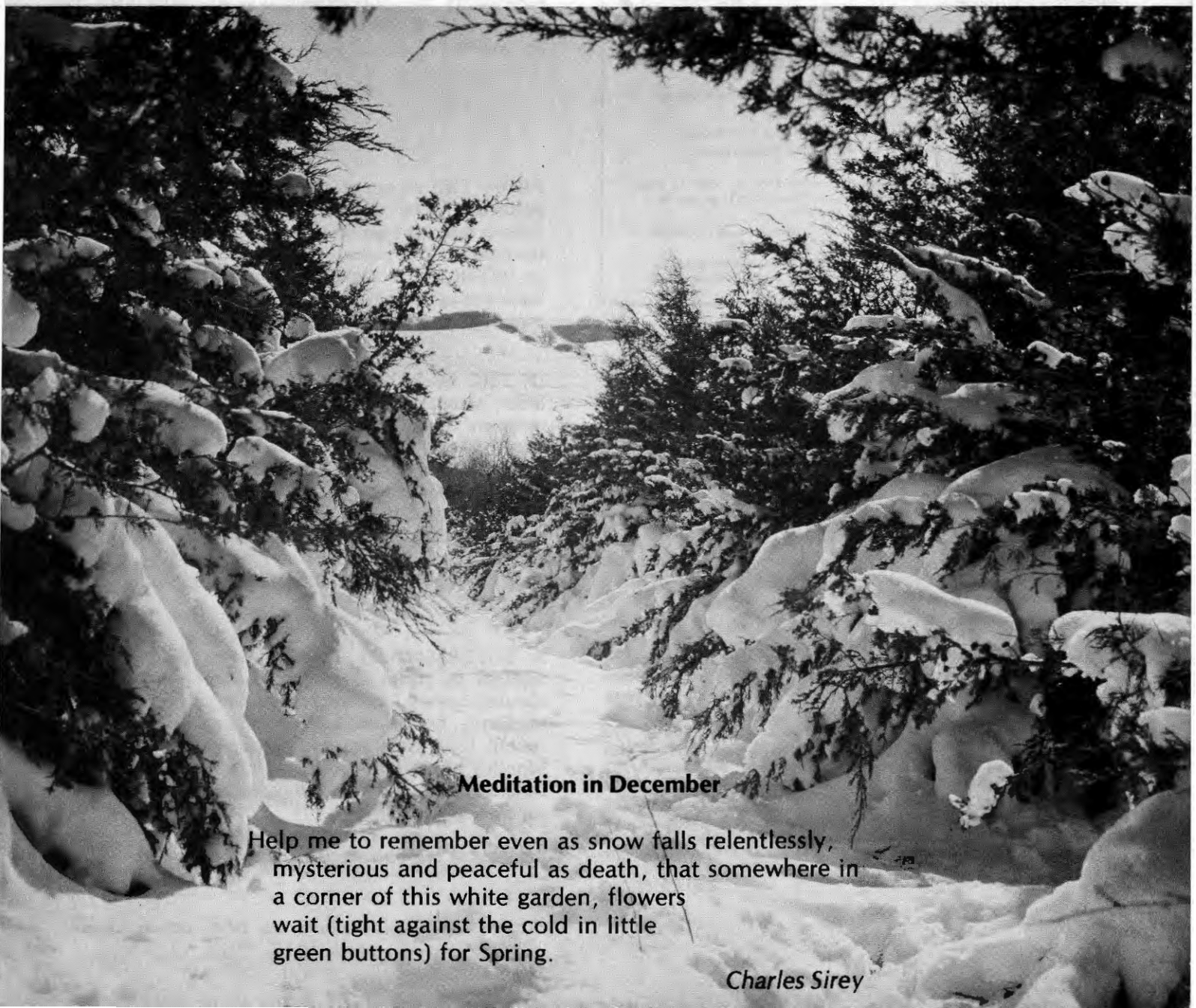


December 15, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today



Meditation in December

Help me to remember even as snow falls relentlessly,
mysterious and peaceful as death, that somewhere in
a corner of this white garden, flowers
wait (tight against the cold in little
green buttons) for Spring.

Charles Sirey



FRIENDS JOURNAL

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The cover poem is by Charles Sirey of New York and the accompanying photograph comes from the United States Department of Agriculture and was taken in Hubbard, Nebraska. The illustration on page 644 is one of Arthur Wortman's Notables '76 Christmas offerings. The address for further information on these fundraising cards: The Notables, 6019 Kenwood, Kansas City, MO 64110. The graphic on page 649 is the work of Jean Price Norman of Tempe, AZ. She has also contributed the sketches which have been appearing regularly with the classified advertisements. The Women's Support Group logo which appears on page 653 was created by Alice Walton of Deerfield, IL. And finally, the fine prints on pages 647 and 654 are the work of Lorie Leininger of Amherst, MA.

Centering Down...

PEACE AND FREEDOM in the world will become possible only if we all try to unmask ourselves and show our real faces, the face of beauty, the face of Christ that is within us. These days everyone wants to dominate, to exploit their brothers and sisters as much as they can... The modern world is suffering from superficiality. We judge others by their outward appearances, we confuse what we are with what we do.

Council of Youth report of celebration in Douala (Cameroun) in *Letter from Taize*

THE 57th STREET (Chicago) Meeting of Friends Monthly Newsletter quotes Senator Mike Gravel (D. Alaska) as having said: "The UN World Food Program has an annual budget which the U.S. Department of Defense alone outspends every 14 hours. In 1972, world expenditure for public education averaged \$168 per school child. World military expenditures were \$10,405. per soldier."

...And Witnessing

FROM THE report of a Friends monthly meeting for business: "[The subject of] public relations for the Friends meeting [was brought up]. Different media were discussed: ads in papers, the Community Bulletin Board or WCDR, the Welcome Wagon, and Friends Journal but it was agreed again that our best advertisement is our own public witness and meeting activities..."

IN THE MONTCLAIR (NJ) Friends Meeting Newsletter, George Seiler wonders in print why only two members of his meeting contributed between one and twenty-five dollars during seven months of 1976-77, and why, although 5 people contributed over two hundred dollars each during the same period, sixty-one people contributed nothing at all. He finds that he spends five dollars a week on parkway tolls and feels he ought to be able to match that for the meeting. Reading this, one wonders what treasurers of other meetings wonder, think and feel.

A SUPERMARKET in Norristown (PA), whether inspired by pangs of conscience over excess profits, altruism toward local institutions, or just plain advertising fervor, has offered a 1% refund on all purchases to benefit local churches and service clubs. Norristown Monthly Meeting has been collecting its members' cash register receipts and has already received \$20.87 from the supermarket.

Material in this column selected by M.C. Morris

The First Word

Peace on Earth, Goodwill to All

...from the least to the greatest everyone is greedy for unjust gain; from prophet to priest everyone deals falsely. They have healed the wound of my people lightly, saying "peace, peace," when there is no peace.

AT THE RISK of once more helping to fulfill the prophecy of Jeremiah and in recognition that we may also hold what he described as "the false pen of the scribes" we dare to share news of peace on earth and goodwill to all people in this issue of Friends Journal.

We do so because we live, as one Friend has said, in sure and certain hope. It is not the blind hope of the perpetually optimistic but the grounded hope that individuals who try as best they can to live humbly, sacrificially, simply and prayerfully, and to witness to the power of love that such lives create and recreate, are giving perpetual, continuous rebirth to the incarnated spirit which Jesus supremely represents.

In the light from that grounded hope, we see within the articles published in this issue's section on "Peace on Earth" signs of the same promise that Douglas Steere shared with Friends at the World Conference at Guilford in 1967.

Quoting first from the writings of Olive Schreiner, Douglas said:

"Certain men slept on a plain, and the night was chill and dark. And as they slept, at the hour when the night is darkest, one stirred. Far off to the eastwards through his half-closed eyelids, he saw, as it were, one faint line, thin as a hair's width, that edged the hill tops, and he whispered in the darkness to his fellows, 'The dawn is coming.' But they, with fast-closed eyelids, murmured, 'He lies. There is no dawn.' Nevertheless, day broke."

And then Douglas continued:

"It is in the pre-dawn chill that we must all carry on our work for peace, refusing to be intimidated by either numbness or defeat, refusing to be swept by the hopelessness of the moment, open to be renewed inwardly, to be joined to all the living, to experience constantly that we do not work alone, and that the day we work for, not only will break, but is breaking. You never know, and yet in God's Providence, you always know."

And we see other signs of hope, albeit through a glass darkly, in the efforts of theologians to articulate and to share their beliefs. Two of the most important of these attempts are capably related by Lawrence (Larry) Miller in the section in this issue entitled "Goodwill."

Even as we share these efforts we realize that the essence of their faith—and of our own—can never be reduced to words. And yet the very music and the words of the Christmas season and even of this magazine demonstrate that we will never stop trying to express and to share the inexpressible.

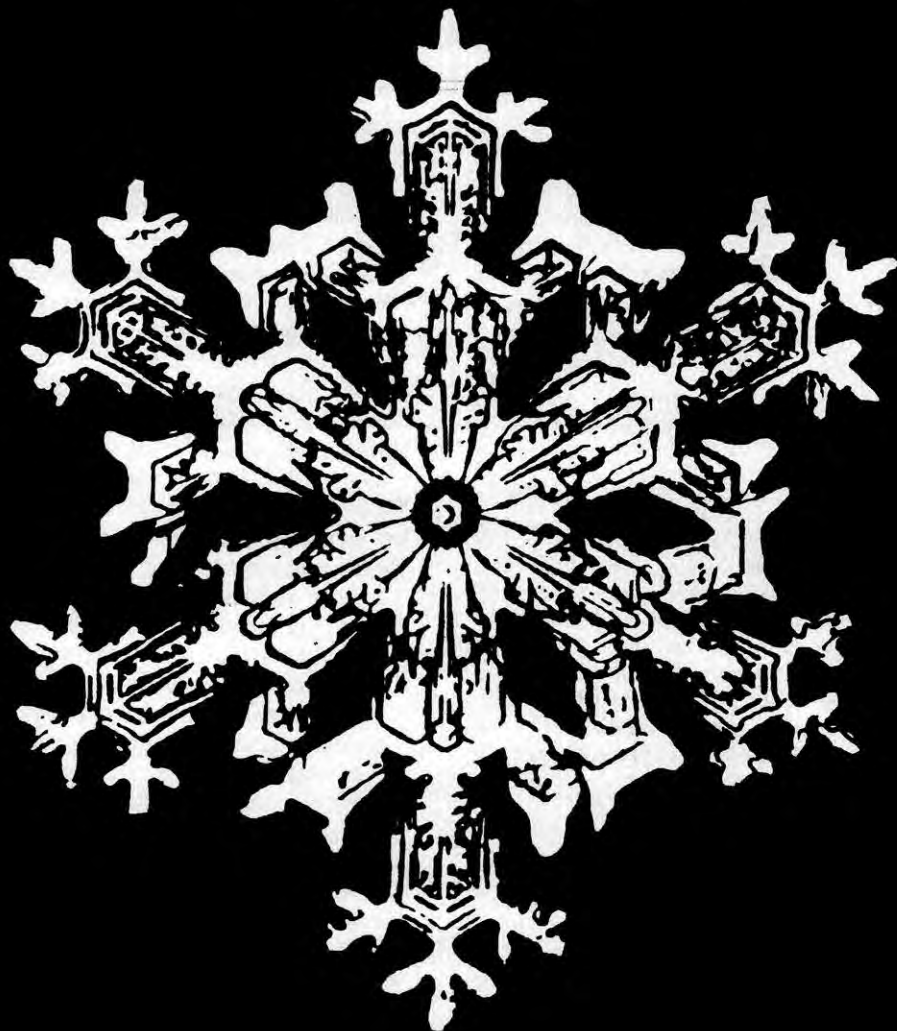
Finally and perhaps most important, in the section "To All People" we offer further evidence that one of the growing edges of faith in both the living Spirit and its expression within humanity is represented by women who are struggling to free themselves of the chains that still bind them... and in the process are helping to encourage men to free and liberate themselves, too.

Henry J. Cadbury spent his adult life studying the Bible and, as he once said of his service activities, "trying to translate the New Testament" into his own life. Perhaps Henry's insights may help all of us reflect on the deeper significance of the work of Quaker women. It also might provide some other things to mull over during this holiday season in the year of our lord nineteen hundred and seventy-six.

"There are many values in the Bible," Henry observed, "beyond the simple meaning of single texts. As I wrote some years ago of one of them, 'Further, the Bible is a training school in discrimination among alternations. One of the most surprising facts is that it is not on the whole a peaceful book—I mean a book of peace of mind. The Bible is a deposit of a long series of controversies between rival views of religion. The sobering thing is that in nearly every case the people shown by the Bible to be wrong had every reason to think they were in the right, and like us they did so. Complacent orthodoxy is the recurrent villain in the story from first to last, and the hero is the challenger, like Job, the prophets, Jesus, and Paul.'"

JDL

Peace on Earth
Good Will
to People.



A Letter from Ireland

Ed Lazar
American Friends Service Committee
48 Inman Street
Cambridge, Massachusetts 02139
U.S.A.

Dear Ed Lazar,

Declaration of the Peace People

We have a simple message for the world from this movement for peace.

We want to live and love and build a just and peaceful society.

We want for our children, as we want for ourselves, our lives at home, at work and at play, to be lives of joy and peace.

We recognize that to build such a life demands of all of us dedication, hard work and courage.

We recognize that there are many problems in our society which are a source of conflict and violence.

We recognize that every bullet fired and every exploding bomb makes that work more difficult.

We reject the use of the bomb and the bullet and all the techniques of violence.

We dedicate ourselves to working with our neighbors, near and far, day in and day out, to building that peaceful society in which the tragedies we have known are a bad memory and a continuing warning.

Thank you very much for your letter of September 9. Friends in Northern Ireland appreciate immensely the concern and interest of Friends in the United States. The response to the "Peace Women" is a measure of how much we all feel a need to focus on some means of helping and demonstrating our concern. But just *because* it is such a new venture means that we must be doubly careful not to make the wrong response, so I am just briefly giving you my thoughts about this. You may by this time have had opportunity to read an article in "The Friend" of September 10, written by Margaret McNeill. (Reprinted on page 646)

I think we all feel that the Women's Peace Movement has revived hope and aroused enormous admiration for the courage shown by the leaders and many others. There have been Friends at all the demonstrations so far, but not in any organized way—unless you count the fact that eight of us went up to Derry in the Quaker minibus and had a meeting for worship with Will and Nellie Warren before going to the rally.

The interesting things about this movement are that it is quite spontaneous, largely working-class, largely women, and mainly from the actual areas where paramilitary groups are in strength. The leaders have been quite certain that they do not want to enter the political field or make any sort of political demands. It seemed to me that it was *such* a tender plant that I did not even feel it right at first to put my middle-class, middle-of-the-road presence into their midst at all—though, as you see, Margaret did, and I think now she was right. I have since been to two rallies (Ormeau and Derry, the ones Margaret was not at) and I was very moved, stirred by hope, but still with some cynical misgivings of *deja-vu*.

When it comes to "what are Friends doing?" I think the answer must be, humbly joining in where and when possible as part of the masses. This is the first time "the People" have started such a movement and I feel it must be allowed to gather strength and confidence, sufficient, if possible, to remove local support from the paramilitaries. This is something requiring great courage to overcome real fears and intimidation, and where we, from our safe and comfortable viewpoint, can only admire and pray. This is the first time, it seems to me, that the common people, especially women, have tried to run themselves, instead of being run, and I think we must stand by and let them—but stand by visibly if possible.

Your Friend sincerely,
Joyce Neill

A Plea for Peace

by Margaret C. McNeill

IT IS A very strange feeling to be present at a miracle. For one thing, you can't tell, looking back, exactly what has happened.

As I made my way up to the peace rally in Andersonstown, considered in Belfast as the citadel of "the Provos," I hardly knew why I was going, still less what I expected to find. Compared to the devoted and laborious build-up that took place before all the other peace rallies that I have attended in Belfast—the advertising, the canvassing, the carefully balanced composition of the platform party—here there was apparently no planning at all. No platform, no loudspeakers, no stewards, no prepared order of service. Just a vast throng of women, gathered at the spot where shortly before, the war between the terrorists and the army had cost the lives of three children.

I caught a glimpse of Betty Williams and Mairead Corrigan, the two Andersonstown women who initiated the rally, struggling to make their way through the eager press reporters. "Sister," called out Mrs. Williams urgently to a nearby nun, "will ye start the Lord's Prayer!" Swiftly the responsive murmur of the familiar petitions rose up from the crowd. From various points rather unsuccessful attempts were made to start a hymn. "Pray for the wanderer" mingled confusedly with "The Lord's my Shepherd," and the singing died away into a restless silence. One had a gnawing uneasiness that nothing more was going to happen.

What did happen was a sudden burst of derisive yells and taunts from a band of youths defiantly brandishing the tricolour flag from a vantage point on the roof of a nearby garage. At that moment perhaps nothing could more

effectively have "rallied the rally." Suddenly it seemed we knew what we were there to do. From one to another the word threaded like quicksilver through the crowd: "We're goin' to walk down to the Falls." And walk we did—pushchairs and all—along the road that has become so notorious for violence and anger. Here and there spectators jeered and flaunted the slogans of hatred, but calmly and steadily the column of women—in the most casual formation—walked on. As we walked, we talked. "They say," said the woman beside me, "that there's Protestants walking with us." "That's right," said I (mentally setting aside Quaker distinctions), "I'm one of them." The response was immediate; hands shot out to grasp mine, heart-warming ejaculations of welcome fell on my ears. I felt simultaneously the reality of the division and the unity. I felt it even more strongly when we reached our terminus, and amid much hand-clasping and excited cheering, scores of women detached themselves from the march and piled into the waiting buses to be borne back to the "Protestant" districts of the Union Jack and the Orange drum.

Two weeks later I found myself again standing with a waiting crowd, not this time in Andersonstown, but on the Shankill Road. Of all the working-class districts in Belfast, "the Shankill" is traditionally associated with the staunchest, proudest brand of political Protestantism. "The Shankill and the Falls" (two densely populated roads running parallel to each other) is still the phrase which sums up the two bitterly opposed factions, and at the time of the worst rioting a hideous barricade ironically known as "the Peace Line" had to be erected across the streets connecting

the two thoroughfares. It was at this point of intersection that the third peace rally was to assemble, preparatory to walking in procession to a large public park. The original Andersonstown Rally had been followed a week later by an even more successful rally in Ormeau—a comparatively mixed district—but the choice of "the Shankill" for the third rally brought the whole daring venture into the sharpest possible focus. Indeed on that bright August morning even the physical landscape seemed almost supernaturally clear. The Shankill Road climbs steeply northward to the towering outline of the Black Mountain;—from where I stood I could see southwards right across the city to the hills of County Down—and up the road below me, in their thousands, came the Protestant supporters of the rally, building up into a huge waiting crowd. Then suddenly all attention was riveted on one spot, the street leading in from the Falls, and to a great burst of clapping and cheering, the Catholic contingent was welcomed across "the Peace Line" to the Shankill.

Somehow or other the procession of some 30,000 people got itself into formation, group after group walking boldly under the white home-made banners denoting the various districts represented—somewhat askew in the wind but valiant in their public witness—and as we headed up the long stretch to the Woodvale Park, even those wearing platform soles walked as though on air.

It was later, on the way home, that one realized how tired one was, and it was as they reached home ground that an ugly reception awaited some of the Catholic groups. For myself, as the glowing afternoon faded into evening,

the lurking doubts and uncertainties pressed in to recover lost ground. How fragile those white banners were! And how simple! Nothing but a place name and a plea for peace. This is really getting down to grassroots as never before, cutting right through the tangled web of political parties and paramilitary bodies, bypassing even the organisations of avowed reconciliation—though who knows to what extent their faithful efforts have prepared the ground, or what help they may be called to give now.

What everyone who has the cause of peace in Ulster at heart does know is that the way ahead is a perilous one, and one false step could bring disaster. Even the fervour of supporters could, unwisely used, suffocate this new flowering. The leaders have wisely eschewed association with any existing organisation, and such statements as they have issued have been deeply impressive in their restraint and simple sincerity. But a firmer structure will be needed than even the most wisely controlled emotional surge can provide, and sooner or later "the peace people" will have to face the implications of building up a new and lasting pattern of co-operation if it is strong enough to rob the people of violence of their present terrible power. Sooner or later the political issues will have to be tackled. Up to now they have seemed completely insoluble, and we do well to realize that the abjuration of violence will not of itself bring a lasting peace—but in a situation when the abjuration of violence carries with it the courage and faith to risk the possible consequences, then the miracle of hope is experienced. □



The Voice of One

by Evan Howe

I CAMPED IN Anastasia Park, one of the most beautiful spots on the Atlantic Coast. Yet, week long, my mind was on thoughts of suffering. As a young man, I had worked at a cancer hospital. The patients were all terminal; their suffering was intense, and terrible to behold. I was connecting this in my mind with the experience of a fellow seaman. He had gone to a military hospital in Guam, and came out in a state of shock—Here are kept the soldiers without arms and legs—living upper torsos. . . .

What my mind was trying to grasp was the fact of war. I felt that, to comprehend the results of warfare, we must look at its victims, and ask, "Is it worth *this*?" . . . and I realized that, whatever my thoughts, I have a duty as human to human to the victims of war. . . .

This must be expressed as compassion; not horror, fear, or repulsion. Simple compassion. This has its limits: we can not grow new arms or legs for these victims. But the fact of *compassion* is needed to give them the sense of their own humanness. A man in agony cannot dwell on the Spirit. Our compassion opens doors, not to the world outside, but to the spiritual world above.

Then, having acted with compassion, I must live the most vital, meaningful life that I can. Here again, keeping in mind always the victims of war, some sense of worth and joy may be passed to them.

On this basis, the question of war comes into its true perspective. No human activity gives any one the right to maim others, to destroy their bodies and minds, keep them from "the pursuit of happiness" that is rightfully theirs.

(I am summing up the thoughts and feelings that took a week to bring into focus.) I finally realized that everything I thought had been said clearly three hundred years ago:

"We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. . . ."

And . . . "I lived in the virtue of that life and power that took away the occasion of all wars."

I had come full circle. □

Some Aspects of Asia

by Marjorie Sykes

Editor's note: The Friendly Way is the newsletter for Friends in Asia. It is written and edited in India by Marjorie Sykes. For a number of reasons, including control of all news media under India's declaration of "national emergency" and Marjorie's refusal "to send out a periodical from India which either said nothing of India or gave only the official version of a complex situation," The Friendly Way was not published between March, 1975 and this past September. The following article is reprinted from that September issue.

During my Asian tour I was deeply impressed by the courage with which the people of South Vietnam and South Korea were defending the freedom of their press in the face of authoritarian governments. They often failed, but they went down fighting, as a number of independent journals elsewhere have done. "Freedom of speech and pen is the foundation of Swaraj," said Mahatma Gandhi in 1940. "If the foundation stone is in danger, you have to exercise the whole of your might in order to defend that single stone."

Selective and tendentious treatment of "news" is unhappily no new thing. Here is an official comment on Indo-Pakistan relationships made by Mr. Aziz Ahmed, Pakistan's Minister of State for Defence and Foreign Affairs, in answer to a Parliamentary question in December 1975. It came to my notice because a Quaker visitor from Pakistan had the cutting in his luggage—so far as I am aware the Indian press did not report it.

"There is no need to get unduly concerned over the production of the Eject fighter by India. . . . Both countries are committed to work for a friendly and harmonious relationship and both governments have in our view endeavoured steadily to work

towards that objective. Our future relations need not be conditioned by the sub-continent's past history of tension and conflict."

The very welcome restoration of travel facilities between the two countries in recent months must have been in no small part due to the humane outlook of men like Mr. Ahmed on both sides. Yet even now sections of our press belittle Pakistan's part in the achievement.

In November 1975 the Pakistan Parliament passed an amendment to the Constitution which contained a controversial clause restraining the High Court from granting bail or nullifying detention orders issued under the preventive detention laws. There was a series of protest marches in Karachi, Lahore and Rawalpindi in which considerable numbers of lawyers took part—more than a thousand in Karachi. No reports have appeared in the Indian press about any corresponding protests against detentions under the Maintenance of Internal Security Act; these included, and still include, considerable numbers of those who took part in the national non-violent struggle for freedom led by Mahatma Gandhi, and who have maintained their commitment to non-violence ever since.

Thich Nhat Hanh and Cao Ngoc Phuong, leaders of the Buddhist non-violent "third force" in the long struggle in Vietnam, are still in exile in France. Reports which they consider reliable indicate that the new revolutionary Government "is not revolutionary enough"; its acts are not always marked by compassion or response to basic human need. Thousands of non-violent national workers, who suffered jail and torture under the old regime for their opposition to American intervention and war, now find themselves blocked from serving in the social institutions and schools which they themselves founded for the orphans and destitute of the war years, unless they "prove that they are good revolutionaries" by taking off their religious robes. Yet "the brown colour of the Buddhist monk's robe is the colour of the peasant's clothes," and many young monks and nuns are struggling to keep it as a symbol of freedom of conscience and some are considering self-immolation "as a prayer that the people's civil and religious rights be respected."

Even after the "October Student Revolution" of 1973 Thai society continued exploitative; farmers and workers grew even more desperately poor, landlords and industrialists controlled the wealth. Students helped organise "The Farmers' Federation of Thailand," which with their help became a pressure group effective in Bangkok. (I was present during one of their demonstrations, completely non-violent and disciplined, in December 1974.) Since then peasant leaders have been systematically murdered (no arrests made) and students charged with "inciting people to disobey the law." Our friend of Friends Sulak Sivaraksha is deeply concerned with all this.

In Korea, on March 1, 1976, a Declaration of Democracy and National Salvation was read in public at an ecumenical Mass in the Myongdong Cathedral in Seoul. The statement called for the restoration of Korea's former democratic Constitution; it was signed among others by our Friend Hahm Sok Hon. The signatories are now on trial for "agitating for popular uprisings" against the Park Government. The popular poet Kim Chi Ha, under sentence of death in jail, smuggled out a statement: "Our Government constantly asserts that civil rights are an impermissible luxury in face of the 'threat' from North Korea. But a country is strong only when its people are defending their freedom. If we have no basic rights, what is there for us to defend?" Hahm Sok Hon adds: "When I am asked by Friends abroad, 'what should we do for Korea?' my answer has always been, 'Please staunchly defend your country's democracy. This will help the struggle of the Korean people for freedom.'"

So we might go on, around our area to the Philippines with their racial and "religious" tensions, to the vast crescent of islands which is apua—New Guinea, Indonesia, Malaysia, all reflecting the myriad facets of a problem summed up in a letter from our ex-India friends in Jerusalem, Mary and Murray Rogers:

"If there are places where it is more difficult to be plainly and openly pro-human than here in Jerusalem, we would like to know of them. It's easy to be passionately pro-Israel or pro-Arab, but that sentence about 'God so loved the world' that is everybody, everywhere is dangerous treason. Such universalism on God's part is unacceptable.... The Lord still weeps over us in this city.

And then there is the still greater marvel, that Life does indeed spring out of death, freedom out of personal and corporate slavery, and joy out of frustration and suffering."

In these comments, we have been thinking of those who are bearers of that Life, and witnesses to that freedom.

In conclusion, I would like to refer to one or two things which may be of general interest. A reader in India wrote: "What is it about organisations and power structures that always defeats?" Her question is a widespread and recurring one; one of Mahatma Gandhi's famous sayings was that "Organization is the test of non-violence." The Gandhi Peace Foundation in Delhi has made a collection of Gandhi's writings on the nature and structure of a non-violent organisation which should be of use to those who want to think further.

We have been asked also to bring to the notice of our readers a recently published selection from the writings of that distinguished Quaker scientist, the late Kathleen Lonsdale. It is called *The Christian Life Lived Experimentally*, and there is something on almost every page to "speak to our condition." Kathleen Lonsdale knew, as Takeshi Kobori knew, that "Intangible Presence" at times of special need. I will quote one passage only, relevant to some of the concerns of this letter.

"It is not easy to resist bureaucratic inhumanity. There is a tendency to sacrifice individuals who get in the way, who refuse to conform. (Resistance to such wrongdoing involves) a steadfast determination neither to condone, nor to ignore, nor participate in wrongdoing, no matter what the consequences to ourselves may be.... Civil liberties are too precious to allow them to be lost in the interests of political convenience.... Oppression should be met by a truly convolent campaign, which even though it may involve civil disobedience *under Divine compulsion*, must not involve any hatred or bitterness.

Those last words find an echo in the Buddhist message from Vietnam: "Man is not our enemy. The enemies are misunderstanding, division and hatred."

Enough for now. I am haunted by George Fox's words "Take heed of printing anything more than ye are required of the Lord God." Have I taken heed, I wonder? I do look forward to your responses, and your news. □

The Boston Affirmations and the Hartford Appeal

by Lawrence McK. Miller, Jr.

A debate of possible significance to Friends has been taking place within the Christian church during the past year, cutting across denominations and across Protestant and Catholic lines. An oversimplified way of stating the focal question is, should the world set the agenda for the Church? Is what has been called the social gospel, expressed today in social, political and economic actions, the crux of what it means to be a Christian in the contemporary world?

Chronologically it was the Hartford Appeal for Theological Affirmation that appeared first, in January 1975, written by eighteen theologians, including Catholic theologian Avery Dean, Eastern Orthodox seminary dean Alexander Schmenann and Yale Chaplain William Sloane Coffin, Jr. Their statement takes issue with some of the most popular liberal emphases of the past decade and is a listing of specific theses which the group of eighteen condemns as "false and debilitating." While the Boston Affirmations were actually issued at a later date than the Hartford Appeal, it is helpful to understand the Affirmations first before considering the reactions contained in the Hartford declaration.

The Boston Affirmations were written by an interdisciplinary group of twenty-one Christians in the Boston area, men and women associated with the Boston Industrial Mission. Among the signers were theologian Harvey Cox, author of *The Secular City*. The statement was worked out in conversation with church and lay leaders who were concerned about the relationship of the Christian faith to the social issues of modern life.

In working out their declaration, the group intentionally chose social metaphors to express biblical and theological traditions. They did this, according to Max Stackhouse, one of the signers, not only because they felt such terms are the most faithful way of stating the central meanings of the Christian heritage, but also because of their feelings that the mood of much contemporary piety ignores the social implications of Christian faith. "Indeed, there is a widespread notion that such concerns are not really theological but a cultural accretion of some modern thinkers and religious activists." Hence the Boston Affirmations try to make explicit the intrinsic connections between theological motifs and the social

political language that is current among those Christians engaged in "outreach."

The statement is poetic and dramatic. Three basic assumptions are set forth at the outset: "The living God is active in current struggles to bring a Reign of Justice, Righteousness, Love and Peace. The Judeo-Christian traditions are pertinent to the dilemmas of our world. All believers are called to preach the good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord."

Expressing concern for present trends in the churches, the statement then proceeds to a series of affirmations, with each affirmation followed by contemporary definitions and understandings:

Creation: God brings into being all resources, all life, all genuine meanings.

Fall: Humanity is estranged from the source of life.

Exodus and Covenant: God delivers from oppression and chaos. God chooses strangers, servants and outcasts to be witnesses and to become a community of righteousness and mercy.

Prophecy: In compassion God speaks to the human community through prophets.

Wisdom: The cultural insights and memories of many peoples and ages illuminate the human condition.

The New Covenant: God is known to us in Jesus Christ.

Church Traditions: God calls those who trust the power of suffering love to form into communities of celebration, care, and involvement.

There follows the key question of the Affirmations: "The question today is whether the heritage of this past can be sustained, preserved and extended into the future. Society as presently structured, piety as presently practiced, and the churches as presently preoccupied evoke profound doubts about the prospects."

"Yet," the statement continues, "we are surrounded by a cloud of witnesses who prophetically exemplify or discern the activity of God," and there follows a list of contemporary social needs and actions that reads like a

guide to programs of the American Friends Service Committee or the World Council of Churches. The statement concludes with a ringing call to action: "We call all who believe in the living God to affirm, to sustain and to extend these witnesses."

Reading the Boston Affirmations it would almost appear that the Hartford Appeal had been written in direct response to them, but in fact they appeared in reverse order. While the Appeal is a reaction to liberal and radical thinking in the Christian church, it is vitally important to note that the Hartford Appeal is agreed on the necessity of Christian social involvement. It states: "From a biblical perspective, it is precisely because of confidence in God's reign over all aspects of life that Christians must participate fully in the struggle against oppressive and dehumanizing structures and their manifestations in racism, war, and economic exploitation."

To what, then, do the Hartford Appeal signers object in contemporary liberal Christianity? This is best understood by citing some of the pervasive ideas ("themes") they find as "false and debilitating to the Church's life and work."



Theme 1: Modern thought is superior to all past forms of understanding reality, and is therefore normative for Christian life and faith.

Theme 3: Religious language refers to human experience and nothing else, God being humanity's noblest creation.

Theme 5: All religions are equally valid; the choice among them is not a matter of conviction about truth but only of personal preference or life-style.

Theme 6: To realize one's potential and to be true to oneself is the whole meaning of salvation.

Theme 8: The sole purpose of worship is to promote individual self-realization and human community.

Theme 10: The world must set the agenda for the Church. Social, political, and economic programs to improve the quality of life are ultimately normative for the Church's mission in the world.

There are a total of thirteen themes which the Hartford Appeal signers consider heretical. What these theologians consider as true beliefs are contained in such statements as: "We did not invent God. God invented us." "Truth matters; therefore, differences among religions are deeply significant." "Salvation cannot be found apart from God." "We worship God because God is to be worshiped." "The norms for the Church's activity derive from its own perception of God's will for the world." An emphasis on God's transcendence is not incompatible with Christian social concern and action. "The Kingdom of God surpasses any conceivable utopia."

The two statements, the Boston Affirmations and the Hartford Appeal, illustrate very well a source of creative tension that was readily apparent at the Fifth Assembly of the World Council of Churches in December 1975. What seems to be of particular concern to Evangelical Christians from the Third World is not so much the importance of social involvement but the basis for such involvement. The World Council provides a forum for a continuing dialogue between these points of view and variations of them.

One commentator on the two declarations has pointed out that Hartford and Boston are symbols of twin truths: transcendence and secularity; in classic Christian terms, deity and humanity. What remains is the affirmation of unity. Have Friends in any measure achieved a synthesis of these twin truths? Historically I think that Friends, with their emphasis upon the inwardness of religion, did manage to be socially involved while at the same time recognizing the transcendent nature of God. I believe that John Woolman would find himself at home with the Hartford appealers while at the same time working with the Boston Industrial Mission.

John B. Cobb, Jr., author of *God and the World*, has made a penetrating comment on the two documents. "If the dimensions of our crisis are unprecedented, the magnitude of the claim it makes upon us for Christian response heightens our latent sense of helplessness and futility. Questions of grace and judgment, human limits and human responsibility, ... Christ and the Holy Spirit take on an existential urgency that is more nearly hinted at by Hartford than by Boston. But we need to apply the Boston spirit of venture rather than the Hartford spirit of return to these ultimate issues of our lives."

That sounds like Rufus Jones, calling us to new ventures of the Spirit. But, if we are to have the faith needed for such ventures, there must be solid grounding in our Judeo-Christian traditions, a trust in continuous revelation, and a deepening in prayer and worship. □

Lawrence McK. Miller, a member of Doylestown Meeting in Pennsylvania, is involved in many ecumenical activities and concerns. He is a frequent contributor to the Journal.

A Support Ministry for Quaker Women

by Viola E. Purvis

"THE WOMEN'S liberation movement has led Americans to examine more carefully the leadership qualities of women in business, science, religion, politics, the professions, and public life," according to Levinus K. Painter, Quaker historian and pastor. "I submit that we should examine the place of women in the Society of Friends." Levinus developed this evaluation in an article in the *Friends Journal*, 3/15/72, entitled "Will Quaker Women Please Stand Up?" While theoretically Quaker women were given equal place with men in public ministry, in family affairs, in the social structure, he pointed out that in actual practice they experienced limitations. The facts and figures he cited provided ample evidence that "there are more Friends who should have the opportunity of exercising leadership in responsible positions."

A support ministry for Quaker women is calling all Friends to an enabling ministry whose time has come. This ministry differs from constantly recurring ones such as pastoring, teaching, counselling, because it comes into being to support women Friends through a transition stage in human development. When women can strive towards full personhood and serve within the Society of Friends wherever their capabilities allow, the Quaker Women Support Ministry can be laid down.

Many of the large Protestant churches now have women's caucuses and commissions on the role and status of women, looking toward greater opportunity in both lay and clerical leadership positions. The voice of Catholic women theologians is now being heard. Theologian Sister Albertus Magnus McGrath is quoted by Nancy Doyle in her *Public Affairs Pamphlet*, "Woman's Changing Place: A Look at Sexism," as observing that "the denial of 'full human personhood in the image of God' to women is linked to 'the contempt for human sexuality and more specifically for female sexuality, which is both the symptom and cause of a psychic sickness that has beset the Church through the ages!'"

Viola E. Purvis is a member of 15th Street Monthly Meeting in New York and retiring General Secretary of New York Yearly Meeting.

When Margaret Fell, a founding Friend, wrote a tract on "Women Speaking" in 1666 in England, it was acclaimed "as a pioneer manifesto for women's liberation," according to Hugh Barbour in his *Pendle Hill Pamphlet, Margaret Fell Speaking*. "...Where other writers focussed largely on a woman's right to speak as an instrument of the Spirit," Hugh continues, "Margaret Fell shows women's ability to respond and take full part in all aspects of religious life as an equal of men..." As Margaret Fell expressed in her tract: "And God hath put no such difference between the male and female as men would make." Hugh writes of Friends in this period: "(They) insisted that *all* aspects of religious and daily life must come from the Spirit's direct leading."

The belief in the direct leading of the Spirit in all areas of daily life transformed ordinary men and women into a Household of God. As I see it, early Friends found themselves lifted up and able to *see over* the narrow concepts and customs that bound them to their times. Their insights particularly affected human relationships as they answered that of God in every man, woman and child they met. New found power from the Lord enabled them to take unknown paths into the future, confident that Christ had come to teach His people Himself. Quaker men and women followed their call to take the Gospel to their neighbors, to London, to the New World. Mary Fisher won an audience with the Sultan of Turkey. Mary Dyer was hanged for her efforts to ease the plight of persecuted Quakers in Puritan New England. Even during the eighteenth and nineteenth centuries when the spiritual power of the movement lessened, many Quaker men and women remained faithful to the witness for peace and justice. Lucretia Mott, Emily Howland, Susan B. Anthony, despite dissensions that divided their meetings, supported one another and worked together to help Friends overcome social injustices.

Now in the last quarter of the twentieth century historians claim that a new age is dawning and the new element is the heightened consciousness of human beings called women. The International Women's Year under the United Nations has pointed up some developments

for the new epoch during 1975. In 1976 the United Nations designated International Women's Decade stressing those qualities, hopefully, women have tried to live by: values of nurturing, compassion, helping people and other forms of life to grow. The ever-expanding concern for women will be to reawaken the spiritual basis for peacemaking in a world that is interdependent and suffering today from the agonies of war and social inequities.

At Friends General Conference in Berea, Kentucky, 1975, a group of about one hundred women met spontaneously in the unscheduled free time afternoons and evenings, dividing into small sessions dealing with women's visions and concerns about theology, non-violence, alternate life styles, child raising, and other matters of mutual interest. This informal community asked for and obtained representation on the Friends General Conference Planning Committee for Ithaca Conference 1976. Three workshops related to women's concerns were sponsored and an evening program featured dramatic presentations by women of yearly meetings in Philadelphia, New York and the Midwest. (Excellent tapes available at FGC office.) Some seventeen hundred attenders responded warmly in the meeting for worship that followed the program. In the informal afternoon and evening gatherings the same sense of high interest in women's ideas and visions prevailed. On the last day at Ithaca the group clearly expressed the desire to meet again at the 1977 Wichita Conference of Friends in the Americas, both to keep alive the growing sense of community and to get to know and to learn from women in other Friends meetings and churches. Now made up of members of both Friends General Conference and Friends United Meeting, the enlarged group called itself the Quaker Women's Support Group.

After clearing with those planning the Wichita Conference, June 25 to July 1, 1977, members have made plans for a Women's Drop-in Center and some workshops, which will include topics such as Quaker women in history and concerns for human justice. The workshops on human justice, it is hoped, will have Spanish-speaking resource persons, who may also be able to act as interpreters for Friends from Latin America in the plenary sessions of the conference.

Members also plan to attend the triennial sessions of the United Society of Friends Women at Earlham College, Richmond, Indiana, from June 15 to 20, 1977. Plans are under way to take part in one day of those sessions that will feature concerns for human justice, and to continue informal meetings on women's needs and visions whenever possible. The officers of USFW and the Triennial Sessions Program Committee members have been most cooperative in supporting these plans.

Quaker Women Support Ministry, it is hoped, will enable us to take a look at ourselves, and to examine carefully the position of women in the Society of Friends. At London Yearly Meeting 1976 the Friends Working Group on Women reported that Friends "were probably not much more progressive than other people, in that they accepted, perhaps too readily, the traditional roles of men and women in society..." Through the Support Ministry members can enable women Friends to fill more positions at home and on a global scale. Women Friends in all branches of the Society can provide ways and means, as the United Society of Friends Women has been doing, to raise up and release other workers. Together under the direct leading of the Holy Spirit we can join with all peoples everywhere in helping to make real the vision of a warless world where little children are loved, cared for and free to fulfill their God-given potential. □

For further information about the Quaker Women Support Ministry please contact Sandy Miller, 1564 Asbury Ave., Evanston, IL 60201, or Alice Walton, 1421 Northwoods Dr., Deerfield, IL 60015.



Queries on Sexism

as shared by women at New York Yearly Meeting, 1976

1. Are we aware of the sexist usages that plague communication and are we making an effort to use alternative terms in our personal spoken and written communication? *Ann Shope*
2. Do we as parents raise our children according to their sex identity or consider their individual personalities? Do we allow our children to bring growth and freedom into our lives so that we continue to grow together? *Grace Jacob-Han*
3. How can women (men) best fulfill their own individual needs for self-development and achievement and still meet the needs of their family as wife (husband) and mother (father)? *Cynthia Fischer*
4. Are we familiar with and respectful of the struggles of the poor and oppressed to gain a livelihood and dignity in this world? How can we make these struggles our own? *Pamela Haines*
5. Are we concerned to nurture, cherish, and affirm our own wholeness and that of all whom we meet, with special tenderness for children? *Elizabeth Watson*
6. Are we able to find satisfaction in our lives as wives, parents, children and friends without needing to be reinforced by fame or success? Can we find deep significance as spiritual persons by creating peace in our hearts and helping to bring joy and fulfillment into our homes, our meetings and our communities? *Rosalie Regen*
7. Do we express our own creative spirit through whatever media we can and in whatever ways seem appropriate? Do those of us who are artists realize that, like other forms of creation, artistic creativity constitutes a great force in society, with the power to corrupt or heal, and that artists carry a heavy moral and social responsibility? *Nan Imbesi*
8. Do we live in that life and power that frees us from judging ourselves and others according to gender? *Viola Purvis*



Friends Around the World



A recently mailed pamphlet described Friends General Conference as an organization of eleven yearly meetings, one regional association, and two monthly meetings, with a combined membership of about thirty-three thousand people. The pamphlet ended by quoting William Hubben, a former editor of Friends Journal, who said that "Friends represent a faith that is open to new insights and experiences. Such a liberating faith calls for commitment, not for neutrality.... Freedom always means an obligation to give, to listen and to cooperate. We are free to transcend the bounds of creeds but we do so in order to gain a broader faith and richer vision, even a more urgent commitment."

Friends from throughout the Western Hemisphere will be trying to transcend the bounds of their separate religious experiences when they participate in the first Conference of Friends in the Americas, to be held in Wichita, Kansas, in June.

According to Clyde F. Johnson who is administering the planning work of a forty-five member committee representing thirty-three yearly meetings, two gatherings will be held concurrently. One will be a "large open conference for which any Friend may register." The other will be a "round table" of appointed representatives of Friends groups in Spanish-speaking America and selected North American Friends who are fluent in Spanish. They will consider issues and problems related to Latin America.

In addition to these plenary sessions, conference attenders may participate in smaller "quadrants" which will explore questions related to (1) "relationship with God" (2) "relationship with other persons" (3) "relationship with our-

selves" (4) "relationship with the world."

More information will be forthcoming. Meanwhile, inquiries should be sent to Clyde F. Johnson, 229 College Avenue, Richmond, IN 47374.

New York Yearly Meeting has selected Joseph A. Vlaskamp, a Friend with experience in both Friends United Meeting and Friends General Conference work and ministry, to succeed Viola E. Purvis as general secretary. Viola will be going to Jamaica to work with Friends there for approximately six months.

Joseph Vlaskamp served as minister for youth and for religious education in Friends churches in Indianapolis and in Wilmington, Ohio, and at a Wisconsin Congregational church before joining Friends General Conference as religious education coordinator and editor in 1961. He left FGC in 1968 to join Farmers and World Affairs, an organization headquartered in Camden, New Jersey.

Joe and his wife, Lyn, a teacher at Moorestown Friends School in New Jersey, live in Riverton with their five children. They plan to move closer to the New York area after the school year.

Also in New York, Dina Wenk of 15th Street Meeting is writing a book on journals (diaries) and would appreciate hearing from Friends who keep or have kept journals. Of specific interest are thoughts and feelings about your journal and the place it has in your life as a positive force. Excerpts on the following topics would be helpful: entries of a spiritual nature; dreams; travel; the effects of inner and outer cycles; political concerns; feelings, thoughts

and experiences concerning aging; child growth and development; experiences in the military; entries about your physical self; major life crises. Entries from journals that have been inherited also are requested. Dina Wenk can be reached at 80 Beekman St., New York 10028. Telephone: 212-732-1020.

Julia and Harry Abrahamson, of Burnsville, North Carolina, who first worked for the American Friends Service Committee over thirty years ago, have been named acting directors of Quaker International Seminars in Southeast Asia, based in Singapore. They will seek to promote dialogue on social issues and questions of justice and peace among the people of various countries of Southeast Asia. Their immediate task is to carry out plans for an international seminar to be held in Southeast Asia in January on "Village Asia, 1990." They succeed Mary and David Stickney of Lake Forest, Ill. Successors for the full two-year term will be named later.

In its ninety-fifth annual report, Friendly Acres, the Friends Home for Children in Secane, Pennsylvania, near Philadelphia, saw its greatest resource as "the belief that there is 'that of God in everyone.'" The home receives boys and girls of any race or creed above the age of five whose parents are unable to care for them. Present capacity is twenty eight. Most if not all of the children "have been subjected to many negative experiences" before coming to the home. Therefore, the home tries to provide "a therapeutic environment in which acceptance is the dominant theme, and successful rewarding patterns are developed."

"Whatever we do to meet the needs of

our children, we will be successful if we become the instruments by which they see 'that of God in everyone,' " the home's executive director, George E. Salloom, said. Copies of the report are available by writing Friendly Acres, 900 South Avenue, Secane, PA 19018.

A new film, "The Inner Light: A Film About Friends Education," is now available from Philadelphia Yearly Meeting's Committee on Education, 1515 Cherry St., Philadelphia 19102. (215-241-7223) The 16mm. film, in color and nineteen minutes long, focuses on six queries:

1. In what ways do Friends schools reflect the religious and human values cherished by Friends?
2. How do Friends schools try to make the search for truth a primary goal in all areas of school life?
3. To what extent do Friends schools develop a spirit of cooperation rather than competition?
4. Do Friends schools develop the inner resources of each person to bear service to the outer world?
5. How does the decision-making process reflect Friends values?
6. What is the importance of meeting for worship in Friends schools?

Writing about "Academic Values and Prophetic Discernment" in the October 20 issue of the *Christian Century*, Myron B. Bloy, Jr. observed that "The University, like every human institution, is subject to the sovereignty of God." He went on to observe that "something seems to be stirring in the land. Under the pressure of these times—groaning with the sense of impending crisis which will change our life decisively—increasing numbers of us are realizing that secular, technocratic liberalism can hardly name the malaise, much less respond to it. The world has begun to take on biblical lineaments again for more and more people, and the prophetic vision of reality, painful to assume though it is, again takes hold of their imaginations. At the very least, the dilemma of our historical moment—in the academy and elsewhere—is increasingly recognized for what it is, a spiritual crisis. The challenge to biblical people to exercise a critical ministry in the academic realm has never been clearer. Only time will tell if we will have the faith and the imagination to respond to a moment that seems weighted with the specific calling of God."

A new course at Swarthmore College seems to reflect both the spirit and the ministry of Myron Bloy's writing. It is an interdisciplinary study of "Issues in Arms Control and Disarmament." Instructors are Michael D. Rosenthal, a physicist; J. William Frost, director of the Friends Historical Library and associate professor of religion, and Raymond F. Hopkins, associate professor of political science. The course surveys major developments and problems in controlling, limiting or outlawing military weapons since 1945. Each student also is expected to complete an independent research project.

In the spirit of attempting to "respond to a moment that seems weighted with the specific calling of God," twenty-two Friends participated in the Right Sharing of World Resources Consultation the weekend of October 15-17 at William Penn House in Washington, D.C.

Theodore Peters of Southampton Meeting in Pennsylvania reported that prayers were made "for a widening circle of committed, sensitive Friends to carry forward the life-saving and self-help funding" of projects for needy people. The Right Sharing of World Resources Committee of Friends World Committee allocated \$29,700 to twelve projects but "could allocate thousands more to hundreds of good and worthy projects if funds were available." One of several queries considered was, "Do we see ourselves as both the cause and the solution to world problems of hunger, frustration and violent change? Do we seek to change our attitudes and actions that we may develop feelings of mutual caring and trust with all people?"

A collection of notecards showing fifteen meetinghouses in Philadelphia Yearly Meeting's Western Quarter continue to provide Friends with handy, low-priced and attractively printed stationery. The cards are available for \$2 per set from the Quarterly Meeting, Box 693, Kennett Square, PA 19348.

Ann Arbor Meeting in Michigan has expressed its concern over the imprisonment of eighteen Koreans to President Gerald Ford and to President Park Chung Hee of South Korea. The letters urge the men to use the powers of their

offices to restore full human rights and "to create a climate in which the principles of religious freedom, freedom of speech and other democratic liberties can re-assert themselves."

Two card designs with Quaker associations are featured in a card and gift catalog recently issued by the Fellowship of Reconciliation. One is a full-color reproduction of Edward Hicks' painting, "The Peaceable Kingdom," from the 1826 version in the Philadelphia Museum of Art. The other is based on a peace dove weathervane from the cupola of Mount Vernon. A description of the dove, how George Washington had asked a Quaker craftsman, Joseph Rakestraw, to shape the figure out of copper, and how it had come to be on a United States postage stamp was written by Warder Henry Cadbury and printed in *Friends Journal* last February as a postscript to *Letters from the Past* by Warder's father, Henry. It was this article which led to the creation of the card.

The FOR obtained a limited number of the weathervane postage stamps from the U. S. Postal Service shortly before the entire remaining stock was to be destroyed. Since the stamp issue was experimental—the first pressure-sensitive U. S. stamp—and was released in only five cities, it should appeal to collectors. Buyers of the FOR dove card (10 for \$2.50) may order a corresponding number of weathervane stamps at face value. A printed explanatory enclosure is provided at no extra cost to accompany each stamp.

The card program at FOR, Box 271, Nyack, NY 10960, is currently administered by Olcott Sanders, a New York Friend.



A Walk-In Vote

by L. Michael Jendrzeczyk

MANY OF THOSE who came to Washington, D.C. on October 16-18 to culminate the Continental Walk for Disarmament and Social Justice walked some distance to get there. I know one man, a Black minister, who walked from New Orleans, LA, despite the disabilities of a serious limp and the southern summer heat. He began walking on April 4, the anniversary of the death of Dr. Martin Luther King, to commemorate the dream of justice and equality still unfulfilled for millions of America's poor.

There was a young blind woman who came from Boston, Massachusetts. With the help of a cane, she began walking on August 6, Hiroshima Day, protesting the availability of government "money for death and destruction, but not enough for food and housing."

Among those who had walked the longest distance was a sixty-five-year-old retired longshoreman from San Francisco. He'd been walking an average of eighteen miles per day over the past nine months. With about forty others, he'd come down the Pacific coast, through the desert, over the Rockies, and across the midwestern plains, stopping to talk with townspeople in hundreds of communities along the way. "I tell them this," the bearded hiker was quoted in the *Washington Post*. "I'm an old man. I'm a grandfather. Those (atom) bombs may not blow in my lifetime, but they'll blow in yours."

I came to Washington by way of the Hudson River. In September an Albany to New York "feeder" route of the Continental Walk passed through Rockland County. I joined other area residents walking, leafleting, and holding rallies in villages along the Hudson. This was the general pattern nationwide; when three major routes from the south, north and west converged at the Lincoln Memorial on October 16, each person

standing on the steps overlooking the reflecting pool represented many more who had walked a short distance in their own town or city. Bobbing above the crowd were signs from some thirty-four states. A herd of buffalo, giant puppets from South Dakota, were joined by red lobster banners from the northeast. From California came a mock-up of a Trident submarine the length of two football fields, with 408 black streamers signifying each of its nuclear warheads.

For a brief half-mile, three thousand people walked together to the foot of the Washington Monument for addresses by Daniel Ellsberg, Dick Gregory, and members of the Japanese Buddhist Sanga from Hiroshima who also walked in the U.S. Then on Monday, in the bright autumn air, a procession of signs and banners followed a seven-mile route to the Pentagon, the Department of Health, Education and Welfare, and finally to the White House. There a picket-line was formed, while a delegation met with an officer of the National Security Council staff.

It was a very long and difficult journey to Washington. Several of the walkers were arrested and jailed—in some cases, after being verbally abused or sprayed with tear-gas—while attempting to peacefully air their grievances. This happened in Louisiana, Mississippi, Alabama, and North Carolina, and again in Washington where fifty-four men and women were arrested on the steps of the Pentagon.

But I am grateful that we made it, walking everywhere across boundaries of apathy, intimidation, and fear. In this bicentennial and national election year, I'm not sure any of our leaders or presidential candidates understands the problems facing this country. I'm not presidential candidates understand the problems facing this country. I'm not sure any of them fully appreciate the

proposing phased, unilateral disarmament instead of continued stockpiling and further escalation. I'm not sure any of them understand the relationship of joblessness and inflation with corporate and military dominance of the economy. If they did, shouldn't they be advocating drastic cuts in the defense budget and stimulation of industries based on human need instead of supporting record military spending and a war-time economy?

I have no confidence in their ability to respond to human suffering—children without adequate food, or elderly without adequate health care—or to human values of compassion, truth and justice. Though I served in the U.S. Army, I have no faith in the doctrine that preparing for war guarantees peace—especially when the preoccupation with power threatens others, and kills us slowly from within.

I went to Washington with the Continental Walk in order to cast my ballot two weeks early; but not for any particular candidate or office. I went to vote for sanity, peace and freedom in the next four years and the next generation.

With the election over, and Washington, D.C., far behind me, I am still walking. □

The seventeenth annual Christmas Peace Pilgrimage from Nazareth to Bethlehem in Pennsylvania is scheduled for December 18. Pilgrims will assemble at 1:15 p.m. in the center square in Nazareth, then travel the ten miles to Bethlehem via Route 191. For more information call R.C. Euler, 717-292-2832.

The Parables of the Way

by Frederic Vanson

There came one crying Unite! Act! Strike!
For the good of all. He saw hope die.
There came one whispering How beautiful
Is this rose that I have tended! He saw God.

One said I have mortified the flesh,
I have stamped on desire as on a serpent's head.
Go, said the master, put aside things;
Run, dance, sing, be joyful like the wind-visited wheat.

One thought God lived in a green bottle,
Another that he lived in a shaded church.
Watching from a wayside stone, a reflected sunset, a ripple,
God said Alas!

How shall we comfort the afflicted
Whose tears are salt and bitter?
We can comfort them only
By weeping with them.

Love said, I need a musician
To speak my word wordlessly, unmistakably.
Deaf Beethoven said,
Here am I. Send me.

Master, how shall I live wisely?
Son, be like a tree
Which offers coolness and shade
Even to those who lop her branches.

How can I, a mortal man,
A creature of numbered days
Be likened to the Eternal One?
Because each of your days is a day of decision.

Sir, long have I striven, long desired
To see the Light of the World, but all is darkness.
Son, be not distressed,
You cannot know darkness except there be light.

Van Gogh painted, superbly, a chair and a pipe.
Why so ordinary a pair of things?
Because superbly
His eye and his heart were on eternal things.

They said to the Lord of Love, Where art Thou?
Love answered them saying
Pick up a pebble and I am there;
Cleave the wood and you shall find me. *

As the Most High was about to speak to his prophet
The whole universe fell silent.
In this silence of all things
All creation knew his totality.

Some have said, Depart from evil and do good.
Wisdom says
First do good
And evil will depart from you as frost from fire.

Sin is behovely, said the Lady Juliana,
Without sin how shall we know grace?
Yet know too that grace is abounding;
At the heart of the striving will know the still centre.

The disciple rushed hither and thither
Scouring the world's books for the true word.
Returning, he found the master
Contemplating a stone.

**This is based upon a saying attributed to Jesus in an ancient papyrus fragment.*

When spring comes do not ask
Which flower is more excellent than another.
Some are tiny jewels, some bold banners.
This is the way and perfection of things.

One star differs from another in glory
But all are glorious.
The patternings of the stars are infinite
But all their scatterings are beautiful.

The doors of perception that master Blake spoke of,
If they were but to be opened
We should see all things paradisaical, perfected already—
The common light, the cloud pile, the hedgeside weed all clad in glory.



Master, how shall I find grace?
Do I fast, pray, study the holy books?
Son be nothing special, nothing strained.
Walk, eat, love, work, and let your soul be!

Wherein lies the greatness, the uniqueness of man?
Man alone may seek truth;
Man alone may perceive it;
Man alone may love it.

Master, How shall I know God?
My sins lie too heavy upon me.
Son, be still. Do you presume
To set your conscience above God's mercy?

Why does that thrush sing, voiced with joy?
It sings because it sings because it sings. . .
Why does that rose bloom tintured of heaven?
It blooms because it blooms because it blooms. . .

That man, who, knowing truth,
Hoards it, or tells it not,
That man is become by his silence
A friend of deceivers, an accomplice of liars.

They asked of Love, which day, the first or the seventh
Shall I set aside as a holy day?
Love answered them, these and all other days;
Then you may know me.

One approached the gates of paradise.
The guardians did not say
Why were you not a Christ, a Buddha?
Only Why were you not you?



Reviews of Books

The Inward Pilgrimage: Spiritual Classics from Augustine to Bonhoeffer by Bernhard Christensen. Augsburg Publishing House, Minneapolis, MN 55415. 1976. 176 pages. \$3.50.

The writings within this book tell of the high visions, the aloneness, the poverty, the disciplines and patters that are part of the experience of the spiritual life. In recent years the inward pilgrimage has become a way of increasing interest, and Bernhard Christensen contributes a compendium which is enticing yet practical to serve as stepping stones to the spiritual classics themselves.

The selections come from different centuries, countries and "communities" of Western interior life. Prayer and lives which lift the heart to the eternal are the united essence of these writings. The wonders, the riches, the blessings, the meaning, and the fellowship of oneness are the witness of activists, pietists, philosophers, peasants, churchpeople and laity.

Each of the sixteen starts with a setting of the author's pilgrimage, followed by selections from the primary sources. These are not only for the novice, but serve as a stimulating overview and refresher for those familiar with these writings, and whose pilgrimage is already begun. Adult classes should find Bernhard Christensen's work particularly worthwhile as a basis of scholarship and understanding.

Ruth Blattenberger

Grace and Faith: The Means to Salvation by Donald S. Nesti, C.S.Sp. Catholic and Quaker Studies, 1110 Wildwood Ave., Manasquan, NJ. 1976. \$7.50 postpaid.

Despite marked surface differences, Quakers and Catholics have deep spiritual affinities which are being identified in the recently started series of *Catholic*

and Quaker Studies. Rev. Donald Nesti, Director of the Immaculate Heart of Mary Seminary, is the author of this book which he wrote to meet part of the requirement for the Sacred Theology Doctorate. Both Maurice Creasey and Geoffrey Nuttall assisted him.

This necessarily brief review can only point to the contents and make a few comments. Rev. Nesti writes about early Quakerism, particularly as it has to do with the experience of the Light of Christ, the nature of Christ, and the nature of the Church or fellowship. An excellent sketch of the various non-conformist religious movements in 17th century England is followed by a very fine examination of the beginnings of Quakerism, the manner in which it met the spiritual needs of the day, and the great contribution of George Fox. The next three chapters form the heart of the work, considering the great Quaker emphasis upon revelation through the Light of Christ, the work and nature of Christ, etc.

Donald Nesti shows great personal appreciation for early Quakerism and in a final conclusion expresses that appreciation along with criticisms which a (liberal) Roman Catholic might bring to it. Twenty pages of excellent bibliography conclude the work; numerous footnotes appear on most of the pages.

Were there space for a critical review I might like to ask whether Catholic meanings of religious terms, such as "faith," are sufficiently distinguished from Quaker usage, but such questions would be quite incidental. For the work is remarkably well done as a piece of scholarly research and analysis. It is probably the best work by a non-Quaker which has appeared on early Friends. It has a freshness of approach and a keenness of insight into vital issues and is to be very highly recommended to all deeply concerned Friends as a book which does very much to broaden and deepen knowledge of both Friends and Roman Catholics.

Calvin Keene

Rhythms of Vision by Lawrence Blair. Schocken Books. 234 pages. \$8.95.

This book, a Ph. D. thesis, addresses itself to one of the most noble and ambitious quests of humankind, to divine the spiritual destiny of humanity within the larger destiny of the universe. With his conversion to Subud, a new Indonesian spiritual (mediumistic) sect, the author investigated various theories of the spiritual nature of the universe. He rightly stresses the illusionary aspects of outer phenomena and criticizes science for its inability to give us a true picture of reality (Principle of Indeterminacy) yet he suspends caution and collects enthusiastically every shred of occult theory he could find. He tries to adduce truths from old legends of vanished races and continents with alleged superior technological knowledge, "star children" who visited our planet in UFO's, Druidic magic, geomancy, number magic, the pendulum, the sacred geometry of the pyramids, Tarot cards, the I Ching, and similar ancient attempts to discover the patterns of destiny. The author walks on the razor's edge between truth and superstition and occasionally loses his balance. Even though he offers nothing new by way of information or insight he presents well written glimpses into many traditional theories of the hidden mechanics of the universe.

Peter Fingesten

America's Continuing Revolution, ed. by Stephen J. Tonsor. Anchor Books, 1976. 384 pages. \$3.50 paperback.

Bicentennial celebrations have occasioned much oratory, but it took a good deal of courage to assume that eighteen scholars would deliver speeches worthy of serious contemplation. Fortunately, that promise is fulfilled by *America's Continuing Revolution*, a series of lectures given in various locations during 1973-1974 for the American Institute for Public Policy Research. Fully three quarters of the book is first rate and there are no examples of duds. A few of the addresses are slightly to the right of center and none represents leftist ideology, but there is considerable diversity of opinion. For example, Irving Kristol and Martin Diamond link the events of 1776 and 1789 and find the

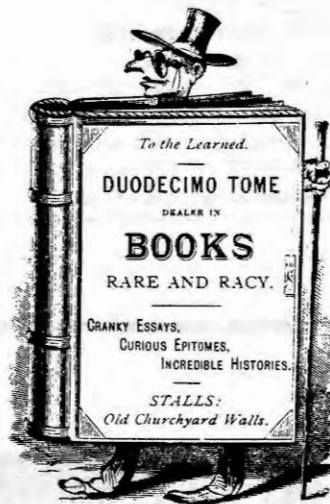
final product rather tame, but Robert Nisbet discovers a major cataclysm which drastically changed society. Kenneth Clark delivers a paean for integrated education but Ronald Berman distrusts the imposition of quotas of race or sex upon colleges and universities. Some of the speeches deal primarily with the Revolution and discuss the content of the Declaration or political ideology of the time; others begin with the legacy of the Revolution and show how urbanization, foreign policy, human rights, and military ideas have evolved. My favorite is Leo Marx's interpretation of the impact of the environment in creating the Revolution and some distinctive attitudes in America's destiny. Many of these speeches are not easy reading and a knowledge of American history helps to distinguish speciousness from profundity. Clearly, these scholars thought the Bicentennial deserved their best, and their collective wisdom is worth pondering.

J. William Frost

Breathing Space by George Mattingly. Blue Wind Press, 1206 Spruce, Berkeley, California 94709. 61 pages. \$2.50.

"Breathing Space...1975...The author wishes to thank...the author's many creditors whom he will never be able to repay...No part of this book may be reproduced by any means past present or future without written permission, except in the case of brief quotations used to lend reality to critical prose or other non-living matters...PS 3563.A8595B7 811'.5'4 75-5525.... CONTENTS...61 Enough...& just then I wonder/what would you give/to have less than you've got/& never be hungry again?/I'd give this for a startWhen Darrell breathed, it filled with fluorescent lower-case e's and tiny parking ramps...even the snow breathes jazz...back in 54/when I was 3/we got in our 51/& drove down 6/to 34/where it was 18 below,/wind from 5 to 45....Morocco....But if there is one space in which things really go on,/ There is another space they are remembered in,/And a space in between that leads me to talk./Though that space may seem to shrink as history approaches,/I notice the trees have moved

...Then for a while I wonder whether it is more amazing that we exist or that we can amuse ourselves thinking about not existing. But I'm pulling your leg. It's warm... 'You're a bed,' she said.... somebody decided to lunge for that gap between the woman & her shadow. We never saw him again, though there was always a giant planet.... 'Maybe' resembles that life.... The President today announced a plan to solve everything without changing anything.... Days go on & off like dentists into tiny holes.... everything else is imaginary... Information/is busy. A suitcase limps home. The old bars/are being torn down so we can be shot.... There's no point



that stays sharp once it's blown out of proportion, or you are.... though maybe the real you's got your thumb out by now,/in the hamburger storms that drench America/with identical detailsA.M....(Photo)....NOSTALGIA FOR THE FUTURE....barely able to tell myself/from the information that seizes me....snows over the moon & garbles/every country music station on the dial/so that people are born differently....You feel like the perjurer's dream....I absorb....branches of blood/in our eyes/hold the world/in pieces....so history can burst into tears/& be gone....Behind us, the mother fell to the grass & got old. She shook her purse at a stump, which growled. Then she turned into wood, and chunks of bark peeled off her face ...I got off the train, scared some cows away from a field—stone house behind some willows, & walked in....Thanks

to night/we've got wind/to keep blowing/subject matter/out of the way:/ Simple pleasure/is the only way it comesAnd listen, man, Good Luck. (GOD'S WORDS TO THE LAST APE)breathe/The pliable sleep of trees& one in case I fall in love/with something that's not yet invented.... My eyes are out of the wind....Your face shooting through me like thought!Except for the world smiling/At the contradiction of life/Into words....and the language I put in your mouth/when you are a dream/rises to meet the language you do speak/that I've never heard....NEXT....the plates, covered with the crumbs of discarded stars, careen into the lives of the saints, whose rent was never due....that's what this is....What a miracle....George Mattingly was born September 4, 1950, in Cape Girardeau, Missouri....he now works as a freelance graphic designer, & lives in the hills above Berkeley....a dynamite book:" (Poetry.) (Read it.)

Collaged by Jennifer Tiffany

Christian—Its Meanings in an Age of Future Shock by Malcolm Boyd. Hawthorn, 1975. \$7.95.

This is a book that is easy to read—not only the author's writing but also the publisher's printing.

This potpourri of Malcolm Boyd's thoughts on religion today, yesterday and tomorrow starts with the Arab-Israeli situation since the author completed the book while in Israel, moves to Watts and finally the qualities of Martin Luther King. Also there are criticisms of Billy Graham, the Campus Crusades, "Jesus Christ Super Star" and Christianity's exclusion of women from the priesthood, as well as its not recognizing the female side of God.

Quakers will applaud his taking to task the president of the Campus Crusade for holding the Crusade in South Korea and for his statement that "there is more religious freedom in South Korea than there is in the United States." Boyd asks, "Religious freedom for whom?...For those religionists whose silence on Gospel's justice and mercy wins them the goodwill of a police state? Is 'more religious freedom' measured, for example, in terms of

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controlled press, crowd manipulation and the imprimatur of Caesar?" I could not help thinking that Hahm Sok Hon would like to shake Malcolm Boyd's hand.

In his chapter "Images and Incense" he discusses the problem of communicating Christian faith to those who never go near a church. Malcolm Boyd describes his experience in a San Francisco night club, "the hungary i." This is followed by descriptions and reviews of various plays and movies with biblical themes. (Coincidentally, one of the movies played on our cable TV immediately after I had read the chapter. The flaws were easy to see as I kept remembering Boyd's comments.) If

Jesus is going to be modernized and changed, Malcolm Boyd mused that Jesus might next be offered to us as a woman, but who would be the model—Betty Ford, Shirley Chisholm, Shirley Temple Black or Bella Abzug?

His observations made about two very different religious leaders—Billy Graham and Martin Luther King—made me realize that even though they both espouse Jesus's teachings, they were the antitheses of each other. Boyd does mention what Reverend King's critics said, including their belief that his organizational methods were dictatorial. Malcolm Boyd criticizes Mr. Graham for his failure to stand up against the sins of My Lai, Attica, Kent State, etc.; to speak out immediately on Watergate; to stress moral questions such as amnesty, slums, the absence of equal opportunity in America. Instead, Billy Graham stresses such things as the need to live clean and pure lives—with no pre-marital sex. He has isolated himself from "the deep currents of religious thought" and "what Graham says, and represents in a visible lifestyle, is either irrelevant or literally opposed to what many other Christians believe and practice." Malcolm Boyd feels Graham should ride subways, walk city streets and mix with the ordinary people in their milieu instead of being isolated in his celebrity status. Boyd's conclusion of the chapter was—"I want to be saved from a superchrist in a superstate."

Personally, I found this book interesting and stimulating. Malcolm Boyd is my kind of man—religiously and sometimes politically. He has the guts to stand up for what he believes and yet I got the feeling of Christian love throughout his book.

Pat L. Patterson



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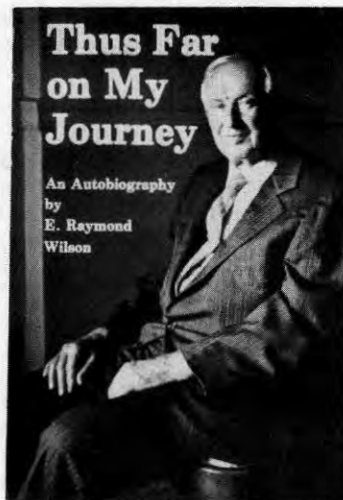
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Alice Mackenzie Swain



Letters to the Editor

Readers' Help Requested

I am in the process of collecting data on traditional Friends meetinghouses in the United States and especially in the New York State area, the North Carolina region and the midwest.

I am tentatively working from the assumption that meetinghouses, aside from crude log structures of the very early 1800's, were as follows: (1) rectangular in shape, (2) two doors in the long side (not the gable end), (3) an interior partition, usually movable, dividing men's from women's sections, with men seated on the right, (4) there were no exterior formal adornments, (5) the buildings, if painted, were painted white after the 1870's but may have been painted other colors prior to that time. Variations of any kind on the above or simply substantiation that my assumption is correct will be greatly appreciated from the readership of the Journal.

If possible, readers should send black and white photos suitable for publication (complete photo credits will be given) together with their remarks about meetinghouses in their respective locales. Reply to Education Department, Conner Lane, Noblesville, IN 46060.

Willard B. Moore
Curator of Education

Only Quaker In-Put?

Because I think that Friends organizations should be run by Friends, I was pleased to read (FJ 10/15) that the agenda of the annual corporation meeting of the American Friends Service Committee will not include an earlier proposal to open Board membership to non-Friends. Yet I believe the essence of the matter has been ignored.

Those opposing a *de jure* change have been maintaining that although others may work for the AFSC (which is fortunate), the guiding principles, the major decisions, the informing spirit of

the organization ought to come from members of our Religious Society. This does not imply self-righteousness or perfection in our actions or the delusion that the Light shines only on us. It does imply that a non-Friend's religious beliefs, philosophy or whatever differ from ours—otherwise why is he or she not a Friend?

Even without the proposed change in by-laws, the *de facto* situation, past and apparently future, is that non-Friends may participate in Board meetings when they are appointed as regional chairmen. No one doubts that they are fine people, competent in other ways for their work. Yet as soon as they become more than observers at a Board meeting, they will influence decision-making. In our Quakerly, non-voting meetings, any intelligent comment helps to chart a course: a non-Friend who speaks sensibly at a Friends meeting for business functions in fact as a member. The essence of the matter is that the Board of the AFSC already includes non-Friends.

If we are to have only Quaker in-put and Quaker decisions, we must also have only Quaker participation. I appreciate the difficulty this may entail in regions more sparsely populated by Friends. If—as is likely—cost of transportation to a Board meeting is a factor (in addition to the problem of finding a suitable Friend for regional chairmanship and Board membership), then these expenses will have to be underwritten.

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What Is A Friend?

The discussion as to whether non-Friends should be on the AFSC Board of Directors raises a question which, perhaps, we should all face: What is a Friend?

There are many ideas about what being a member of the Society of Friends means. . . . Personally, I would be willing to have the test [be] a person's abilities and how they act, rather than what membership list they are on.

It is possible that the AFSC might outlive the Society of Friends, or at least Philadelphia Yearly Meeting. If that should be imminent I would maintain that the Yearly Meeting should work, as it is now trying to do, to strengthen the AFSC so that it can continue its valued program. Would not this require the inclusion of non-members on the AFSC Board?

*Henry W. Ridgway
Mickleton, NJ*

Special Quality

Your prison issue (FJ 8/1-15) was so good that although I haven't seen it for weeks, I still remember it and want to tell you. Stories and pictures were of special quality, very carefully chosen, it seemed, and the issue as a whole compelling and memorable.

I loved the story about the prisoners and the schoolchildren.

*Diane Leonetti
Nyack, NY*

Silence Before the Word

I read with interest Ernestine Barrier's review (FJ 11/1) of Clyde E. Fant's *Bonhoeffer: Worldly Preaching*. The

book under discussion was an exposition of an important period in Bonhoeffer's life, while this remarkable Christian lectured in underground schools from 1935-1937 in the Confessing Church Seminary in Finkenwalde, which was closed in 1937 by the order of Heinrich Himmler; then from 1937-1939 he taught in two centers in Pomerania.

Your reviewer is probably correct in seeing this all as a bit too much of "preacher talk." But there are passages that would be of interest to Friends. For example an entire section of the book is devoted to the importance of silence. In one of the sermons of Bonhoeffer preached in Barcelona on Psalm 42:1, he remarked: "Our whole being pants for solitude, for silence." I suspect that a Friend might be offended by remarks quoted from Bonhoeffer's *Christology*, where he takes issue with mystical silence. But he does say: "Teaching about Christ begins in silence." And he quotes Soren Kierkegaard: "Be silent, for that is the absolute." Then he continues: "The church's silence is silence before the Word. In proclaiming the Word, the church must fall silent before the inexpressible: Let what cannot be spoken be worshipped in silence (Cyril of Alexandria). . . . To speak of Christ means to keep silent; to be silent about Christ means to speak. The proclamation of Christ is the church speaking from a proper silence."

These are a few samples of what seemed to be a splendid book, adding to our knowledge of Bonhoeffer in his late twenties and early thirties.

*Otto Reimherr
Lewistown, PA*

Gross Violations

During a slow pilgrimage from work camp, Pendle Hill, Friends C.P.S., and San Francisco Regional Office AFSC activities, to membership in the Society of Friends in 1949, I felt particularly attracted by Friends' testimony relating to civil liberties.

It therefore always amazed me that both Richard Nixon and President Harding's Attorney-General Palmer (two men who dangerously threatened our basic freedoms) were both Quakers. Months before the Watergate cover-up became known, the Clear Creek Monthly Meeting in Richmond, Indiana, wrote Richard Nixon and requested him to

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resign. I have not heard that any Friends Meeting or other Quaker organization to which Nixon may have belonged questioned his behavior or eluded him.

I wish very much that Friends Journal would commission some competent scholar in the field of Quaker history and institutions to examine and evaluate the socio-psychological forces underlying the gross violations of civil liberties committed by two Quakers, Palmer and Nixon.

Keith C. Billman
Maple City, MI

human hands. We need persons of an inspired cast of soul and of competent head and hand rather than pinned with a certain badge.

Charles T. Jackson
Hewlett, NY

Printed in Caps

Joseph Karsner's letter (FJ 11/1) replying to J.D. St. Lawrence (FJ 4/1) might well have been printed in Caps. Both its statement and its implication for meeting committees deserves it.

J. Russell Edgerton
Taunton, MA

EDITOR'S NOTE: That letter was written by Mrs. Joseph (Kitty) Karsner. We regret the misidentification.

Artificiality of Formal Membership

Were all Quakers genuinely of the Friendly persuasion, perhaps it would be well to have such an automatic qualification that members of the American Friends Service Committee's Board of Directors also be members of a Quaker Meeting. But so often I seem to have noted so little difference between a Quaker committee and its secular counterpart that I question whether such an impersonal rule would guarantee "the religious nature of our society" being expressed in Board meetings.

On the other hand, New York Yearly Meeting's Peace and Social Action Committee does require Quaker membership of its subcommittee clerks, and recently had a real problem in securing the services of clearly the most experienced and most Quakerly person to head a subcommittee that sorely needed his experience. For he was not a Quaker in law although God had made him one; he attended meetings and was of the Friendly persuasion but had never joined because he disbelieved in the artificiality of formal membership. Who, in this instance, would be prepared to cast the first stone? (His initials, incidentally, are J.C.; the Gospels indicate that another J.C. was likewise a free spirit and driven from the temple!)

Were all Quakers genuinely of the Quaker persuasion, perhaps it would be well to limit AFSC Board membership to such—but in that case they doubtless would have sufficient humility to recognize the Inner Light in non-Friends and welcome them in, realizing that true Godliness lies not in scrolls compiled by



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A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.

Photographer Ken Miller took a "This Space Reserved" sign, added some dark-room work and a bit of imagination and look at the interesting result.



Now take out the sign, put your own imagination to work and visualize the interesting results your advertising message in this space might produce. Advertise in the Journal—you'll be among Friends.

Meeting Announcements

Argentina

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 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, Eleaon Building, Univ. of Alaska. Phone: 479-8782.

Arizona

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 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., 843-8725.

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, 7 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m., 22502 Woodro 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 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—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 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). Phone: 548-8082 or 552-7891.

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

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

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

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

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

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

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

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

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

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

SANTA MONICA—First-day school at 10, meeting at 11. 1440 Harvard St. Call 828-4089.

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 UCLA bus stop). Phone: 472-7950.

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

Colorado

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

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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 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: 274-8588.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 782-5689. Marjorie Walton, clerk, 203-847-4069.

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., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first 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., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

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

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

MELBOURNE—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1182 for information.

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

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

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 Ave., 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.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

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

CHICAGO—57th Street. Worship 10:30 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: 477-5680 or 664-1923.

CRETE—Thorn Creek meeting (Chicago south suburban) 10:30 a.m. 700 Exchanges. 312-747-1296.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 868-3861 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 Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

OAK PARK—Worship, 11 a.m., Hephzibah House, 948 North Blvd. Phone: 369-5434 or 524-0099.

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. For information call 815-964-0716 (Peters).

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-8510 or 387-0951.

Indiana

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

HOPEWELL—20 mi. W. Richmond; 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: 478-7214 or 987-7367.

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

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

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

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

Iowa

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

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

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sara Berquist, correspondent. Phone: 843-5639. 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 Ave., 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 in evening. Phone 268-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 682-7107 or 586-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metz Rd. 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 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.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0669.

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

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., 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. Phone: 876-6883.

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

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Mellor, 189 Hampshire St., Methuen. Phone: 882-4677.

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. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10 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. Cell 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 St. and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 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. Cell 816-931-5256.

ROLLA—Preparative Meeting, Sundays, 8:30 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. 48th. 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 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

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 MONTHLY MEETING
DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 843-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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., Rt. 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 St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 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.

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 to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 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 a.m.

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 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 Sts. Visitors welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

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

New Mexico

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

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, 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 Sts.

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. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5).

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

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

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

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

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

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschel, 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—137-18 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—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 108 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 Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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.

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; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 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 St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

QUAKER STREET—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 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 Sept. 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.

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

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

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

North Carolina

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

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

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

DURHAM—Meeting 10:30 at 404 Alexander Ave. 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 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 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 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

North Dakota

BISMARCK—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0583.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

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

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 on the Green, 1 East Main St., Hudson. 218-653-9595.

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, 848-4472, or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

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

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

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. 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 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 928, 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.

CHELTENHAM—See Philadelphia listing.

CHESTER—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 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 Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 268-2899.

DOYLESTOWN—East Oakland Ave. 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 a.m. 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—Goahenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumnerstown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

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

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

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

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

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. 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. Babysitting 10:15.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

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

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

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN—Bucks County, 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.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-6795.

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 Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 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 St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germanown 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 Sts. 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 St.

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 a.m. Clerk's phone: 357-3857.

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

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

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

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Squares, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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 meetinghouse, 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 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

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, 629-5814.

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, 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: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

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, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m. Sundays, Downtown YWCA, 318 McCullough, 78215. Phone: 512-736-2587.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. 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, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 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 St.

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.

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.

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

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 321-6009.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8728.

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., 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—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

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

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquists, R. 1, Eastman. Phone: 808-874-4432.

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

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

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

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The Back Word

"This day-to-day living with the very poor, at least in my case, had one lasting effect. It made me permanently skeptical about romantic proletarianism, facile talk about loving your neighbor, merely verbal radicalism. Dorothy Day used to quote Dostoevsky to us; 'Love in reality is a harsh and dreadful thing compared to love in dreams.' We learned how true that was."

Robert L. DeWitt in The Witness, writing about the experiences of John Cogley in a hospitality house for the down and out during the Depression.

"If a man loses anything and goes back and looks carefully for it he will find it, and that is what we are doing now when we ask you to give us the things that are ours."

Tatanka Yotanka or Sitting Bull as quoted in Akwesasne Notes

"The most compelling reason why America's unemployment cannot be told to wait is that full employment is at base a moral issue, and questions of justice cannot be solved by waiting. . . . Accepting unemployment to control inflation amounts to choosing the people at the very bottom of the economic pyramid to bear the entire economic burden. . . .

"America's jobless cannot 'wait,' not only because waiting is no solution and not only because waiting has social consequences that are frightening to contemplate, but because to do nothing when we have the capacity to act is morally and socially wrong."

Coretta Scott King (Newsweek, August 16, 1976)

"What can religious people learn from scientists? Perhaps most importantly the humility and mental discipline inherent in the scientific method. Religion is apt to claim to 'explain' the world by fiat and by jumping to conclusions; the spectacle of the scientist's painstaking step-by-step progress and eternal self-questioning, the checking and rechecking of every step may be a very educational one for the religious person. . . .

"Nature is built on order, pattern, organization. We admire this order and feel before that sense of awe and of sacredness which, according to Julian Huxley, is an inherent characteristic of our minds. Such acceptance of the inherent rightness of the Universe is a mystical act—an expression of the deepest faith and trust in the all-embracing creator/creation, known more simply as God (or) affirmation of the meaningfulness of the Universe. Thus many scientists are, and consider themselves to be, deeply religious."

*Statement from the workshop on science and religion,
Friends General Conference, 1976.*