bulletin

CHILDREN, as you well know," concludes a report in the Haddonfield (NJ) Monthly Meeting's newsletter on its Friends School, "have a remarkable ability to hear through our many, often lofty words to identify our real values." It adds that that is something the Meeting tries to remember.

...And Witnessing

JACKSONVILLE (FL) Monthly Meeting has "spent the recent months focusing on the sponsorship of a Vietnamese couple—Pham Nam Hai and his wife Kim. Hai now has a job and a car and they are living independently; however, there are many services still needed. The meeting spent a great deal of time in making the decision to act as sponsor. We feel that the sponsorship has drawn the meeting together and shown us new resources within ourselves."

Southeastern Yearly Meeting Newsletter

PALO ALTO (CA) Friends Meeting has added a sheet to its newsletter giving in brief form the resources available locally "for emergencies, crises, and other confusing times." These include telephone numbers and the type of help that may be expected of organizations such as police, fire department, medic, Salvation Army, Contact, Suicide and Crisis Service, Parental Stress Hotline, Women Against Rape, Men Against Rape, Planned Parenthood, Senior Services, and Rental Housing Mediation Task Force.

LANCASTER (PA) Monthly Meeting is now among those who have accepted the responsibility of sponsoring a Vietnamese family. In this case it is Pham Cong Toai who was favorably interviewed. His brother and sister-in-law, presently in Arkansas, will be included. A house is being prepared for them and the meeting membership canvassed for volunteers to provide "money, food and furniture" and "strong arms" for moving and housecleaning. Meanwhile the family will stay with meeting members.

Boundless?

by Jeanne Forest Wixon

WHO HAS not drawn strength and known new peace from a few hours of rambling or exploring out of doors? Many of us tune our souls by the songs of the wood thrush or the orchard oriole. New understanding and the sense of listening to God's voice are the rich harvest of a hike or walk that takes us beyond the everyday bustle and the shopping center.

David's God-embracing psalms that express praise and lead us past loneliness and death into faith were fashioned in the great expanse under stars. The Gospels tell us that Jesus himself walked past the crowd to seek solitude that would restore his spirit and give new answers to the human dilemma he found in seekers and sinners alike.

Sometimes nature spins infinite inspiration on some thread we hardly know we are pursuing. That is what happened to me when I first hiked a trail to Dark Hollow Falls in the Shenandoah Mountains in 1971. This past summer I returned to repeat the walk of a mere one and one-half miles and the thread respun itself.

A small unobtrusive trickle begins just after the trail leaves the road. It ambles over mossy rocks, around fallen branches, now and again making a beautiful short drop, and then widening a bit into a surer rivulet. Not many yards beyond, the trickle has grown into a broadening brook, where children—and adults—want to lean over and splash, or cool hot faces. It stops long enough to be called a pool—we might call it "a pool of reflection"—and then, having rested, moves on, building and growing.

Within seven-tenths of a mile the trickle has become a powerful, resounding force that can be delightfully beautiful but in theory could be harnessed to do the moving and pulling of a working waterfall. The potential is there.

All the time this process of nature was saying to me, "It's like Friends and a creed, or lack of one." We hear the comment that "Friends can believe anything" or "There is no creed"—as if by criticism or by description one has said all.

But this is just the beginning. Having the freedom to explore for a personal "credo"—*I believe*—makes all the difference. In fact, sitting in quiet meditation demands that we come to grips with what we believe, what we can do to answer that of God in ourselves and in those around us, whether they be family or community or working associates.

Did this stream have a rock wall boundary to keep it from straying? Low or high, such a wall would have changed its direction and its appearance. No, the stream was free to grow as it would, to be beautiful in the growing, not walled in by humans or made to look like every other stream of its kind. Yet, at the foot of the trail,

here was a powerful force, effective to do work, or at least potentially harnessable, as is the soul who will follow God's direction to become what the Creator has designed and could make of him or her.

Creedless are we? No, Friends, we simply are able to read Jesus' teachings for ourselves and see what God might do in us. Thus, we are enabled to take the strength of a Society that has cared about equality and dignity and determine where it needs to be directed in 1976—in Boston, in Washington, D. C., or for most of us, right in our own backyards.

Just think of the stream of Quakerism! We can start with the merest trickle of faith, of belief. We can be free to move, to explore, to gain strength. We can stop in those quiet pools of reflection, perhaps for long periods of our lives. We can even change course (as the stream at Dark Hollow Falls had, at places, from our 1971 visit) because of the freedom to choose, to adapt to changes in society's conduct and demands. If we follow God's way for us, we will naturally find the current of our lives becoming effective, strong, powerful, ready for the needs and designs God wants to channel within our meditation, our search, our walk with him. □



Survey Responses:

From Thee to "Me"... With Love

IF YOUR RESPONSE to the reader survey that appeared in the December 15th issue of the Journal is one of the hundred or so that we have received, thank you. Your reactions, insights and ideas have been very helpful. If you have not responded, we invite you to do so. Meanwhile, we are printing a representative sample of excerpts from the responses because we thought you would be interested—perhaps even fascinated—as we have been by comments that range from "...it offers us so little of inspiration with each issue that it's not worth the effort..." to "It is excellent as it is."

Before presenting some of the responses, though, we want to share with you the beginnings of a few trends we have found in the replies and to invite your comments on them as well as on the magazine in general. We also want to attempt to articulate some of the intangible but vital areas in which we need to do a more sensitive and creative job.

Here are the sections of the magazine or the subject areas in which readers had enough concrete and specific reactions to enable us to gather some "sense of the meeting":

- Meeting Announcements—less often than every issue.
- Authors' notes—important, don't omit them.
- Yearly meeting reports—less space but more "meat."
- Book reviews—better but shorter.
- Education, children, family life, First-day schools, creative activities in meetings—more!
- People—more, too, but on a human, individual, person-to-person basis rather than on the organizational or abstract level.

In a few of these areas changes have already begun to appear in the magazine. Others will require more time to implement. The cooperation of contributors will be needed, too, because it is their articles that help to determine what appears in the magazine.

Important as these specifics are, however, there have been deeper and more fundamental concerns sounded in some of the responses. Like religion itself, these are intangible but they express needs that are being partially

met for some readers but are going unsatisfied for others. To better meet these needs, the magazine should:

- Reflect a wider theological spectrum
- Provide more ecumenical/international perspective
- Have more diversity
- Be more "centered" and more spiritually nourishing

Encouraging contributors to provide these "mores" and then selecting and printing them without making the magazine "less" for those who are finding it now adequate presents quite a challenge. All we can say is that with the help of everyone involved and by trying to stay more "centered" ourselves, we will try to supply that which one of the responses expressed as "Something is missing."

In the process we will try to take the words of the editor of the London Friend to heart: "We must provide Friends with that food that they feel they do not find elsewhere—the onward-moving... groping for the spirit, by which all of us, in our strangely different ways, help each other towards God."

So much for what we have gleaned so far from the replies; here is what some of you have shared with us.

"Your end-of-the-year 'Survey' was a superb idea. It set us all thinking—causing a pause in the day's occupation. I fear that my contribution (if any) leans more toward humanism than to Quakerism... but I was helped through the doing of it."

"The FJ should be a magazine of Quaker thought, but it should do more. It should offer with each issue at least one article probing the depths of Quaker mysticism. After all, George Fox was first of all a mystic... which comment reminds me of a parable I must have read in some ancient issue of the [Friends] Intelligencer, about the roughly dressed man who appeared at a Meeting for Worship, who stood up finally and inveighed against the materialism and the intellectualism of the meeting, and who was finally led out by a couple of husky young men. I remember this started a discussion among several of us, ending in the agreement that the roughly dressed man must

have been GEORGE FOX. . . . I think the FJ should be somewhat like a good Meeting for Worship: not every message need appeal to an individual reader...but during the course of the Meeting there should be one or more profoundly moving messages, ideas you can take away with you. . . . In . . . Meeting there was a man whose speaking generally annoyed most people. . . . One remark he made has always stayed with me. A parent was explaining the meaning of the picture 'Christ Knocking at the Door.' The parent remarked that He does this for all of us, and frequently. The child replied, 'We probably don't hear him because we're down in the game room in the basement.' "

"[My] special concern is life of the Meeting, spiritual growth as well as numerical growth. Perhaps a 'Meeting Corner' would be beneficial with discussion of either problems or successes of Meetings across the country. . . . I really rely on the Journal. There is always some little something in it that is helpful."

"I believe enthusiasm and belief are often 'caught' rather than taught so any writing, speech or action *which is really sincere* can have its effect (good or bad)."

"As a general observation, I am more interested in and impressed by things people are doing or have done than by plans for things to be done. . . . It is difficult journalism to learn of these things and to have them written about by people participating in the effort, but it is worth trying as a counter-balance to the theory and speculation. . . . I wonder why it is so difficult to sit down and write about what I like or do not like about the Journal. . . . I've never really looked at a copy and noted how many articles of this nature and how many of that were in it, or the length. . . etc. Anyway, I appreciate the effort and the results. . . ."

"Originally the Journal appealed only to the old—now it seems to seek mostly the young. How about appealing to all generations?"

"... I would be reluctant to label any issue as better than the others. . . . (Isn't the 'best-least' form of question part of the competitive spirit rightly criticized in one of your issues? If I were always served what I like best, I would never grow. . . . The Journal is essential to my religious life and in my spiritual growth. It is almost the sole source of spiritual growth—without it I would have no ties with Friends. I have lived apart from any Meeting most of my life and only know I am part of the fellowship through the Journal."

"My suggestions for change aren't sufficient to take up my time to write them or yours to read them. I'm only filling out the answers so you won't feel readers don't *care* enough to reply. Peace seems hopeless at present.

Everyone agrees it is desirable but not enough so to sacrifice for it. So let's emphasize social change, education, and any articles that will inspire us to change ourselves. . . . The Journal can't address these concerns unless someone is stirred up enough to write what it takes. . . . By the time I've listened to the radio news, read The Progressive and Newsweek I'm pretty well fed up on current issues unless you can throw a different slant on them. . . . If you can dig up some *good* news about current issues it would be great to hear that. It would be nice if it could reach us [in Canada] in something less than 4-6 weeks after the printed date, but I won't ask you to take over the running of two postal systems. The big white envelopes the Journal comes in [through international mail] are great to re-use as scratch paper!"

"Being a new reader, I don't have many comments yet. . . . It can be more helpful to me if I take more time to consider what is printed. Advertisements (property for rent and for sale) seem not to reflect what I think of as a Quaker way of life."

"... I feel meetings for worship are somehow more meaningful the week after I have read the Journal. . . . I seldom take the time to thank people. . . if I may quote from your own journal—'Do you part with your possessions and praise freely. . . ? Do you receive the gifts and praise of others graciously?'"

"A few of us, after Meeting, were talking about the Journal. I was deputized to say. . . how about a regular column which might be called 'devotional'? Not analytical, psychological, political or trendy—simply a strong/comfortable, readable devotional column. . . ."

"I am particularly concerned that Christian and 'other' Friends remain open to each other and not afraid to communicate their visions, thereby hopefully avoiding a frozen Christianity or a dogmatic anti-Christianity as rigid as orthodoxy. In any case, maintenance of spiritual dedication and examination is vital to nourishing that source from which both words and actions come."

"Peace first. Society of Friends [is the] main peace church, or sect. Who else is to lead? Tell me."

"From time to time it might be of value to publish an article. . . which is antithetical to Friends values. For example: How the Pentagon works; how a corporation works; the values of a 'crass' businessman; how a technologist thinks. . . . [The Journal should be addressing] centralization of work in the corporation; the focus of Europeans and Americans on income and status as measures of success; personal integrity and values *in practice*; alternative to the industrial life; erosion of our Constitution caused by measures to achieve national security; taxation. . . . I think the names of many of our states are

unique, some are beautiful, others are mellifluous. A small point, perhaps, but Massachusetts sure looks better than MA. . . . I believe it coarsens us a bit if we learn to accept the 1984ish abbreviations. It's another example of the trend toward centralism and I'd like to see it resisted by the Journal."

"Friends Journal
is
my
hair shirt.
I hope
I am
achieving
spiritual growth
through reading it
but
I may
only be
suffering a
deterioration
of temper."

"I really feel that the Journal should be helping us get back to our religious roots, yet often articles advocate good things for wrong reasons—people are important, but so is God. One should not feel embarrassed to mention 'its' name in these pages (or in meeting for worship)."

"Friends Journal used to be a place where all sorts of types of Friends were represented, where a medley of voices could be heard. Now it represents only one spectrum of the varieties of Friends...the dominant, eminently worthy but incomplete group which predominates in most Meetings, particularly those centered at colleges. Many [other] endangered species of Friends have no longer a Meeting. You have now fixed it so that they do not even have a Journal. [I am concerned about] understanding, love and harmony between seemingly disparate people. I do not honestly think the Journal *can* address itself to this. One must first be able to be *aware* of different types. . . . I do not think there is a prayer that any change will or probably *can* take place. . . ."

"Yes, Friends, there is a bit of darkness in our world, today. . . . The Journal would be remiss if it pretended anything different. But let us let some sunshine into our darkened lives as well. Let us let some signs and bits and pieces of brightness into our shrouded, fearful, grief-filled (and possibly rational) confusion about 'What're we gonna do?' The snowdrops and crocuses and hyacinth on my window-sill are blooming even now. . . . Perhaps amidst the worldly worries there might be space for a small placid pool or two. . . . a bit of bread. Perhaps some honey, too? Friends, as Pooh would say (he always does): 'I think it's time for a little something.' "

"How do I know until I get the FJ which *me* you are addressing this week? Is it the generous *me* who really enjoys giving freely of my money or time, or is it the *me* who remembers a . . . father who was often out of a job so there remains something of a *me* who clings to evidences of material security. . . .? Is it the *me* who on occasion has taken a moderately brave stand. . . or the *me* who usually tends to be chicken-hearted and shrinks from uncomfortable confrontations? Is it the *me* who at times gets so busy that he yearns for the quiet peaceful retreat, but when he gets there becomes the restless *me* who can't stand not being by some definition or other useful? Or the *me* who in spite of this Puritan urge finds it quite easy to pass away hours of reading or puzzle-solving without a qualm? Is it the *me* who quite genuinely thinks that everybody ought to be taken on her/his own merits, regardless. . . or the *me* who still admits not being able to think entirely objectively about [homosexuality]? Sometimes the FJ speaks very clearly to several *me*'s. Some weeks I just don't seem to be around when you come. As in Meeting, I don't expect all messages to be equally meaningful, but when nothing registers I look first at myself to see whether it isn't that the wrong *me* is listening."

"I love you all." □

the children's kite song

through
knee-high
playgrounds
of open fields
delighted by the
wafting breeze care-
lessly tossing their
hair laugh the hearts of
the tiny children And touch-
ing the edge of tomorrow's
azure skies revelling in
the pleasure of youth
dance brightly col-
ored kites from
the dreams in
their tiny
hands

jean marie campbell

The Quaker-Catholic Connection

by Charles Fager

WHEN FRIENDS first entered the turbulent religious scene in England in the 1650s, we were called many slanderous names by our numerous opponents. Among these taunts, one of the worst epithets of all—equivalent to being called a Communist today—was the accusation that we were Catholics in disguise. One early anti-Quaker pamphleteer, for instance, purported to show "The Quakers Unmasked, and clearly detected to be but the Spawn of Romish Frogs, Jesuits and Franciscan Fryers, sent from Rome to seduce the intoxicated, Giddy-headed English Nation." Such charges were repeated during the next generation of persecution.

George Fox and other founding Friends naturally branded the alleged "Quaker-Catholic Connection" as a complete fabrication; and eventually the charges faded away. After all, what could have been further removed from Roman Catholicism, with its hierarchy, colorful symbols and rituals, and tolerance of war on religion's behalf than these self-proclaimed Friends of Truth, who had no formal clergy at all, met in silence in unadorned, unconsecrated Meetinghouses, and who refused to fight even in self-defense? The two groups seemed to define the opposite endpoints of the spectrum of organized Christianity.

Oddly enough, however, if a government prosecutor in America in 1976 were to try to allege a "Quaker-Catholic Connection," a joint conspiracy to undermine the national defense, especially as it was understood during the Vietnam years, he or she, unlike the Puritan pamphleteer, would have plenty of what the government likes to call "overt acts" pointing in that direction. For the fact is that during the last several years collaboration between Catholics and Quakers, especially in war resistance efforts, has been probably the most common and persistent interfaith combination among the American religious peace constituency. Such a prosecutor could point, for instance, to incriminating items like these:

- When each of the Berrigan brothers was released from Danbury prison, a woman named Fay Knopp sat beside them at their post-release press conferences. "Honey" Knopp, as she is known to Friends, has been a prison reform worker and visitor for the AFSC for many years; she visited and became good friends with both of these famous Catholic felons while they were behind bars.

- Further, there was the occasion in the spring of 1972 when a large group was arrested in New Jersey trying to blockade a Vietnam-bound ammunition ship. Among them were many Quakers and Catholics; and while in custody they demanded, and got, the right to hold a joint worship meeting and Mass inside the jail, conducted to-

gether by a priest and a delegation of elders from the local Monthly Meeting.

- Or what about the Consortium on Peace Research, Education and Development, an association of colleges and other groups concerned with ending war through education? The Consortium is clearly a Quaker "front-group"; it was founded by Kenneth and Elise Boulding, who along with its longtime executive secretary Paul Wehr are all admitted, card-carrying members of the Society of Friends. Yet at its fifth annual meeting at Harvard last October, Catholics and their institutions were the next largest set of delegates and members. Moreover, founder Elise Boulding recently published a Pendle Hill Pamphlet, *Born Remembering*, which revealed that she has recently been heavily influenced by Catholic writers and very nearly became a Catholic herself.

- If all this were not enough to produce an indictment, the zealous prosecutor could point to the upcoming Continental Walk for Peace and Disarmament, a ten-month trek just now leaving California headed for Washington. The walk is the brainchild of the secular War Resisters League; but among its co-sponsors the two most prominent religious organizations are the American Friends Service Committee and the Catholic Worker movement!

Our hypothetical prosecutor would, of course, be wrong about a conspiracy, but he or she would be completely correct to suspect that something out of the ordinary has been going on between activists in these two very different denominations for several years now. To date these contacts have been spontaneous and mostly unself-conscious. Yet during a month's research, I found evidence of a contemporary "Quaker-Catholic Connection" from Boston to Honolulu. Recently these contacts have broadened in scope beyond the initial focus on collaborative peace action to other, more specifically religious areas, with potentially even more significant results.

Who is involved in this "connection"? From a list of names dozens long, two can serve as representative examples:

- Richard Taylor of Philadelphia is one: a birthright Friend, a nonviolent activist for many years. When I went to interview him he agreed that I was onto something but insisted that he was not a very good example of it. Yet, during the course of our conversation, we discovered that he was writing a book on nonviolence for a Catholic publishing house, that he has as a personal spiritual director a Catholic seminarian, and that his private devotional style has been strongly influenced by Catholic Pentecostal

groups such as the World of God Community in Ann Arbor, Michigan, which he has visited. "I guess I'm a better example than I thought," he admitted when we finished.

- Sister Pam Solo is the other. A member of the Sisters of Loretto, she has been on the staff of the Denver office of the AFSC for nearly four years, doing peace education and action work. She has also studied under Elise Boulding and now says she regards herself "really as a member of both communities." Through her efforts and those of others, the Loretto community has begun holding workshops in the Quaker style of decision-making, with a view to possibly adapting this procedure for some of their own business meetings.

As might be suspected, these contacts have been fruitful for the participants because, despite the outward differences between the two denominations, they have discovered many similarities just beneath the surface. People in each group had been trying to understand and apply a model of "contemplative activism" and have found much enrichment and help in the other group's experience.

For Catholics these efforts drew on the monastic tradition, which has long been a major path of reform and renewal both within the church and in social structures in contact with it. The most important American figure of our day who embodied and described this model was the Trappist monk Thomas Merton, who might well be regarded as the key connecting figure, the "arch-conspirator" in the whole phenomenon. This is so not only because his writings have been important influences on all the people, Quaker and Catholic alike, that I interviewed, but also because of a little-noted fact of the monk's own biography: Merton, the quintessential Catholic, almost ended up a Quaker himself.

In *The Seven-Storey Mountain*, his autobiography, Merton describes how his first religious exposure was to the Friends Meeting in Flushing, New York, where his mother took him as a child. "This was the only kind of religion for which she had any use," he recalled, "and I suppose it was taken for granted that, when we grew older, we might be allowed to tend in that direction too." Later he returned to the Flushing Meetinghouse as a young man, when his interest in religion began to grow, but was put off by the banality of the messages he heard there. Still later, as his religious quest moved toward the crisis point, he again felt an urge to worship regularly. "At first," he wrote, "I had vaguely thought I might try to find some Quakers and go and sit with them. There still remained in me something of the favorable notion about Quakers that I had picked up as a child.... But... a stronger drive began to assert itself, and I was drawn much more imperatively to the Catholic Church."

If Rome thereby gained a convert, the Friends did not really lose, because Merton's mature writings speak clearly across denominational lines. As the Jesuit scholar Frederick Kelly has observed in his study of Merton's social thought, "It was Merton's contemplative mode of approach to social problems which set him apart from other social commentators."

It was just such an approach that many activist-minded



Photograph by John Taylor

Quakers were seeking without much success during the turbulent Vietnam years. Merton himself diagnosed the spiritual anemia which much of Quakerism suffered in his remark that "I have never seen any evidence of [Quakers] rising above the natural order. They are full of natural virtues and some of them are contemplatives in a natural sense of the word.... Yet I cannot see that they will ever be anything more than what they claim to be—a 'Society of Friends.' " The liberal wing of the movement was becoming increasingly secularized and less distinguishable from any other group of well-intentioned but unchurched suburbanites. Elise Boulding has also written of her own experience of this condition: "All around me were well-intentioned, socially conscious people, supporting good causes. At Friends Meeting on Sunday mornings I would sit in the silence with all these good people, listen to their words of kindly mutual encouragement and often poetic insight, and return as they did to the domestic comforts that sealed us all off from the living God."

Yet there was more to their tradition than this, and it was through observing and sometimes joining the actions of the burgeoning "Catholic Left," and then encountering Catholic contemplative thought, above all the work of Merton, that some activist Friends began to regain access to the spiritual resources with which they had lost touch. They also began to recover a sense of

worship and action as being occasions for celebration. As Elise Boulding further noted, "In my own religious tradition of Quakerism the fear of participating in artificial reconstructions led to a witness against all sacraments and all celebrations. We were to live every moment as a sacramental moment, every day as a celebration. What has happened, of course, is that we have lost the sense of the sacramental and have forgotten how to celebrate." In Catonsville, Harrisburg, Danbury, the New Jersey jail and elsewhere, some Catholics began helping some Quakers relearn these forgotten imperatives.

On the other side, the Catholics found in Quakerism a style of communitarianism that was not communal and a tested way to discipline and decision-making without hierarchy or conventional political competition. In the ferment that has followed Vatican II, the problems of community and authority have been critical issues for Catholics, particularly those who were also trying to resist a war-making state which their hierarchy was accustomed to bless. The Society of Friends' character was forged in a time when resistance to oppressive authority and preservation of community meant the difference between survival and disintegration for the movement. Where Merton saw this character sapped by peace and affluence, some of his younger brethren, in a time of inescapable turmoil, recognized its underlying relevance and strengths.

In Philadelphia this process of interchange has led some people to refer to themselves only half-jokingly as "Quatholics," because of their interest in both traditions. Among them are people like Stephanie Judson, who works for the Friends Peace Committee. A feminist and a good friend of Pam Solo in Denver, she has been learning much from the Catholic women's orders. "They provide for me a very stimulating model of women who are not emotionally or sexually involved with men," she told me, "and are thus freed up to do the Lord's work in a way that is distinctly feminine. There is something important about a women's community that has spiritual, social change and community aspects to it, but which also has a legitimate place in the tradition." She recalls that Friends once had separate business meetings for women, which had control of their own finances. Another "Quatholic" is a Catholic religious in the city who works with the Churchmouse Collective of the Philadelphia Life Center, raising concerns for "gospel simplicity and social justice" with area churches. This person is involved in planning such a campaign aimed specifically at Philadelphia Catholic churches. "Most Catholics tend to devote their major energies to 'domestic' concerns," this person told me, "while Quakers generally look to a larger horizon. I think both have a great deal to learn from each other. I have learned much from the Friends myself."

Many more such people could be described. Moreover, this learning process is really just beginning and seems to become more valuable the further it is pursued. But what exactly is going on? And where is this "Quaker-Catholic Connection" heading? No one I interviewed really had any idea, at least not yet. Nobody has planned these encounters as part of a program of "church renewal"; there are no manifestos, journals or spokespeople for them. The most formal the contacts ever got

was in the summer of 1970, when Ross Flanagan, one of the original Philadelphia "Quatholics," got together with Tom Cornell, a former editor of *The Catholic Worker* newspaper and a veteran Catholic radical, to organize a retreat for similarly-minded Friends and Catholics at Hopewell Junction in upstate New York. "We had to limit the retreat to 35 participants because of space," Cornell recalls, "but we could have had 300 people there." Cornell has also been a pioneer of the Quaker-Catholic Connection, having attended the AFSC's Nova Conferences in New England as early as 1960, when he was a full-time Catholic worker. The retreat was a success, but no organization or resolutions were produced by it, just more ongoing contacts.

One place the connection does not seem to be heading is toward some mass set of conversions from one denomination to the other, or schism into some third body. Most participants have varying levels of uneasiness with aspects of their home denominations; yet it is unusual for people formally to leave one and join the other. Some, like Elise Boulding, expect the intensity of their learning from the other tradition to culminate in outright conversion, in her case to Catholicism; but at length she felt called to stay a Friend, and that is perhaps the typical outcome.

As far as theoretical explanations are concerned, Catholic theologian Rosemary Reuther has written of what she calls the emerging "free church movement in contemporary Catholicism," a movement which has many seemingly Quakerly characteristics. Perhaps the whole Quaker-Catholic Connection could be fitted under this rubric. But I find more intriguing the suggestion of William Stringfellow, in his book *An Ethic For Christians and Other Aliens In a Strange Land*, that this (and similar manifestations in other traditions—Stringfellow himself being an Episcopalian) "constitute an emerging confessing movement in the United States: spontaneous, episodic, radically ecumenical, irregular in polity, zealous in living, extemporaneous in action, new and renewed, conscientious, meek, poor." Stringfellow believes that "It is to these phenomena . . . that a person must look to sight the exemplary Church of Jesus Christ acting as a harbinger of the holy nation."

No one I talked to was asserting such an exalted notion of what was going on. Yet the Quaker-Catholic Connection is important to them, and they are pursuing it. My own expectation is that people on both sides will become more self-conscious and deliberate in these explorations as they continue. As Jesuit Father Richard McSorley, professor of peace studies at Georgetown University, put it, "I think this collaboration is on the rise, because the issues of peace are getting more and more pressing. The peace constituency in Catholicism is growing all the time, and it is now a legitimate position to hold, though still a minority one. As it grows it will naturally bring us into continuing contact with Quakers. That connection is here to stay." □

Charles Fager is an example of the Quaker-Catholic Connection. A member of Cambridge (MA) Meeting since 1969, he has written frequently about religious activism, particularly for the National Catholic Reporter, where the first version of this article appeared.

The Anvil of Our Times — 1976

by Reginald W. Lowe

*The Lord is my shepherd. I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters,
He restoreth my soul.
He leadeth me in the paths of righteousness. . .*

THE QUALITY of these ancient words continues to provide us with spiritual inspiration as we feel the psalmist's intimacy and joy with and in his world.

Though the psalm is powerful for many of us, we can conceive some loss of its force when we compare the immediate, simple world of the psalmist with the orphans of our mean city streets, with the hustlers of our taverns, with our industrial-minded and educated people. Yet there are modern psalmists, too, and their symbols are present and pertinent.

I think of a friend raised in a scrap yard of grime and heavy, old, and used machinery. I knew him as a shop steward and tradesman in an automobile plant. I was his apprentice, and on starting work I was immediately impressed by his harsh, wrinkled face, greasy hair, cigarette always dangling, broad shoulders, grubby hands, and gentle voice. He was a rough mechanic in appearance but a man of gentle persuasion with a religious dimension.

I was to do what Charlie told me and to learn as much as I could. Lessons started that first Monday morning: "You have tools?" he asked. "No," was the shy reply, "nothing." He immediately walked me over to the carpenter's shop and asked the foreman, with whom he shared a mutual respect, to make me a tool box. He proceeded to draw a sketch for the foreman, giving him the general dimensions, design, my initials, and the name of the town where I lived. The town name and my initials were to be painted on the front of the tool box. Next stop was a tool store to acquire a few cheap but essential tools. To Charlie, one's name, town, tools, and pride in one's work, blended with other skills, formed his concept of a craftsman. Charlie had started me on my way to being a craftsman, and I was filled with gratitude for his prompt and direct assistance. Thanks was all he ever needed, and when I expressed it, he replied that each person should always be willing to provide tools so that others might have the opportunity to work, because the development of one's skills is an important asset, and he was willing to make the investment.

Charlie was slower, however, to introduce his personal and deeper self. Happily, it emerged as we worked together throughout the plant. A typical problem would have been the overheating or seizing-up of a machine's

bearings due to a poor lubrication system. Charlie would set his face, dangle a cigarette, and enlighten me: "The first and golden rule of engineering is to provide a good lubrication system; don't ever design a machine without it." Such comments would be followed by a gentle reminder: "All our personal relationships must also be well lubricated with understanding if we are to prevent friction and resolve human problems."

The problem of the overloaded machine was no different: the electric motors were overheating, wires were hot, and fuses were blowing. He was annoyed at someone's sloppy work and let me know that in no way should I ever design underpowered equipment and have motors burning out. When the repairs were completed, he gently reminded me never to overload relationships or people with too much work or duties that they couldn't handle. If I did, they were sure to get overheated, blow a fuse, and, if pressured too much, possibly break down.

With many machines, especially large, fast-running equipment, the foundations could be troublesome. Going out to inspect such a job brought out both his annoyance and his understanding. As the machine rocked the workshop, he strongly suggested that I never allow a machine to be placed on poor foundations. We could do nothing but take out the machine and start again from the foundation up. "Don't ever forget," he said, "always base your projects on a firm foundation, firm rock. God is the one you should anchor to."

The months and years passed by, and Charlie, though not eloquent, continued to express himself clearly as he found and gave of himself. He delighted in the blacksmith's shop, his favorite stopping-off place. There he could watch as the huge, sweaty men, often stripped to the waist, beat the forgings with heavy steam hammers, sledge hammers swung with muscle, or smaller finishing tools.

As a psalmist Charlie was at his best in the glow of the smithy's hearth, where red-hot steel was skillfully tempered and shaped. Watching the smiths work together, he would comment on the coordinated team work needed for the forming of heavy, difficult, and sometimes delicate forging over the anvil. Wistfully and with a sense of belonging, he would watch the hammer swing and listen to the hammer-anvil ring; he felt the business of our lives to be the need for less faith in our more recent improvisations and more respect for past times. On the anvil he would have beat swords into plowshares and spears into pruning hooks.

"Friends," he would say, "there is nothing these men cannot temper and shape over the anvil; no differences that man cannot temper and reshape over the anvil of brotherhood." □

Reginald Lowe, a Friend who emigrated from England in 1956, is a member of Green Street Monthly Meeting in Philadelphia and works as a mechanical engineer with a diversified industrial background.

Further Reflections From Belfast

by William M. Glynn

IN HIS "Reflections from Belfast" (FJ 11/15), Jim Cahalan gives a perceptive account of the current situation in that troubled city. For me, his reference to the "friendly city, a sort of overgrown village, crouching beneath Black Mountain" evokes memories of many happy hours of boyhood and youth spent in the early years of this century on the heather-clad hills which embrace Belfast on its northern and western sides. Southwards lay the maze of streets and buildings, the red brick houses of the Falls and the Shankill united by the pall of smoke pouring from the many factory chimneys. In the distance the beautiful outline of the Mourne Mountains rose on the horizon. Turning toward the north, one could make out the isolated cone of Slemish, the hill where, many centuries ago, the slave boy, Patrick, herded his master's flocks. Thus the story of that great and lovable Christian dreamer was brought to mind at the same moment as the realities of industrial activity. Was Ireland once again on the threshold of an age of cultural and religious achievement?

Why have the dreams of the early decades of this century, shared by so many, given place to the actualities of the 1960's and 70's? Contemporary Irish poets, whether from north or south, no longer celebrate, as Yeats did, the beauty of terror. Like Jim Cahalan they stand closer to the people. Two Ulster poets, John Hewson, a Protestant, and John Montague, a Catholic, have published a joint volume, *The Planter and the Gael*, in which they bring the dark underlying forces into the healing light of compassion and understanding.

Outlining the hideous developments of the past few years, Jim Cahalan is stirred to say that the cruelties inflicted pass, in some cases, all human understanding. He does, however, cite two of the many books written in an effort to understand. Of the authors mentioned, Denis Barritt and Charles Carter are Friends. Another writer on

the subject, also a Friend, is T. W. Moody of Trinity College, one of Ireland's leading historians and himself a native of Belfast. His book *The Ulster Question*, with a comprehensive and valuable bibliography, gives the historical background, a knowledge of which is essential for a full understanding of the situation. Much damage has been done by politicians, journalists and others who have been content with a superficial knowledge of the political events of the past fifty years.

Psychologists have accustomed us to the realisation that individually we can be betrayed into irrational and unworthy actions by suppressed memories of traumatic experiences suffered in our helpless and bewildered childhood. Is it not possible that in similar fashion terrible social events such as those occurring during civil wars or religious persecutions, and which have fallen into deliberate oblivion, leave a residue of irrational suspicions, mistrust and hostility in the minds of those descended from the parties concerned? Such an hypothesis may help to explain the power of troublemakers like Ian Paisley who play on the mutual mistrust of Protestant and Catholic by the use of grossly intemperate and provocative language. Since the early nineteenth century, people like him have recurrently frustrated the work of peacemakers and reconcilers. It is worth recording that in 1784 a company of Protestant volunteers marched, as a gesture of goodwill, to attend mass in St. Mary's, the first Catholic church to be permitted in Belfast.

Toward the end of his article Jim Cahalan suggests that Friends "have all kinds of roles to play" in helping to break down the "sectarian barriers." We might make a substantial advance by acquiring a greater knowledge of ourselves and our historical role in Ireland. For example, the simple statement of fact taken from Irish Quaker sources skates unwittingly over an abyss of Quaker unawareness. "Back in 1654, William Edmondson and



Ken Miller

his brother moved to Lurgan, west of Belfast, and began the first settled meeting of Friends in Ireland." This is stated as though it had no more significance than a notice in a current issue of Friends Journal to the effect that William and John X had moved from Philadelphia to the small town of Y where they hoped to start a meeting for worship. But the date, 1654, and the place, Lurgan, point to something more portentous than a simple change of residence in time of peace. William Edmondson's brother, the man responsible for bringing him to Ireland, was an officer in Cromwell's army, the most effective and terrifying agency for completing the subjugation of the indigenous Irish population and insuring that those who had been dispossessed of their lands and property would have no chance of recovering them. Only thirteen years previously there had been a nearly successful revolt throughout Ulster and a consequent outbreak of a war resembling in bitterness that between Indians and whites in America. The late John Douglas, who in the course of his studies in Irish Quaker history had read many of the depositions regarding the sufferings of the English and Scottish settlers during this war, once told me that he would never use the details in any of his writings. Some were too revolting and would, if published, add to the present-day tensions. Unwittingly he was echoing in a different context the substance of a line from an eighteenth-century poet, Aogán Ó Rathaille, born when the Lurgan Quaker meeting was in the process of being established. In a song expressing Jacobite hopes, he speaks of good news received but adds, "And other knowledge too dreadful for my poem." ("Agus fios eile ná cuirfead im' laoihibh le fíor-uamhan.")

The atrocities committed by the Irish side were widely publicised in England and, as is customary in wartime, lost nothing in the telling. They must have been known to George Fox before he set out for Ireland in 1669. His distress on landing in Dublin, and his relief on leaving, find clear expression. At one point in his journey he records how, when putting up in a northern inn, he passed a sleepless night, troubled by the near presence of Tories—or guerrillas, to use the modern term.

To get George Fox and the early Irish Friends in perspective, it has to be remembered that their arrival in Ireland was an integral part of the Cromwellian colonisation. The "Seed of God" visited by Fox were recent arrivals and settlers. In legal theory all Irish Catholics had been, or were about to be, banished "to Hell or Connaught." From the outset the Quakers were separated from the Catholic Irish by a gulf which was to prove for over two centuries an almost unbridgeable obstacle. For the settlers the Irish were a rebellious, ignorant and impoverished people, Papists into the bargain. Viewed by the Irish Catholics, the Quakers were a strange form of English invader, scarcely distinguishable from the other Cromwellians who had so ruthlessly taken possession of the land.

In the greater part of Ireland, however, where there had been centuries of intermingling both in peace and war, there was no longer the clear distinction between

Gael and Gaul, Irish and English. In Munster some friends of the courtly Irish poet, Piaras Feirtear, hanged in 1654, had written to him in English, urging him to keep safely out of the dangerous conflict. But in Ulster the situation was exacerbated by the fact that the Plantation there was the most recent and the most thorough. Moreover the displaced Irish in that province had retained a much stronger link with their Gaelic way of life, in language, law, custom and tradition. They were as distinct from the conquerors as, say, the Dutch were from the Spaniards. In 1654 the new Ulster colony was still in process of formation. Organised military resistance had only just ceased, and the wounds were raw. The consequences are still being felt far beyond the third and fourth generations.

In a remarkable passage in his Journal, Fox describes an incident in Ulverston market where he received a crushing blow on his hand from a mason's staff, so severe that the crowd shouted out that the hand was spoiled forever and would be of use no more. "But," records Fox, "I looked at it in the love of God (for I was in the love of God to them all that had persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm."

If Irish Friends are prepared to make the effort of understanding, and to look in the love of God on both perpetrators and victims of the loathsome internecine assassinations, we may hope to contribute, imperceptibly perhaps, to the healing process.



William Glynn is a new contributor to the pages of the Journal. He presently lives in Waterford, Ireland.

YOU CAN deal with what has not happened, can foresee
Harmful events and not allow them to be.

Though—as naturally as a seed becomes a tree of
armwide girth—

There can rise a nine-tiered tower from a man's
handful of earth

Or here at your feet a thousand-mile journey have birth.

Lao Tzu

Douglas Hitchings: Creative Doctor

by Elizabeth Cattell

DOUGLAS HITCHINGS is a humanist with extremely active compassion implemented by his profession, a man whose life has been dedicated to helping "the ocean of light," to use George Fox's metaphor, overcome "the ocean of darkness." His early career in medicine, when he was the only doctor on call for about twenty-five hundred square miles of Northwestern Territory in Canada, and his present psychiatric work involving more than twelve hours a day, six days a week for three organizations, along with his private practice, and in addition intensive Quaker activities, have all contributed to this process.

Douglas was born in southern New Brunswick, Canada, where his father was a farmer. His mother used to tell him, "You are straight from the sod." He grew up in the depression, attending eight grades in a one-room schoolhouse, where going on to high school was as rare an expectation as going to college is in many high schools. Even prior to the depression, the family had known hard times: his father's mother had twelve children; her husband died shortly after the last was born; and two of her daughters died of tuberculosis contracted working in a cotton mill. As the oldest of four sons and one daughter, Douglas became a kind of surrogate parent to the others, which may have prepared him for his prodigious assumption of responsibility later.

The extended family, which was like a clan, were of Irish descent and pillars of the Methodist and the United churches. Douglas was baptized a Methodist and believes religion first came to him through the presence of a Sunday school teacher who treated all her students as persons. He had his first mystical experience in a front room of his home which was seldom used except when births and deaths occurred, so that Douglas always felt it was imbued with the mystery of the birth-death cycle. Here, when he was five, Douglas heard singing like the music of the spheres—although his uncle insisted there had been no such music. Also, when Douglas and a loving aunt used to look to the west through the trees at the red sunsets, he would feel, "That's God."

While working his way through McGill University, Douglas became a Friend. He was drawn to Quakerism

because he was interested in mysticism and convinced that religion should be both experiential and applied. In spite of his youth, he later became Clerk of Vancouver Meeting.

Douglas went to Ireland for medical training, where he also learned to endure anxiety without becoming hardened. He still gets tears in his eyes as he remembers certain deaths during his hospital tours, such as a young mother who had just given birth to a dead baby and a dying man who kept asking for reassurance that he would live.

When Douglas returned to Canada he went to work for the Canadian Indian and Eskimo Service. He was assigned as the only doctor on call in the rugged Northwestern Territory, with Alaska on the west, Hudson's Bay to the East, and the Arctic Ocean to the north. The three racial groups were in constant conflict. Whites, who for the most part were young Navy men and their wives and a few civil servants, were interested mainly in parties and drinking and gossip. Douglas was appalled that bush pilots would refuse to leave a party to help sick or injured Eskimos or Indians. The missionary hospitals were poorly supplied medically, with no splints for broken legs and no drugs for high blood pressure. Douglas says this experience taught him self-reliance because he was the last port of call.

From the physical hardships of the north, Douglas went to a large hospital complex in British Columbia. He was sent to what was called The Farm area where there were five hundred deteriorated schizophrenics, most of them vegetating and locked into a world of their own. Douglas set up discussion groups for the adults and walks and games, including charades and guessing games, for the adolescents. The atmosphere in that part of the hospital changed; but the authorities heard of what Douglas was doing and had him transferred to another section where the atmosphere was so sad and heavy that, after two years, he abandoned his idea of becoming an obstetrician and decided to go into psychiatry. He came to New York City, where he worked and studied at Metropolitan Hospital.

Today Douglas is a staff member and Supervisor of

Child Psychiatry at Post-graduate Center for Mental Health, Consultant for the Salvation Army Foster Home Service, and Psychiatric Director of the Freyer Schizophrenic Center, which works on the physical bases of schizophrenia and alcoholism. He particularly enjoys working with the young black children of the Salvation Army Foster Home Service, who long for a close and loving family relationship.

Among Friends, Douglas has been Clerk of Washington Square Meeting most of the time since 1963 and was Clerk of New York Monthly Meeting for three years when it included 15th Street, Morningside, Brooklyn, and Washington Square Preparative Meetings. He has been Staff Chairman of the Quaker Committee on Social Rehabilitation, which works with heroin addicts, and Chairman of the Conference on Religion and Psychology.

Douglas believes that a vocation, in the sense of work to which we feel called, is the essence of a meaningful life. It does not have to be work for which preparation at a university is necessary but can be simple tasks such as those performed, in love, by Brother Lawrence. And he believes we do not have to be always successful but should be willing to take risks and learn from our mistakes.

Douglas currently is exploring acupuncture and biofeedback to see if they can contribute to the effectiveness of his work. Out of the same motivation, a few years ago when he was working with patients on drugs, he took LSD under the supervision of a medical group in Canada which was studying its effects. His five-and-a-half-hour experience was unforgettable, and impressive in two dimensions. The first dimension was that of recurrent pain and suffering. It began with music, extremely beautiful but permeated by moaning and crying. This flowed into the sense of the world as a dark mass, with which he seemed so identified that he felt he knew within himself all the sorrow and anguish in the world. He had been asked to bring a picture that appealed to him and had brought Durer's "Hands." At one point the hands became huge and covered the dark mass of the suffering world. He felt like a violin string drawn so taut it seemed about to snap, and he experienced a pain in the chest that for several years returned when he was worried about a patient.

The second dimension of his drug experience was that of religious reassurance. In the beginning, an Inner Voice, the Christ within, had told him, "Whatever happens will be all right. I am with you, always." And later, when Durer's "Hands" were holding the suffering earth, the voice said, "Your hands are my hands, and it is only through your hands I can work..." At the end of the five and a half hours he saw himself in a vast cathedral, with sky-high pillars.

Douglas' commitment to his work for humanity brings to mind a quotation from "Hymn of the Universe," in which Teilhard de Chardin says of the mystic, "To win for himself a little more of the creative energy, he tirelessly develops his thoughts, dilates his heart, intensifies his external activity, for created beings must work if they would be yet further created." Douglas has won for himself a rare amount of creative energy.

FORUM

The AFSC and the Society of Friends

One Perspective

by Richard K. Taylor

THE AMERICAN Friends Service Committee is facing a difficult decision that needs the thoughts and prayers of Friends everywhere. An attempt was made to reach agreement at the last board and corporation meetings in November, but there was no consensus. It probably will not be possible to seek a decision again until next year's corporation meetings, so there is time for considered thought and sharing among Friends.

The following are my own thoughts on this decision as a Friend and an AFSC board member. I hope that other Friends, board and non-board, will share their thinking so that this important issue can be given the careful attention it merits.

The decision has to do with the participation of non-Friends in the basic policy decisions of the AFSC board. More broadly, it has to do with the much larger question of whether we want AFSC to continue to be a distinctively Quaker organization.

According to the present by-laws, the members of the AFSC board and corporation must be members of the Religious Society of Friends. Over the past two years, the advisability of this provision has been questioned. AFSC regions have the right to name people to the board and two of them have named non-Friends, both of whom are extremely fine people with long experience with AFSC and a strong commitment to Quaker perspectives.

This put AFSC in a dilemma—or presented it with an opportunity, depending on how you view the situation. Should such regional representatives, who are not members of Friends meetings, be made full members of the board? The



Margaret Reynolds

board surveyed its members and the regions in the spring of 1974 about changing AFSC by-laws to permit non-Friends to be members of the board. The survey showed no consensus for change. In fact, the weight of responses favored keeping board membership among Friends.

In June, 1975, a different change in the by-laws was recommended to the board. This was discussed at two board meetings, and brought before the fall corporation meeting, where there was a searching discussion, but no consensus. The recommendation was that the board should number not less than thirty members, nor more than forty. The thirty members would be named by the AFSC Standing Nominating Committee and would all be Friends. Each Regional Executive Committee would have the right to nominate one person. If a Friend were named, this person would serve on the board. If a non-Friend, the person would attend board meetings in a representative capacity as a full participant in the work of, but not as a member of, the board.

Thus, if each region happened to name a Friend, then the board would be made up of forty Friends—the thirty named by the Standing Nominating Committee and the ten Friends named by the regions. At the other extreme, if each region named a non-Friend, then the board would be made up of thirty Friends, with ten non-Friends attending meetings as full participants in the work of the board, but not as members.

It was recommended that this change be tried for five years, with a specific plan to review it in the 1980 corporation meetings.

I won't attempt to list the reasons for

supporting this by-law change because I fear I may not be stating them satisfactorily. I hope that others who support the change will state their reasons (see accompanying Forum article).

I have been very drawn to supporting the proposed by-law change. One of the most important reasons is that I have come to know the two non-Friends named by regions and have no question about the valuable contribution their ideas and spirit would make to the board. Also, I have participated for many years in organizations where non-Friends are part of the basic policy-making body and I know how valuable can be the variety of perspectives that come from other religious faiths or even from a non-religious, humanistic standpoint. I can see real validity in the argument that the AFSC board should be organized no differently from a Quaker business meeting, and in many such business meetings we allow non-Friend attenders to participate fully. In some meetings, non-Friend attenders carry more responsibility than many long-time members.

However, when I weigh the pros and cons of the by-law change, I come out with a deep uneasiness, wondering if such a change wouldn't be a serious mistake for AFSC and for the broader Society of Friends, which looks to AFSC as an expression of Quaker faith.

Let us look at what the by-law change would mean. In the first place, it seems to me that it would *in effect* be the same as saying that there can be up to ten non-Friends on the board, or one out of every four board members. I realize that technically and in strict legal interpretation this is not so—the board would remain Friends and the non-Friends would

be only attenders. But from the beginning of this discussion we have made clear that such attenders would be *full participants* in the work of the board. To me, this is the same as saying that, for all practical purposes, they are members of the board.

Once the proposed step is taken, it seems to me that there will be an irresistible tendency to make this a legal as well as a practical reality. Already some Friends who support the by-law change are voicing objections to any "second class citizenship" for non-Friends on the board. Once several places on the board are open to non-Friends, why not open all places? Why not make board membership contingent on a sense of a person's inner attitude and overall perspective about the world, with no reference to Quaker belief or membership? Why not make AFSC more like the Fellowship of Reconciliation, the War Resisters League, Oxfam or Bread for the World?

This conceivably would be a good direction. Certainly these are fine organizations. But don't Friends feel that there is still a place for a distinctively Quaker service organization, and don't they want AFSC to be that organization? We already welcome non-Friends to AFSC staff and committees. If non-Friends participate fully in the board, the basic policy-making body of AFSC, aren't we taking a major step *away* from a Quaker identity? Aren't we moving in the direction of some schools, colleges and other institutions, founded long ago by Friends, but which now have only a general Quaker aura or are able only to look back at their Quaker past? We should be clear that some organizations have moved from a clear Quaker iden-

tity to a vague or non-existent Quaker identity.

Again, this could conceivably be a good direction. Certainly Friends have spawned many fine organizations that took on an independent, non-Quaker life and made important contributions toward a better world. But are we ready to cut AFSC loose from its Quaker moorings in this way? Don't our religious roots, grounded in the worship life of our meetings, still provide inspiration and sustenance for the work that God still has for us to accomplish—as Quakers—in this world?

Is membership in a Quaker meeting just a "legalism"? Are we perhaps reaping here the fruits of years of neglect of thinking through the meaning of membership in the Society of Friends? Once it really meant something to be a member of a Quaker meeting. It meant being part of a suffering and serving fellowship, spoken to by Christ. "There is one, even Christ Jesus, that can speak to thy condition." Has this passed now, so that we feel that there is no special, distinctive task that is laid upon us as Quakers and that we are called to accomplish through AFSC?

Another reason for my hesitancy is that we have been discussing for many years how to *strengthen* AFSC's relationship with the broader Society of Friends. Many Friends in this country and abroad already question the Quaker character of AFSC. Won't the proposed step simply increase the feeling that AFSC is slowly ceasing to be a Quaker organization? Won't this deepen our alienation from many Friends?

One of my deepest apprehensions about the proposed step is my sense that some of the most important, momentous steps that AFSC has taken have come when we were confronted with a stand that we had to take *as Quakers*. I have been on and off the AFSC board for the past decade, and the most moving meetings I have attended have been those where we were challenged to think about and pray over and discuss what we *as Quakers* should do in light of a particular situation. Should we send aid to North and South Vietnam? Should we risk our government's ire by a civil disobedience action in which we seek to obey God rather than humans? What should be our attitude toward war taxes?

Again and again at board meetings, we confront issues where we have to ask ourselves, "O.K., what do we do about this as Quakers?" I have not always agreed with our decisions, but there has been immeasurable value in being able

to sit together before the Lord and to seek Divine guidance as a group of people who has chosen to cast its lot, even to the extent of formal membership, with this little band called Friends, whom God, in his grace, has led in such important ways through a varied history.

What would board discussions be like if up to a quarter of the people participating were non-Friends? Would it any longer be possible to seek God together in the particularity of Quaker vision and belief?

In closing, let me say just a word about "exclusiveness." It's said that part of being a Friend is being open and accepting of others, not erecting false barriers, not excluding people. I can remember how excluded I felt at some points in the civil rights movement when black people in many groups decided that whites should have no place in the inner councils of decision-making. It took me a while to recognize that black people, like any other group, have a right to meet together just as black people to reflect on their unique experience and to chart their future direction. A helpful analogy for me was to reflect that I did not feel "excluded" from being on the board of the Anti-Defamation League or the American Jewish Committee. I recognized that Jews have the right—perhaps even the obligation—to meet together as Jews, to have a sense of Jewish identity, and to set goals as Jews. Is it appropriate, then, for non-Friends to feel "excluded" from the board of a Quaker organization, the AFSC? If we preserve the Quaker character of board meetings, are we being any more "exclusive" than the board of the Episcopal Peace Fellowship, or any other group that sees a value—perhaps even a calling—in maintaining a certain religious identity?

Friends, it seems that this decision about AFSC by-laws has pros and cons, advantages and disadvantages, and many shades of grey. I know I could be wrong in the position I've taken so far. Let's discuss this issue in a spirit of love over the next months so that we can better hear what the Lord would have us do. □

Dick Taylor has contributed a wide variety of articles to Friends Journal, all of them related to his deep concern for and commitment to putting religious belief into action.

WALTER MARTIN, general secretary of the London Yearly Meeting, wrote in *The Friend* about the Mission and Service Conference. Excerpted from his article.

"We were only twenty-one from eleven countries: in North America, Africa, Asia and Europe; black, white and brown; and unprogrammed traditions and evangelical backgrounds; and those from Third World countries on both houses for divided manner. The stage was set for and frustration, but also learning, for appreciation and growth in understanding.

"At the end of the first day, feelings that the exercise was fully justified. Friends are their theology in the void break the divine spark as

"It was an evangelical Friends courageously shared with 'parishioners' felt over the Friends Service Committee in Vietnam in spite of the refusal to grant a license. Here, it was out to be political and deal with the US government. Representatives, was it not Jesus our enemies? Was it not twisted a humanitarian Quaker tradition, into something else? The exchange was frank and deeply loving spirit. It provided moving experience, and showed understanding of representatives who, superficially, appeared to name Quaker in common

"Our concern should be to ground paper, 'that God transform both man and continue in large measure tinct furrows in future, but acceptance of that assertion closer to one another."

of Friends Service Council in the recent Quaker International Meeting in Maryland. The following is

Friends, but we represented South and Central America, 'developing' and 'developed' communities; programmed worship; liberal and 'service' bodies—countries who called plague a witness in so artificial an encounter, confrontation sharing, for teaching and different viewpoints and for and it all....

on our spiritual basis, my and be sterile seemed to be at their best in discussing to speak. But after a short burst into flame.

from the United States who the deep uneasiness his action of the American shipping humanitarian aid to of the US government to erted, was the AFSC setting ely seeking a confrontation o, rejoined the AFSC represself who urged us to feed US government that had based on long-standing g of political significance? searching, but made in a some of us with the most heightened the respect and s of groups for one another have little more than the

wrote one Friend in a back-free access through us to ociety.' No doubt we shall ough our separate and dis- in the realisation and ac- we shall move inexorably

A Second Perspective

by Ann C. Stever

IN CONTEMPLATING its relationship with the Society of Friends, the American Friends Service Committee has been considering actions which appear to be contradictory, to pull in opposite directions. On the one hand, AFSC is concerned with strengthening ties with Friends; on the other, it is discussing a by-law change to enable non-Friends to participate in decisions by the Board of Directors. Are these courses mutually exclusive, or are both advisable to nurture the creative life of the Service Committee? As a board member and Friend, I would like to share my thoughts on this issue, in hope of furthering dialogue.

In the last year, AFSC has sought ways to relate more closely to the Society of Friends. Specifically, there have been meetings with the leaders of other Friends groups; there has been consultation with yearly meetings on a new program dealing with government surveillance; and a number of proposals to strengthen AFSC's parent corporation and involve its members were approved at its meetings in November.

At first glance, it may appear incongruous to consider the participation of non-Friends in AFSC board deliberations at the same time we are taking steps to a closer relationship with the Society of Friends. And yet the great strength of AFSC seems to lie in its rare and precious mix of Friends and non-Friends, in its firm roots in Quakerism and its ability to involve and work with like-minded people who share our principles but have not become formal members. Therefore, if we were to talk about *either* strengthening our ties with Friends *or* making board participation more flexible and not discuss the other, I think we would be disrupting a balance that we cherish.

The board and corporation have discussed a change in the AFSC by-laws which would provide a way to introduce flexibility into board membership. It would allow any of the ten regions either to appoint to the board a Friend—which is the present policy—*or* to appoint a non-Friend who would serve as a regional representative, participate in board deliberations, but not be a

member of the board. I would like to discuss some experiences and reasons which have led me to support this change.

In this issue, I think personal experience has considerable relevance. Here, in the Pacific Northwest Regional Office (PNWRO) of AFSC and in University Meeting, which I joined ten years ago, some of the distinguishing characteristics of Friends are: small numbers, a short history and thus few local traditions or institutions, an informal and relaxed openness, and a willingness to experiment with new ways and approaches. We belong to North Pacific Yearly Meeting, which includes only seven monthly meetings—a miniscule number beside Philadelphia Yearly Meeting. In most of our meetings there are discussions about membership. At least one meeting counts as its "members" all those who are active in the life of the meeting. It does seem possible for them to determine membership on the basis of the actions and commitments of people.

In this area there also is only a small pool of Friends from which to draw for AFSC work. Our PNWRO Executive Committee has averaged between one third and one half Friends. Ours was the first region to appoint a non-Friend as chairperson, some fifteen years ago, long before regions were able to appoint a board member. At that time there was uneasiness, until people in national AFSC got to know the person through the Representative Council and found him deeply committed to Friends principles and with long involvement in AFSC. This has been true of the two other non-Friends more recently appointed chairpersons of their regions. Our regional nominating committee has been concerned with balance on our committees—balance of Friends and non-Friends, but also of Third World and white, male and female, old and young, people with active program involvement and those with broader perspective.

Thus, in my life as a Friend and AFSC committee member, the actions, commitment and integrity of people have been far more important than formal membership in the Society of Friends. I have always especially appreciated this. At first, before I became a Friend, I found this welcoming, rewarding and supportive—an appreciation of the individual that I am. And since I became a Friend, I have found it challenging, vitalizing and positive.

Quite specifically, there are two main reasons I feel it important to be flexible

in the issue of board membership. The first is my trust in the judgment of regions which would have the option of whom they could appoint. AFSC has clearly moved from the time when a central office in Philadelphia directed operations in this country and abroad. It is in the regions that most of our domestic work is carried out, many program ideas are generated, and ties with local Friends are most significant. If we really believe, as we say, that those most affected should participate in decision-making, I think we should trust regions to choose representatives appropriate for them and for the whole AFSC.

My second reason for wanting flexible board membership comes from my experience, in which I have found non-Friends to be positive, stimulating and creative in our regional Executive Committee. In particular, I have found crucial the participation of Third World members, none of whom are Friends. Friends often lack a Third World perspective, despite our commitment to racial equality and justice. AFSC itself says it seeks "a society which recognizes the equal and infinite worth of each human being and in which uniform legal rights and just and human social and economic systems bring to all men and women the opportunity to participate in the major decisions affecting their lives." Can we, in our board, do less? Can we say to people, "You may serve on our staff and any committee up to but not including the board"? Can we say, "You may represent our Quaker organization and its beliefs and practices in negotiations with the Soviet Union, on a committee developing policy on the sensitive and difficult Middle East, chairing a region and speaking for AFSC in that area, but not on our board"?

Almost two years ago, the Pacific Northwest Regional Executive Committee had a deep and moving discussion

with Third World committee and staff members. Tyree Scott, a member of our Executive Committee and former staff for AFSC when we facilitated the United Construction Workers Association, a minority workers group, pointed out how rules can unintentionally exclude or discriminate against people. He illustrated the point with the seniority system, which works against minority people who have been hired recently in compliance with civil rights legislation; and with the rule that all AFSC board members must be Friends. George Fox was not born in Africa, and there are few Third World Friends in America. Tyree continued that Third World people must be involved at all decision-making levels. He said, "We are today the product of the human struggle—George Fox, Martin Luther, the struggle in Africa. None of us has been here before; we are facing problems with no manual. We must search for the truth together."

It has been the experience of the Pacific Northwest AFSC that we have been strengthened, that we have grown, as we have searched together, as we have recognized those who share our ways, whose lives speak eloquently of their commitment to Friends principles, and included them in all levels of decision-making.

I would like to end with a question which seems to me to be at the heart of the issue: what makes AFSC a distinctively Quaker agency? This is a question that needs deep consideration. I have no doubts that AFSC is and should be distinctively Quaker. I have found that Friends and non-Friends (and sometimes the latter with even greater strength) cherish and wish to retain AFSC's "Quakerness." But what makes it so? Is it having a board of exactly forty people whose names appear on meeting membership lists? Is it formal ties and/or relationships with other

Quaker institutions? Is it consultation with Friends groups? I am not sure I have many answers here, but I would ask board members and Friends to give this consideration. It seems clear to me that most participants in board decisions should be Friends and that *all* must respect and cherish Friends ways and principles. But to say that *all* must be Friends seems to me too rigid; we cut ourselves off from a part of ourselves to our detriment.

To remain a Quaker institution AFSC must, indeed, care for our relationship to the Society of Friends; we should involve as many Friends as possible at all levels; we should consciously include Friends history, principles and methods in orienting staff and committees; we should articulate the religious basis and motivation for our programs; we must attempt to use a Quaker approach. But above all, it seems to me that we should affirm and act on John Woolman's "principle which in different places and ages hath different names... (which) is deep and inward, confined to no form of religion nor excluded from any, where the heart stands in perfect sincerity." In light of this principle, and to be true to it, I feel we should go forward with the by-law change.



Ann C. Stever, a member of University Friends Meeting in Seattle, serves as chairperson of AFSC's Pacific Northwest region and as vice-chairperson of the AFSC Board of Directors.

LONELINESS

I found a violet one November day,
Unheeded, hiding underneath a tree,
Fulfilling its appointed destiny,
In lonely isolation, unacclaimed.

It made me think of those dear lonely souls,
Born out of their time, in a world purblind
And having no communion with their kind.

Polly Francis

The Last Egg

by Ruth Kilpack

A SOLITARY EGG stood on the window sill for days, but nobody would eat it—not one of the children and certainly not the mother, who suddenly professed an aversion to eggs. It was the last egg, laid by the last hen before she was slaughtered to become food herself for the hungry family. There was no other food left in the empty cabin. So went the story Euell Gibbons had written of his childhood, and the writing class, as they listened, suddenly felt a cloud pass over the sunny, comfortable room where they sat.

For this was a story of near despair in the dust bowl days when a father had left his family in search of money to buy food, leaving only a sack of red beans in a corner and a few hens straggling at the parched door.

The last egg became, then, the symbol of Euell's drive to find food wherever he might, sending him foraging far and wide over the starving landscape, searching for anything edible, determined never to die without a fight for survival.

Years had passed and now, one day in late summer, Euell had arrived at Pendle Hill. Suddenly the tangled thickets in odd corners began to yield unsuspected riches. A kind of alchemy turned wild grapes into a delicate, lighthearted jelly, and all the weeds in the neighborhood became potential salads. Gingered camus root was sampled and, as summer days wore into fall, some began to suspect that perhaps our home-baked bread contained flour made from cattails—or some other equally unlikely ingredient.

But it wasn't until the sap began to rise in the raw, cold weather of early spring that we began to understand what this alchemy was all about. For Euell, with his Texas grin and his ever-present memory of the last egg, had designs upon the sugar maples at Pendle Hill.

Now I had long ago concluded that Quakers must be close kin to the Druids. Never had I found an old meeting house that was not surrounded by great trees, cherished and cared for by a kind of passion denied this sect in other more "worldly" pursuits. At Pendle Hill this same passion prevailed, so that every tree—from the sacred and primitive ginkgo to the Japanese cherry and the magnolia—received a quiet homage. And so it was with the sugar maples, whose green paternal shadow comforted picnickers in hot summer weather or flamed pink-orange in the autumn, a delight to the eye. But through Euell's eyes they were now perceived in a way that had long been overlooked.

As the spring thaw began, every sugar maple on the place sprouted a spigot and pail, and the long-pampered trees found themselves required to give up their life's juices at the behest of this practical soul, an action which, in turn, triggered long and philosophical disputes in the community on the question of aesthetics: is it an indignity to require the beautiful also to be useful?

But whatever the outcome of such lofty debates, the trees were milked with a vengeance that spring, to the delight of all the children of Pendle Hill, who were not at all troubled by such grandiose arguments. Instead, they surreptitiously stuck their fingers in this strange new juice, licked them to find only a twiggy, watery sweet taste, and wondered what could possibly develop from such a vague beginning.

Great fires roared in the outdoor fireplace, covered by pots and kettles full of the watery liquid, and every available corner on the big black kitchen range was bubbling and steaming with the saps of spring.

Then, when the boiling had produced liquid amber, a great pancake breakfast was held one morning out under the leafless and skeletal arms of the greatest of all the maple trees. Euell, ruddy and grinning, flipped flapjacks over the glowing coals while kids in plaid jackets and red ear muffs stood in line, eagerly proffering paper plates for more of the magic. Mothers laughed and the old forgot their habitual shuffle, grey squirrels skittered out, alert to any happening, and the smell of coffee soaked the brittle air.

It was then that another of Euell's stories flashed into my mind, a story that had left a single, stark impression: a bitter, bone-despairing Texas prairie, where a child's body was being lowered into a lonely grave while the wind howled and drove the snow in fury against the dark forms of the survivors.

It was at that moment that I understood this passion to seek out the sustenance of life in whatever hidden form it might take in the brambles of the world, and to bring it in triumphant to the children; to catch the sap and boil it down to its essence, yielding up its hidden sweetness; to foil the bitterness of death with a barricade of laughter; and to enshrine forever the simple nobility of the last egg.

On December 29, 1975, Euell Gibbons died at the age of 64. He joined Honolulu Friends with his wife Freda in 1951 and had been an active member at Moorestown (NJ), Providence (PA), and—for the last 12 years—Lewisburg (PA) Meetings, having served on various committees and as clerk of Lewisburg Meeting. Euell was also active in several peace organizations and in prison visiting.

As the author of seven books, six on edible wild plants, conservation and ecology, he achieved recognition for his contribution in these fields.

He is survived by his wife, Freda Fryer Gibbons; two sons, Ronald Euell and Michael Darien; and five grandchildren.



Reviews of Books

Roots of Spring: A Narrative Anthology. Edited by Avery Brooke. Pictures by Robert Pinart. Vineyard Books, Noroton, CT. 96 pages. \$4.95.

How to Meditate Without Leaving the World. By Avery Brooke. Vineyard Books. 96 pages. \$3.95.

Years ago Howard Brinton pointed out the failure of Quakerism to face the need to train its upcoming generations in the use of silence as a basis for worship. In the meantime many people within Quakerism have learned much about the power of meditation and silent worship from Eastern religions. Also many meetings now see the need, not only for the young, but for adults also. These two books, as companion volumes, offer simple, basic material for an adult group or for junior or senior high school First-day school classes.

Roots of Spring contains brief meditation passages accompanied by appealing ink drawings. Themes progress from the majesty of creation through a wounded world, personal bewilderment and pain, and finally to new beginnings, as life around one and within is born again. Selections come from the Bible (mostly Old Testament), Oriental works from the I Ching to those of Tagore, 19th Century poets like G.M. Hopkins and Walt Whitman, and a variety of others from St. Francis to Buckminster Fuller and e. e. cummings. Sometimes the ink drawings catch nature as it seems to speak to the spirit, and others move into cosmic abstract swirls. I like them.

In *How to Meditate* the author has developed a system by which a group can explore religious meditation with natural objects, pictures, etc., with the help of a leader or leader team that has little background in meditation. The group moves in stages from simple reflective wonder to silent prayer, and finally into concentrated listening. I like the author's idea that each member of the group deliberately choose a token act to commemorate the event of that

day's meditation. This helps give the experience substance and life connection.

Her account of the rewritings of the Bible in ancient times by religiously inspired devotees is very interesting (brief as it is), and concludes with the comment, "Men who believe in the sanctity of the Scriptures could only have tampered with it if they believed more in the living God than in the existing word." Generally her comments on the Bible for meditation run thin and don't strike sparks. The concluding section on private meditation offers a rich variety of hints, but I wish she had followed up those teasers with a short bibliography.

Dorothea Blom
Hawthorne, NY

Etok: A Story of Eskimo Power. By H. G. Gallagher. G. P. Putnam's Sons, New York, 1974. Published simultaneously in Canada by Longman Canada Limited, Toronto. 269 pages. Hardcover \$7.95.

Etok, who also is Charles Edwardsen, Jr., was only 30 years old when his biography was written. His two names differ as much as the white and Eskimo cultures struggling within him. Etok's riddle confronts all native people in North America during their current struggle for survival as a people.

Eskimo culture, with its non-aggression, courtesy and consensus living, was being whipped by white entrepreneurs and a thoughtless government. The cultural values of sharing, self-confidence, presumption of good will in others, were precisely not needed if the land, the whale, and Eskimo way of life were to survive the onslaught.

Charlie said, "It was a hard riddle. To stay the way we are we have to fight. But if we fight, we are no longer the way we are."

For the white man (and woman) the riddle may be even harder:

To stay alive we have to change; to stay the way we are will destroy us.

Hugh Gallagher has written a biography of the white man as well as the story of Etok.

Walt Taylor

What Do You Say to a Hungry World? By W. Stanley Mooneyham. Word Books, Waco, Texas. 262 pages. \$6.95.

Any book on world hunger from a Christian perspective should be given careful consideration. This particular book has additional pertinency and strength because its author is deeply involved in applying his Christian faith to alleviating world hunger. Stan Mooneyham is president of World Vision International, an organization actively engaged in assisting hungry people grow more food.

The book is a personal and passionate account of the extent, causes and cures of world hunger. It is simply and clearly written, but does have some serious flaws. It is too long and assiduously ignores the Chinese success in conquering hunger. The book is also weak on the role and responsibility of the food deficient countries themselves. It is proper that the emphasis be on what we can do, but it should be made clear that we are only part of the problem and can only be part of the solution.

Mooneyham stresses the necessity of intermediate technology, anti-urbanization and integration of the agricultural and industrial sectors. But he is concerned that such development be carried out by a government the people trust.

Mooneyham believes that, "There is something unbelievably immoral about Christians who still demand to be convinced of the biblical mandate for active involvement in the hunger crisis . . . Together with others, you and I have the resources. And like the story (of feeding the multitudes) the significant miracle is not just feeding the hungry. That can be done. The food is available. The fragile miracle takes place when we will to do it."

Warren P. Henegar
Bloomington, IN

The Summer Book. By Tove Jansson. Pantheon, New York 1974. 166 pages. \$6.95.

Here on the Island. By Charles Pratt. Harper and Row, New York, 1974. 202 pages. Photographs. \$15.00.

The Summer Book is a series of narratives about a tough, acerbic Scandinavian grandmother and her granddaughter Sophia, who is lively, direct and inquisitive as only a child can be.

The tales are set on one of the wild islands of the Nordic archipelago amidst the cycles of the seasons, the weather and life.

Tove Jansson is a Finnish writer and painter who lives half the year on an island off the coast of Finland. *The Summer Book* is "whole, bare and beautiful as a round sand dollar washed up on a beach." The book evidently has grown from the experience and heart of the writer and not from her intellect alone. She sweeps the reader from pole to pole of feeling, perception and expression through the words of the grandmother and Sophia, separated by seventy years, but sharing the same space and time. There is much wisdom in this small volume. Thoughts about people, places and things.

Here on the Island by Charles Pratt is an account of a way of life on an island several miles off the coast of Maine. The island goes unnamed because of the author's concern for what publicity might cause. But if you really need to know where it is you can deduce its location from the photographs and the text. All you need is a good atlas or a copy of the Atlantic Coast Pilot.

The text of this book is a satisfying blend of information, narrative, history and the personal experiences and insight of the author, a professional photographer. He lived for a year on the island and knows whereof he speaks. Both the text and the color and black and white photographs contribute to a balanced work. The romanticism ascribed to an island community, which perforce must make its living from the sea, is there. But there also is the reality, sometimes distasteful to us romantics, who do not like to see junked cars as part of the landscape or washlines obscuring an otherwise open horizon. There is majesty enough to the place, though, to overwhelm these defects, which in an urban place would be even uglier.

Edward Matthews
Poughkeepsie, NY

The Charismatic Movement. Edited by Michael P. Hamilton. Wm. B. Eerdmans Publishing Co., Grand Rapids. 194 pages. \$3.95 paperbound.

The Charismatic Movement is an anthology edited by Michael P. Hamilton, Canon of Washington Cathedral, that successfully interprets the back-

ground, phenomenology, and directions of the contemporary neo-Pentecostal movement so evident in many "main-line" denominations today. A highly effective group of essayists both within and outside the Charismatic Movement deal candidly, objectively and clearly with the issues raised by neo-Pentecostalism.

What message has this book for Quakers? The Society of Friends began as a popular movement that was fully open to the radical baptizing empowerment of the Holy Spirit. Today, it is something quite different—a movement that has matured into a sectarian institution in the course of three hundred years. As religious liberals in the mainline denominations and even in Unitarian-Universalism have been touched by the Charismatic Renewal, it may not be possible to continue the Quaker pattern of tolerant aloofness from the dramatic, powerful spiritual currents that sweep through not only the Christian denominations but also other world religions. The Charismatic Renewal has manifested itself in a diverse range of yearly meetings—Iowa (FUM), Ohio (Conservative), and East Africa to name a few. It has brought into focus the need for continuing adaptation and vitality in both the personal and corporate life of Friends across the spectrum of Quakerdom. In coming to terms with the Charismatic Renewal today, Friends will be confronting their own historic origins afresh, and the spirituality that is ascendant in these confusing times. Which of our meetings cannot benefit from more of the love, commitment, joy and prophetic strength

which the apostles experienced at the feast of Pentecost? Meeting librarians would be well advised to buy *The Charismatic Movement* and Friends of all persuasions would be well urged to read it.

Carlisle G. Davidson
Detroit, Michigan

War and Christian Ethics. Edited by Arthur F. Holmes. Baker Book House. \$7.95 paperbound.

The editor of this volume has selected passages from ancient and modern writings which deal specifically with the ethical questions involved in waging war. He has approached the subject from the standpoint of ethical theory in general, and of Christian ethical thought in particular, including examples from the pre-Christian era as well as early Christian, medieval, Renaissance and modern writers.

Christians have had to reconcile the customs of warfare with the Sermon on the Mount, and this book is useful in bringing together the leading arguments by which that accommodation has been achieved. For the most part, these wise men have agreed that the agony and destruction of war are justified by various human or divine necessities. By marvelously adroit reasoning they have succeeded in sanctifying what kings and princes had every intention of doing anyway.

Selections by Robert Drinan, a lead-

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"LET YOUR LIVES SPEAK"

ing Catholic pacifist, and Paul Ramsey, a Protestant theologian and proponent of an updated version of the "just war" point of view, are the only ones to deal directly with war in the context of modern technology and weapons of annihilation. The reader will look in vain for an expression of uncompromising war resistance. Neither Rufus Jones, Harry Emerson Fosdick, nor A. J. Muste is included in this volume. Most of the tortuous arguments seem arid and irrelevant, useful in showing us how Christians got into a moral tar pit, but offering very little guidance in finding our way out of it.

Lenna Mae Gara
Wilmington, OH

Bread For the World by Arthur Simon;
Paulist Press and Eerdmans Publishing Co. 177 pages. \$1.50 paperback.

Most of the books I have read recently have the same major drawback: they fail to even question our political and economic system as a whole. *Bread for the World* falls within this category: Simon assumes that the anti-human, pro-hunger practices he documents (huge military spending, decreasing US foreign assistance, US support of dictators, unfair trade) are all aberrations

within a basically sound system, which Congress will rectify if we protest to it enough. Simon does deal with the causes of world hunger rather than just alleviating it, but fails to question the causes of these causes, e.g. why is the hungry world poor? He thus does not tackle the roots of the problem, and this limits the book's usefulness.

It is written by the Executive Director of Bread for the World, a Christian citizens' movement to end world hunger. It does have much to recommend it, especially a wealth of valuable facts about the world hunger situation in an easily digestible form. Simon shows clearly the connections between seemingly different issues, e.g. showing that population growth must be dealt with in the context of poverty as a whole. I get a real feel for the global role of the United States, and how the rest of the world sees us.

Bread for the World is intended especially for Christians, and to persuade those Christians who do not wish to involve themselves in "politics" of the basis in their faith which calls them to do exactly that: to accept and act on their global responsibilities. The book gives lots of concrete ideas for action projects that concerned groups or individuals might adopt; it lists organizations to contact, books to read, and questions and Biblical references to discuss. In that sense, it is an empowering book: after detailing the depressing hunger situation, it shows how you can and should do something about it, instead of leaving you hopeless and overwhelmed. Even if you do not accept Simon's reformist approach, this section, and most of the book, will still be helpful.

Sheila Rose



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Children of the Light: The Rise and Fall of New Bedford Whaling and the Death of the Arctic Fleet. By Everett S. Allen. Little, Brown and Co., 1973. 314 pages. \$10.00.

Where can a tale of tragic Greek pattern with a solid historical account of a major Quaker enterprise in the New World be combined in such compelling fashion?

Perhaps many know that the Friends were a dominant force in the huge whaling industry at its height in mid-nineteenth century America. But how many, until this book brought it all together, know that the period between 1850 and 1870 marked the slow rise and

sudden fall of New Bedford's theocracy which brought meeting house and counting house together in a stormy marriage unequalled in Quaker-American history since the establishment of Philadelphia a century and a half earlier.

"I felt as I gazed upon the great frozen icefields that they were a barrier placed there by Him to rebuke our anxious and overweening pursuit of wealth." Thus spoke a New Bedford whaling ship master decades before millionaire George Howland, Quaker mayor of New Bedford and owner of one of the richest whaling fleets in history, apparently ever thought to consult his heart about the contradictions between Quaker profession and business practice. Governed by proud scruples of fiscal integrity and individual moral responsibility, the Howlands and many other Quaker capitalists of that century were nevertheless blind to what this pursuit of "reasonable wealth" did to the lives of Eskimos and Hawaiians, to the decimation of the bowhead whale and to a profit-hungry, rapidly expanding economy. Even at the end, with the shattering destruction of the arctic whaling fleet, at just the time that whale oil was yielding to petroleum as a source of heat, light and power, the Brothers Howland still stuck to their "principles" of meticulous stewardship of economic talents.

Rarely to this reviewer have the ironies and paradoxes of our faith caught up in the service of a self-serving economic order been laid out more clearly. Everett Allen, a native of New Bedford and a careful historian of whaling, sailing, mercantilism and religion, uses irony and paradox most sparingly but with consummate skill. Interposing as he does with some frequency minutes and discipline of New Bedford Friends with accounts of the economic and political realities with which they were surrounded, he often made me squirm in the throes of self-examination.

Perhaps that is because I took it as much more than conventional "history." I seemed to see the parallels between colonial Philadelphia and Pennsylvania and mid-nineteenth century New Bedford, sandwiched in time between a primitive handcraft economy and the industrial enterprises of today. Are comfortable Quakers in the 1970's any more "Children of the Light" than those pioneers in modern capitalism a century ago?

James S. Best
Philadelphia, PA

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Letters to the Editor

Friends and Schooling

Three separate threads in the latest issue (FJ 10/1) are woven through my thoughts.

Spencer Cox states the case against compulsory schooling in theoretical terms, saying "...the difficulties will appear insurmountable until the need (for change) is perceived as overwhelming. Thus the first task is to create this perception." I am convinced that many Friends out of their own experience could help create this perception.

The second thread is woven into Franklin Wallin's idea of orthopraxis. "The best way to know what you believe is to try to make it work." What are Friends out there, both those who have retreated from the institution of schooling and those who are still working within it, doing to try to make it work?

The third thread was provided by Shirley Tweed's experience at the West-town Seminar on Teaching. Her indication of a larger Friends' concern convinced me it may be time for us to raise some queries about schooling and education.

Friends have been concerned for prisoners. Are students not essentially incarcerated? Friends are concerned for those whose voices are not heard by the structure of power, those who need a spokesperson. Are students not without voice? Who speaks for the students who must sit day after day subjected to the

whims of a system because if they do not they are considered incorrigible and worthless? Friends are concerned for violence. Have we spoken against a system that stations policemen in the hallways to watch our children?

Do we acquiesce in the twelve or thirteen year rites which initiate our children into the adult world of consumerism and confrontation? If we want to make changes in our families and in the families of the world, we cannot overlook the first twenty years of life.

I would like to hear Friends address this concern. In sharing our practices of simplicity we perhaps enlarge each other's practices, understanding, and faith. I suggest that the same process might be valuable in sharing our practices concerning the institution of schooling and the issues of education.

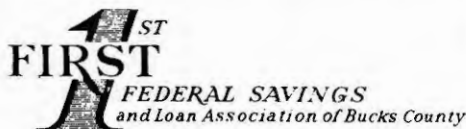
Sharon Hoover
Arkport, NY

Exercising Tenderness

Although I am in sympathy with Polly Test's suspicion that the word "Christian" has done as much, or more, harm than good in the last 2,000 years (FJ 11/1), I always find it unfortunate that so many who refer to themselves as "non-Christian" (because of Christianity's "history") are somehow unable (or unwilling) to distinguish, in that long sweep of history, the *vital* difference between true spiritual, ethical Christianity and that which is *counterfeit* Christianity. What has often been done in the name of Christianity throughout history has really been the fruits of false or counterfeit "Christendom." The Religious Society of Friends, therefore, should continue to uphold its spiritual Christian foundation and orientation, while at the same time exercising all tenderness to those who feel uncomfortable with the word "Christian"—for *all* are Friends.

James B. Passer
Rome, NY

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Dehumanizing Children

Spencer Coxe's article "Why Keep Compulsory Schooling" (FJ 10/1) is a strong and important contribution to the present schooling-deschooling debate, and I am thankful to FJ editors for it.

Until, however, industrial and urban giantism can be replaced by a system of decentralized self-governing communities with human-scale institutions and occupations, the problem of large groups of unoccupied youth is a legitimate cause, I think, of social concern. Only in medium or small-sized communities with intermediate to small-scale technology will children find their right relationship to the adult world and do so in freedom and joy. Gardens, farms, craft workshops, studios, small factories, household tasks all need the help of adolescents and even younger children and adults need and enjoy their presence. The present trend towards ever-more remote-control management, mechanized and computerized operations in the name of efficiency (more imaginary than actual) means a dehumanized society in which children literally have nothing or little of meaning to do—and they know it. Ergo, drugs, destruction, vandalism, crime.

But of course if schools were not compulsory society would be forced to face up to these facts far more quickly than it is willing to do as long as it has the excuse and "solution" of the school lock-up system.

Allyn M. Moss
Greensboro, NC

It's Other People

Thank you for sharing with us the wonderful woodcuts of Joseph Levenson. They are a fine addition in your pages to the work of other artists, including other talented New Yorkers.

On another theme, I too would have been surprised to see flags waving in a Friends graveyard, but if the writer of Flag Worship (FJ 11/15) had closed his eyes and prayed that the families of those lost and sacrificed veterans might be comforted he wouldn't have had to give up meeting for worship in order to write a diatribe. (In all fairness, the United States does stand for some values beyond those reflected in super military and corporate power.)

It seems rare that Friends could be

called flag-worshippers, nationalistic or blood-thirsty. I hope that wasn't the impression he received of those who welcomed him to the meeting he attends and whose burial ground caused him so much pain.

Have you noticed that the thrust of many articles is that *other people* aren't measuring up?

Emilie Oppenheim
Naples, FL

Grow Gardens, not Grass

Re: Simplicity and the world food supply. . . . One who travels in Austria and southern Germany will be struck by the fact that in place of lawns most of the homes have gardens. The families live off such gardens for, as all gardeners know, it is amazing how little land is required to grow sufficient food for a family. The surplus is of course preserved for winter.

A few animals might be added to such an arrangement. In Japan and Israel on larger estates pools are dug out and food fish such as carp and trout raised as an additional crop, this time of protein.

By turning this land into productive use instead of into lawns which contribute little to life apart from a sense of neatness, an amazing amount of additional food could be raised, freeing many tons of food for shipment to hungry countries. By-products would include the satisfaction of doing something creative with one's land, the joy of watching crops grow and mature, the pleasure of eating garden-fresh foods, and the not inconsiderable financial savings. The work required is probably no more than that of the weekly mowing. Friends whose homes have land may well take the lead in this practical and visible witness to what individuals are able to do in one crisis at least.

Calvin Keene
Lewisburg, PA



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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 01-536 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.

Books and Publications

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

A truly Quaker approach to funeral reform: THE COST OF DYING: A consumer's alternative to the \$3000 American funeral. By Raymond Paavo Arvio. \$6.95 at your bookseller or Harper & Row, 10 E. 53rd St., NYC 10022.

Devotional messages of Arthur Jones. Pastor of the Winthrop Center Friends Church for 53 years. 35 pages, soft cover. Send \$3.50 to: Winthrop Friends Parsonage, RFD 1, Winthrop, ME 04364.

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

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.

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Miscellaneous

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Positions Vacant

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Administrator, Friends Lifetime Care Retirement Center. Position entails major responsibility for planning, supervision of construction and operation of lifetime care retirement center comprising 250 residential units and 60-bed nursing home near Baltimore, MD. Applicant should be experienced in management of retirement centers and/or nursing homes. Preferably member of Society of Friends but consideration given to others with knowledge of and sympathy with Friends' principles and practice. Send resume: John Neff, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210.

New England Friends Home seeks three live-in helpers who will blend into its "extended family." Soon, a COOK, a mature person with experience in home cooking; Summer, 2 young Friends for informal 1 year Intern program, doing everything for the elderly. Since N.E. Friends are developing a separate retirement community, control of this Home may be transferred to some other organization within the year. Write Director, N.E.F.H., 86 Turkey Hill Lane, Hingham, MA 02043.

Summer helper, girl age 14, July and August, to help with vegetable garden, housework, child care (children 4 and 6) on suburban Philadelphia farm. Box 113, North Wales, PA 19454.

Friends School in Detroit, K-12, 350 students, co-ed, urban, integrated, seeks new headperson to start July, 1976. Apply Ron Houghton, Search Committee, 1100 St. Aubin, Detroit, MI 48207.

Full-time position. Bookkeeping and typing skills essential. Responsibilities include writing checks, payment of taxes, payroll, monthly and annual financial statements. When time permits also assisting with typing, mimeographing and mailing. Current staff available for training purposes. 35 hr. week, fringe benefits, salary negotiable. Start May 1. Contact: Thomas S. Brown, Friends Council on Education, 1507 Cherry Street, Philadelphia, PA 19102. (215) LO 3-1791.

Washington AFSC staff needed—Davis House Resident Host/Hostess. Assignment would be interesting to semi-retired/retired couple drawn to living in Washington. Need is for staff who provide Quaker friendliness and informality to Davis House. Housing and nominal salary provided. Responsibilities include some housekeeping functions and housesitting on year-round basis. Opportunity to meet foreign guests. Contact John Borden, AFSC, 1501 Cherry, Philadelphia 19102, for details.

Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and non-violence is required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, North Carolina 27701.

Married couple to share school-owned home with six students and teach high school English. Also a couple for one year only to house-parent and teach Spanish. Write or call The Meeting School, Rindge, NH 03461. (603) 899-3366.

Positions Wanted

Quaker educator seeks position in Friends college or private school. Experience in English, history, American studies, environmental studies, residence hall management, outdoor education, school administration. Neal Burdick, 11892 Carlton Rd., Cleveland, OH 44106.

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Wanted

Cambridge Friends Meeting seeks Quaker books to replace those lost from its library. Friends willing to donate or sell such books, please get in touch with Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138.

Mature person or couple to live in furnished, 4-room riverside house on Cape Cod's Bass River, MA. Rent negotiable in exchange for part-time handy-man and companion duties for 75-year-old woman living in nearby house. Within walking distance to town of South Yarmouth and Friends Meeting. Scenic location. Reply to Mrs. E. C. Spencer, 170 Pleasant St., South Yarmouth, MA 02664.

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. Clerk: Laura Magnani, 2323 F St. Phone: (916) 442-8768.

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

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

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

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

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

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

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

SONOMA COUNTY--Redwood Forest Meeting. 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 am. 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.

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 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214, or 987-7367.

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

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

WEST LAFAYETTE--Worship 10 a.m., 176 East Stadium Ave. Clerk, 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 call 364-0047 or 363-6567.

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

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

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

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

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

Kansas

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 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

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

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

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

COLUMBIA--A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, clerk, 5209 Elliot 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 Edmands 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: 682-4877.

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

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

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

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

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

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

Michigan

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

BIRMINGHAM--Phone: 646-7022.

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

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

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

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

KALAMAZOO--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

Minnesota

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

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

Missouri

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

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

ROLLA--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.

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

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

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

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

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

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

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

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

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

New Mexico

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

GALLUP--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Ootson, 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) 221-0668.

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 Crosman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO—Allowed Meeting: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 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 4-2885.

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.

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

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

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

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11. **HORSHAM**—Route 611, Horsham. First-day School and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 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 Gilton, 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 Wain Sts., 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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., Pennsylvania. Phone: 679-7942.

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

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

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

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

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

ROANOKE-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.

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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